Advent Christian Times

Terms:—$2 20 Per Year: Know ye that the Kingdom of God is near at hand. Payable in Advance.

VOL. XV. NO. 1. CHICAGO, WEDNESDAY, JUNE 13, 1877. WHOLE NO 681.

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J. RIDLEY.

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Jefferson, Iowa.

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ELD. J. E. CLARK.

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In addressing the scribes and Pharisees he said, "ye for a pretence make long prayers; therefore ye shall receive the greater damnation." On another occasion he said, "When thou prayest thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets that they may be seen of men: verily I say unto you, they have their reward. But when ye pray, use no vain repetitions as the heathen do; for they think that they shall be heard for their much speaking."

The dying words of the Son of God on the cross was comprehended in ten words: "Father, forgive them, for they know not what they do." When thou prayest follow Scripture examples, and see how much you can comprehend in the fewest words. My advice is to watch unto prayer, and to ask only for those things that we need. Our Father in heaven knoweth what things we have need of before we ask him. Be not ye like unto the heathen.

We need not tell the Lord his name, for he knew that before we were born. We need not tell the Lord how the immortal angels fell, and were cast out of heaven down upon the earth and became devils, for he will not believe any such story; the Lord knows more about such things than we do. Prayer is the out-bursting of a heart filled with faith and love, imploring the Lord for what we need. The Lord is the giver, and we poor dependant objects are the receivers of his bounty. The fewest words the better; more faith and less words. Amen.

Why is it that some peopie never receive answers to their prayers? because they ask amiss. They are in friendship with the world, therefore they are the enemies of God (James 4: 4). Without faith it is impossible to please God. We re to draw nigh to God, and he will draw nigh o us. "Cleanse your hands ye sinners, and purify your hearts ye doubleminded; be afflicted and mourn, and weep; let your laughter be turned to mourning and your joy (worldly joy) to [illegible] Humble yourselves in the sight of [illegible] will lift you up." Stand com- [illegible] creature in Christ Jesus, and [illegible] be answered.

[illegible]

[illegible]t-Breathings.

[illegible]EO. M. BUTTON.

[illegible] abounds, glory will super-abound. [illegible]em of his garment for healing, for [illegible] for heaven.

[illegible] is the bright and morning star of this [illegible], and the transcendent *helios* of the next. [illegible]ortality will be swallowed up of life, when death is swallowed up in victory.

I am journeying to the city of life's fair trees. Would you like to hear "such a voice" as they heard on the holy mount? Get ready fellow-traveler, the day of God is nigh at hand. A blessed meeting; he, my lover, and I, faithful. Fools for Christ's sake will be wise enough to shine as stars among the angels. Poverty's rags will be changed for soft lustrous robes.

Stars in the blue may fade away, but saints shall never pale nor fall. When the curse is removed, fair will bloom the fairy fields. The Lord wants me in his glory, and hence has proffered me his grace.

Oh, for life eternal! Oh, for the land undying! We pant for the quickening spirit, and brilliant glory. I wish Christ would come and save us.

Christ? Oh my soul, how I love him! This moment he is precious. When, in exceeding splendor, shall I see him. My soul is a watered garden. My beloved is the complete embodiment of sanctity, of charity, and of life. When changed in a moment, we shall feel in our bodies that we are healed. I like the food that sticks to the soul, and fattens us for the fields of heavenly glory. May we dear readers, together, kneel on heavenly pavements.

Rochelle, Ill.

Anxious Waiting.

ELD. H. R. KENDALL.

Hasten, O hasten! King of kings,
The hour that thine appearing brings;
Thy groaning saints, with lifted eyes,
Are sending forth their plaintive cries:
Oh, heavenly Bridegroom, now appear,
Thy waiting, weary bride to cheer;
We've waited long, are waiting still,
Our weary eyes with tear-drops fill,
While gazing up toward heaven to see
The tokens of earth's Jubilee.
Our heart's rejoice at every sight,
Which shows the passing of the night,
And every ray of dawning light,
Gives increase to our hearts' delight.
Oh, blessed day, when Christ shall come,
To crown us in our Eden home;
To take away all pain and care,
And let us in his glory share.
Already budding fig-trees show
The closing season of the snow;
And signs proclaiming quite as plain,
The coming of our Lord again,
To gather in his faithful few,
And from his throne make all things new.

Disco, Mich.

Chronology from the Flood to the Exodus.

A. ARMOUR.

The design of this paper is to show a possible harmony between the Great Pyramid and the Bible. In order to this it seems necessary to give up the astronomical date which has been given in connection with Pyramid literature as the date of the Flood, viz., B.C. 2790; and to assume that the entrance of the Pyramid represents the Flood, or, more correctly, the entrance into the world after the Flood.

Why is it thought possible to tell the date of the Flood from the calculated positions of the stars I cannot imagine, as I do not understand that the stars in such position are considered a sufficient cause for a flood. If not the cause, then the inference of a flood appears to belong to what was called astrology, a species of divination by the stars. So we dismiss the date B.C. 2790, ank confine our attention to the measurements of the Pyramid itself. And we may also notice that the Pyramid passages must vary somewhat according to the line on which the measurement is taken. At the intersection of the descending and ascending passages, the ceiling line must be somewhat shorter than the floor line. And the axis, or middle line (which seems to have some claims to our notice), will also be proportionately shorter at this point. Also, the method of measuring vacant spaces has to do with the lengths. So the measurements of floor lines which have been given are not absolutely the only possible measures to an inch or a year, though the possible variation can be but small.

The Bible and Pyramid correspond in many points. Neither profess to teach chronology systematically. Both have chasms to measure. And both having the same author should be of equal authority, and be treated impartially by us. For our benefit the Bible must be translated; and a similar work must be done for the Pyramid. To combine a translation and an exposition is apt to spoil both. It is best for both to be separate. So it is not wise to lay the burden of exposition on those who have, as it were, taken the work of translating the Pyramid into known language. To every man his work. Our hearty thanks are due to those who have investigated and written for our learning. Let them continue their chosen work, and let others who can, take the work of expounding, and harmonizing, and applying the materials provided. But this is a digression. The measurement of the descending passage of the Pyramid from the entrance, which we will call the Flood, to the intersection with the ascending passage, which we call the Exodus, is 985 inch-years, on the floor line.

With this new light we will examine the records of the Bible in reference to this interval. Others had not this light from the Pyramid; having it, we are justified in using it, and we seek harmony by all fair and legitimate methods. Those who care to study this subject will turn to the passages cited and examine them, with their context. And where no book is mentioned, Genesis will be understood. In Gen. 11: 10-26, the years of the generations from the Flood to the birth of Abram are given, beginning with the birth of Arphaxad 2 years after the Flood, and ending with "Terah lived 70 years and begat Abram, Nahor, and Haran." Add these together, and we have 292 from the Flood to the birth of Abram. This seems simple, yet here we have our first difficulty. V. 32 says the days of Terah were 205 years, and he died in Haran. 12: 4 tells us Abram was 75 when he departed from Haran. And Acts 7: 4 tells us he removed thence when his father was dead. A little consideration will show us that all these things could not possibly be true. If Abram was 75 at his father's death at 205, Terah must have been 130 when Abram was born. This has been the usual reckoning, saying Abram was the youngest son, the eldest of the three was born at 70, but Abram at 130. This seems no the natural sense of 11: 26; and besides, leaves Abram little room for great faith in expecting a son at the age of 100, if he himself was born when his father was 130. We will still call the generation of Terah 70. The explanation may be the reading of the Samaratan, that "brother should be read for "father"—meaning his brother Haran, Lot's father. The thoughtful may query from Gen. 12: 1 whether his father was not alive when he left his father's house.

Flood to birth of Abram,	292 years.
Abraham's age at birth of Isaac, 21: 5	100 "
Isaac's age at birth of Jacob, 25: 6	60 "
Jacob's age when he stood before Pharaoh, 47: 9	130 "
Making from the Flood	582 years

to the migration of Jacob and his family into Egypt.

The next question is, How long did they dwell in Egypt? Influenced no doubt by Josephus (see Ant. 2: 15: 2), the answer has generally been: only 215 years. But since Colenso attacked the Pentateuch, modern critics allow 430 years as more consistent with the increase of Israel from 70 souls, (46: 27) to 600,000 fighting men (Num. 1: 45, 46), probably representing four times as many souls. What would be a reasonable estimate of the rate of increase? Shall we take Jacob as a criterion? He had two wives and two handmaids besides himself to begin with, and when he was 130 they amounted to 70 souls. If 5 increase to 70 in 130 years, how long will it take 70 to increase to say 2,500,000? Answer, about 500 years. Of course the calculations can only be approximations of the truth; but they show that 215 years is too short. But what does the Bible say? Ex. 12: 40, "Now the sojourning of the children of Israel, *which they dwelt* in Egypt, was 430 years." Not as in the common version, "who sojourned," but *which*, referring to the sojourning which was 430 years. Notice, it is "of the children of Isreal," and certainly it is not the most obvious sense to refer it to Abraham. As stated before, modern commentators locate the whole 430 years in Egypt. If we do this, and add the 430 to the 582, we will have 1012 years from the Flood to the Exodus; being 27 years more than the Pyramid, 985.

But Paul in Gal. 3: 17 seems to locate this period of 430 years from the confirming of the cove-

nant to the giving of the law in the year of the exode. And there is another period of 40 years (Gen. 15: 13, 14), which seems to apply equally well to the residence in Egypt. An it is not uncommon to ascribe to the world what strictly belongs only to the greater part: for example, Jacob's sons are all spoken of as born in Padan-aram (35: 26), while Benjamin was born in Canaan (v. 16). Josephus, though in the place before cited, he allows but 215 years in Egypt, in two other places (Ant. 1: 10: 3 and 2: 9: 1 speaks of 400 years in Egypt, "their neighbor would be grievous to his posterity when they would be in Egypt for 400 years." Josephus seems often to cover up the truth by contradictions, and cannot be depended on where his testimony is unsupported. His chronology should never be classed along with the Bible as of equal authority.

Four hundred years in Gen. 15: 13 is equivalent to "in the fourth generation" (v. 16) Suppose this prediction began to be fulfilled in Isaac, as was formerly thought; then the generations would be Isaac, Jacob, Levi, Kohath; and in the days of Kohath they should have entered Canaan, in place of going to Egypt. But Kohath went to Egypt along with his grandfather Jacob, and his son was Amram, whose son was Moses (Ex. 6:18, 20). As Amram lived 137 years, the Exodus in Moses' 80th year may have been in his life-time. But perhaps intermediate generations have been omitted. Jehu is frequently called the son of Nimshi; he was his grandson (2 Kings 9: 14; compare also Matt. 1: 8 and 1 Kings 8: 25; 11: 2, 14: 1 and 21 [see margin]); and it will appear that between Joram and Ozzias or Uzziah), three generations were let out, Ahaziah, Joash, and Amaziah. In the case of the mother of Moses, "the [the Heb. is *th* not *a*] daughter of Levi" (Ex. 2: 1), two intermediate generations may be omitted. The increase of Israel seems to require this. Then the four generations would count from younger generations who went into Egypt with Jacob. We count the 400 years of Gen. 15: 13, from the migration of the children of Israel into Egypt, when Jacob was 130 years of age. Add to 582 and we have 982 to the Exodus.

For the 430 years from the confirming of the covenant, which was confirmed to Jacob (Ps. 105: 10), and for the 430 years sojourning of the children of Isreal, we must go back. At the migration Jacob was 130. This was at the end of the second year of famine (45: 11). Go back 2 years of famine and 7 years of plenty, and Jacob would be 121 at the time Joseph was made ruler. Joseph's age then was 30 (41: 46). So Joseph was born when Jacob was 91. He was born at the end of the 14 years' service to Laban (30: 25), after which there was six years service for hire (31:41); so Jacob was 97 at his return to Canaan. Up to this time he had not the name "Israel," nor could the children be said to sojourn while he dwelt in Mespotamia with Laban. But while on his journey he received the name of Israel (32: 28), and then his sojourning as Israel might begin. But "the children of Israel" were not yet completed. Benjamin was lacking to make the twelve. And from the return, to Joseph's seventeenth year (37: 2) is a space of eleven years, somewhere in which Benjamin was born, and the covenant confirmed. We see no way to get the act year; but considering Jacob's age, it is most likely to be in the earlier part of it. To place the confirming of the covenant (35: 9) and birth of Benjamin, and beginning of the sojourning, three years after the departure from Padan-aram, in Jacob's 100th year, just 30 years before the migration to Egypt, and in exact harmony with the 400 years, will be in accordance with probability, and agree with the narrative. So the result is the same whether we count the 430 from Jacob's 100th year, or the 400 from his 130th. We have 982 in all, from the Flood to the Exodus and Giving of the Law. The Pyramid descending passage is 985 on the floor line. Whether the line of the *axis* would give a few inches less, I have not the means of knowing.

In conclusion, let us glance at the sum of the lengths of the Pyramid passages, taking the entrance to symbolize the flood, in the year ANNO MUNDI.....1656
Descending passage..... 985
Ascending passage to Grand Gallery.....1542
Grand Gallery to great step.....1814

Total, from creation to the step.....5997

Wonderfully near 6000! And perhaps another year for the duration of the Flood might be added, bringing it within two years. And perhaps 1814 should be 1815.

Can it be possible that the tradition of 6,000 years, and the seventh a sabbath, is as old as the Pyramid? May the end of the 6,000 years not be signified by the steps? If we remember, the law of the seventh day is "from evening unto evening shall ye celebrate your sabbaths," we will see that the sabbath begins in darkness, a considerable time before the *sun* rises (Mal. 4: 2; 2 Sam. 23: 3, 4).

The 6,000 year theory is truly tradition, but it must have had some *origin*. Probably it was known to Paul and Peter, and is perhaps referred to in Heb. 4: 9; 2 Pet. 3: 8. Certainly it is as old as the epistle of Barnabas, who says, "Consider, my children, what this signifies: He finished them in six days. The meaning of it is, that in six thousand years the Lord God will finish [Gr. *suntelei*] all things. For with him one day is a thousand years," etc. The word *sunteleo* (see the noun from it in Heb. 9: 26, "the *end* of the *ages*") has been aptly illustrated by the interlocking of the fingers of two hands; it is the latter end of one and the former end of another joining together, which may be illustrated by the Grand Gallery continuing, while the direction of its floor is changed. Others who have means of information may examine and illustrate this more fully, if correct. If I am in error, correction will be thankfully received.

Tamarack, Ill.

Is Sunday a Sabbath?

ELD. A. N. SEYMOUR.

The seventh-day people whose head quarters are at Battle Creek, Mich., ignore in all their preaching and publications the above idea, and labor most strenuously wherever their influence is felt to bring into disrepute, and cause people to disregard the same. It is to be regretted by all lovers of truth, and good order, that their efforts in this direction are so demoralizing to the general good of society.

But to the question, Is Sunday a Sabbath? and does God, Christ, apostles, and the Holy Spirit command and teach it. I affirm that it is, and that they do; and that it is the duty of all to observe the first day of the week as the Lord's holy Sabbath, not only in commemoration of his resurrection on that day, but in commemoration of creation; for Christ when exalted to God's right hand is to have the "pre-eminence in all things" not only in heaven, but on earth. By referring to Matt. 28: 1; Mark 16: 2, 9; Luke 18: 12; and 24: 1; John 20: 1, 19; Acts 20: 7; 1 Cor. 16: 2, when the week and the first day of the week are mentioned you will find in the Greek scriptures the word "*Sabbaton*" occurring nine times; and this word is precisely the same that is used for the original seventh-day Sabbath that God enjoined only on the Jewish nation at the exodus from Egypt. Then it is certain that there is a Sabbath connected with the new covenant, or testament, or second will, that does not belong to the Jewish age, and I see no possible way of avoiding this conclusion.

But it may be said that "*Sabbaton*" in these nine citations are used in a figurative or general sense and is applied to the whole week. Granting this signification, it does not change the fact that Sunday is a Sabbath, for if the whole week is a Sabbath, then surely the first day is one seventh part of that time, consequently a Sabbath. In a comment by Macknight upon 1 Cor. 16: 2, found in the "Emphatic Diaglott" we have the following: "As *kata polin* signifies every city, and *katameena* every month, and Acts 14: 23, *kata ekklesian*, in every church; so *kata Sabbaton* signifies the first day of every week." This seems to remove all doubt as to the Lord's day being a Sabbath.

Now is this first day Sabbath commanded or enforced? From the very fact that "*Sabbaton*" stands connected with the new covenant, and is mentioned nine times, it is a sufficient gurantee to warrant its observance from the cross to the judgment, upon all loyal subjects to heavens' appointed King. But to the "law and testimony" (Deut. 18: 18). "I will raise them up a prophet from their brethren like unto thee, and will put my words in his mouth and he shall speak all that I shall command him." This prophet or teacher is Jesus Christ. God sent him into the world to speak all that he commanded him. Did he do it? Christ says in Heb. 10: 9, "Lo, I come to do thy will, O God." Having done it, he says (John 17: 4), "I have finished the work thou gavest me to do." Then Christ did speak all God commanded him to speak. Does God then command us to observe the christian Sabbath? He does; for he uses the term "*Sabbaton*" nine times, and his wisdom should not be set aside for that of man.

Christ in his commission to the twelve apostles says, "Go teach all the nations....teaching them to observe all things whatsoever I have commanded you." Did Christ command the twelve apostles to teach all that the Father commanded him? He did, as the above testimony demonstrates. Did Christ make use of the term "*Sabbaton*" nine times? He did. Then it is commanded. Did the twelve apostles go forth by the authority of heaven among all nations to command and teach all that God and Christ taught them? They did. Christ said to them, "Tarry ye in Jerusalem till ye be endued with power from on high." After this baptism of the Holy Ghost, John says, "And of his fullness have all we received and grace for grace." Says Paul, "I am sure that when I am come unto you, I shall come in the fullness of the gospel of Christ." "I have fully preached the gospel of Christ; I have not shunned to declare unto you all the counsel of God;" "I kept back nothing that is profitable unto you."

Did the apostles make use of the word "*Sabbaton?*" They did. Then the christian Sabbath is not only taught, but commanded. God commands Christ; Christ commands the twelve apostles; the twelve apostles command the nations. Hence the commission of God to preach the gospel system in order to save men, proceeds from him originally. He is the only law giver; Christ receives the commission from God, the twelve apostles from Christ, and the whole scheme is backed up by the baptism of the Holy Ghost on the day of Pentecost; for Christ says, "If I go away I will send the Holy Ghost, the Comforter, and he shall bring all things to your remembrance whatsoever I have said or commanded you." "Hear what the Spirit saith unto the churches."

Has the Holy Ghost made use of the Greek word "*Sabbaton*" as well as God, Christ, and the apostles? Most surely; this holy, heavenly, sanctifying "spirit" has used it nine times in connection with the new covenant. That "spirit" wrote

out the christian Sabbath upon the fleshly tables of Christ's Cabinet—ministers hearts. Hence they are able "ministers of the New Testament." Now as there is not the least proof in the Old or New Testament that the seventh day Sabbath is obligatory upon any christian during the gospel age, it is morally certain that all lovers of truth and good order, believing in our Lord Jesus Christ, are under the strongest possible obligation to observe the *christian Sabbath* the best and most glorious of all days.

In conclusion, Paul's words are to the point: "Wherefore God hath highly exalted him (his Son) and given him a name above every name. That at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2: 9-11).

Reading, Mich.

The Penalty of God's Law, or the Destiny of the Wicked.

C. M. KEACH.

But do you say that I take away the motive to repentance? How so. What is the motive to repentance? Is it the fear of eternal torment? Let Paul answer: "The goodness of God leadeth thee to repentance" (Rom. 2: 4). "We love him because he first loved us." Such is the language of inspiration. Who can invalidate it. If men are to be frightened into love and obedience, by eternal torment, why does not the Bible make the doctrine of eternal torment more prominent? Why say "destruction" if he meant preservation in wo? Why say "death" if he meant eternal life in misery? Why say "burn up" if he meant burn forever? Why does God say "not be" if he meant be without end? Why compare the wicked to "stubble," "dead branches," "thorns," "briers," "chaff,' "the fat of lambs," "tares," etc., when he threatens them with fire, if he means that they are incombustible and indestructible? Let sober reason answer. The Bible presents eternal life with all its attendant glories amid scenes of surpassing pleasure and unfading delight, in a painless, tearless, and deathless world, as the great motive to repentance. In his promises are manifested his love, mercy, and goodness; and this is what leads men to repentance. Those who are scared into religion, usually go back when the scare is over.

Do you tell me "that the soul is immortal and cannot die?" How do you know that the soul is immortal and cannot die? God never said so? The Bible never said so. Who told you so? Oh, you believe it. Well, why do you believe it? Do you doubt God's power to destroy that which he has created? Do you doubt his word which says that "every soul that will not hear that prophet, will be destroyed from among his people?" And again, "The soul that sinneth it shall die (Ez. 18: 4)? And again, "He that converteth a sinner from the error of his way, shall save a soul from death" (James 6: 20)? And once more, that "he is able to destroy both soul and body in hell" [gehenna] (Matt. 10: 28)? The word immortal is found but once in the Bible, and is applied to the "King eternal" (Tim. 1: 17). The word immortality is found but in four places, as follows:

1. In Romans 2: 7 where the saints are represented as seeking for it.

2. In 1 Cor. 15: 52-55 where the saints are represented as putting it on at the last trump.

3. In Timothy 6: 15-17 where the King of kings is said to only have it.

4. In 2 Tim. 1: 10 where it is said that Christ brought life and immortality to light.

Query: If the King of kings, and Lord of lords only hath immortality, how can all men have it? Who will explain. Do you say that the wicked will be "cast into hell-fire where the worm dieth not and the fire is not quenched" (Mark 9: 47, 48)? Certainly; but this is a positive evidence of destruction as a brief examination of the word hell will show. The word hell (from *helan*—to cover) is translated in the Bible from four original words, namely: "sheol," "hades," "tartarus" and "gehenna."

1. *Sheol.*—Moses Stuart says: "Sheol is used 63 times in the Old Testament, and translated hell thirty-one times, grave thirty, and pit three"—"Exegetical Essays," page 93. On page 112 he says, "The meaning of *sheol* which lies upon the face of the sacred record (if I may thus speak) is indeed that of the grave, sepulchre, under-world, or state of the dead."

2. *Hades.*—The Greek word *hades* is translated hell ten times, and grave once, in the New Testament. Stuart defines it to mean "grave, sepulchre, depository of the dead."

3. *Tartarus.*—Dr. Parkhust says: the "*tartarus* rendered hell in Peter 2: 4 means in a physical sense the bounds or verge of the material creation." The word occurs no where else in the Bible. It is the present home of the fallen angels or demons where they are received until the day of judgment to be punished.

4. *Gehenna.*—Stuart says, "The word *gehenna* is derived from the words *Gi-Hinnom*—the valley of Hinnom." This is the word rendered hell in the passage under consideration. It occurs in the following passages: Matt. 5: 22, 29, 30; 10: 28; 18: 9; 23: 15, 33. Mark 9: 43, 45, 47. Luke 12: 5. James3: 6. In Parkhurst's "Greek and English Lexicon" we read, "This valley of Hinnom lay near Jerusalem, and had been the place of those abominable sacrifices in which the idolatrous Jews burned their children alive to Moloch, Baal, or the sun.... Our Lord seems to allude to the bodies which were cast into the valley of Hinnon [*gehenna*] and to the perpetual fire there kept to consume them." This *gehenna* was designated the place "where the worm dieth not and the fire is not quenched." The phrase "Cast into *gehenna* (hell) could convey no other idea than that of literal and irretrievable destruction." If God's wrath [the worm] is not stayed, nor the fire quenched, the wicked must utterly perish.

Do you tell me that the wicked will be given "to the tormentors till all is paid?" Well, if this refers to the future punishment of the wicked, then it proves that the debt will be paid sometime, which disproves endless woe. Death "is the wages of sin" (Rom. 6: 23), and that will pay the debt, and end the sinner's torment. But "the smoke of their torment will ascend up forever and ever" (Rev. 14: 11). If this has reference to the destiny of the wicked, it proves their destruction; for smoke is composed of the particles of burning matter, and the fact that smoke is ascending shows that something is consuming away into smoke; and as the smoke ascends up forever, that is never to return again or be recognized—the wicked will be utterly consumed, which harmonizes with David's testimony in Psalms 37: 20: "The wicked shall perish; the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away."

Once more. I am told that the devil will "be tormented forever and forever" (Rev. 20: 10). But would it be good sense to make this passage contradict the statement of St. Paul who says that the devil will be destroyed (Heb. 2: 14). The word forever when applied to living beings usually means so long as they live; hence David says, "The Lord God chose me to be king over Israel forever" (1 Chron. 28: 4); that is, as long as he lived. In speaking of Onesimus the servant sent back by Paul, he says, "He therefore departed for a season that thou shouldst receive him forever" (Phil. 1: 15). Moses permitted the children of Israel to buy bondmen of their brethren and said, "They shall be your bondmen forever" (Lev. 25: 44-46; Deut. 15: 17).

Do you say "that there are degrees in sin, and hence degrees in punishment?" This proposition we freely admit; but destruction is perfectly consistent with the doctrine of degrees of punishment, as God will no doubt cause more suffering in the second death of some than in that of others; that is, they may suffer more intense pain when dying that death than others of less sins while the "ignorant brethren will simply be as though they had not been."

Since there are degrees of sin, all must admit that sin is finite, and hence cannot inherit an infinite punishment. Infinity admits of no degrees. If he who steals his neighbor's knife, commits an infinite sin, then he who kills his neighbor commits no greater sin, as nothing can be greater than infinite. This proves sin finite; and God cannot inflict an infinite punishment in disapprobation of a finite sin. Let us cease to teach eternal woe, since "all the wicked will God destroy" (Psalm 14: 20).

Pine Hill, Wis.

The Ministry.

S. JUDSON.

There is no class of people who need the sympathy and prayers of God's people so much as do those who are called to preach the gospel. It is indeed a high and holy calling; and brings with it great responsibilities. Paul says, "Now, then, we are embassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." An embassador "is a minister of high rank, sent by one government to another, as the personal representative of the appointing power." Hence we see that ministers of the gospel are the personal representatives of Christ himself; and well may the true and faithful minister groan beneath the weight of responsibility, and feel that "wo is me if I preach not the gospel;" or in other words, "wo is me," if I fail to represent him who has appointed me to "preach" his "word." "To be instant in season and out of season, reprove, rebuke, exhort with all long suffering and doctrine" (2 Tim. 4: 2). Well may the minister crave the prayers of his flock, that his strength fail not. When I was in the prime of life, I loved to labor with them, going from house to house in the spirit of the Master, giving him all the glory as we beheld the blessed and happy results of such labor; and I feel deeply to sympathize with all the faithful and true preachers of the gospel of Christ when I contemplate the vastness of the work before them, and realize how much they need the co-operation and sympathy of the church, in order to secure a successful pastorate, and accomplish the work of a faithful ministration. To accomplish the work, the Spirit must be manifest, and when we have the Spirit, then we feel the power of God's word, which is salvation to every one that believeth. It is impossible to work effectually unless we feel the importance and value of the work.

Any one would think it worth while to work in order to gain a thousand dollars, more or less; but the value of a soul cannot be estimated in dollars and cents. There is no name among men whereby we can be saved, but the worthy name of Christ. We might as well present a check at the bank and expect it to be honored without the indorsement of responsible parties, as to expect God to honor our petitions or grant our requests unless they are offered in the name of him who is our surety, and whose name alone receives honor at the bank of heaven. "Not every one that saith unto me, Lord, Lord, shall enter,....but he that doeth the will of him that sent me."

Paul says, "Follow me, as I follow Christ;" and truly his example was worthy of imitation, for he kept nothing back that was profitable

out the christian Sabbath upon the fleshly tables of Christ's Cabinet—ministers hearts. Hence they are able "ministers of the New Testament." Now as there is not the least proof in the Old or New Testament that the seventh day Sabbath is obligatory upon any christian during the gospel age, it is morally certain that all lovers of truth and good order, believing in our Lord Jesus Christ, are under the strongest possible obligation to observe the *christian Sabbath* the best and most glorious of all days.

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4. *Gehenna.*—Stuart says, "The word *gehenna* is derived from the words *Gi-Hinnom*—the valley of Hinnom." This is the word rendered hell in the passage under consideration. It occurs in the following passages: Matt. 5: 22, 29, 30; 10: 28; 18: 9; 23: 15, 33. Mark 9: 43, 45, 47. Luke 12: 5. James3: 6. In Parkhurst's "Greek and English Lexicon" we read, "This valley of Hinnom lay near Jerusalem, and had been the place of those abominable sacrifices in which the idolatrous Jews burned their children alive to Moloch, Baal, or the sun.... Our Lord seems to allude to the bodies which were cast into the valley of Hinnon [*gehenna*] and to the perpetual fire there kept to consume them." This *gehenna* was designated the place "where the worm dieth not and the fire is not quenched." The phrase "Cast into *gehenna* (hell) could convey no other idea than that of literal and irretrievable destruction." If God's wrath [the worm] is not stayed, nor the fire quenched, the wicked must utterly perish.

Do you tell me that the wicked will be given "to the tormentors till all is paid?" Well, if this refers to the future punishment of the wicked, then it proves that the debt will be paid sometime, which disproves endless woe. Death "is the wages of sin" (Rom. 6: 23), and that will pay the debt, and end the sinner's torment. But "the smoke of their torment will ascend up forever and ever" (Rev. 14: 11). If this has reference to the destiny of the wicked,it proves their destruction; for smoke is composed of the particles of burning matter, and the fact that smoke is ascending shows that something is consuming away into smoke; and as the smoke ascends up forever, that is never to return again or be recognized—the wicked will be utterly consumed, which harmonizes with David's testimony in Psalms 37: 20: "The wicked shall perish; the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away."

Once more. I am told that the devil will "be tormented forever and forever" (Rev. 20: 10). But would it be good sense to make this passage contradict the statement of St. Paul who says that the devil will be destroyed (Heb. 2: 14). The word forever when applied to living beings usually means so long as they live; hence David says, "The Lord God chose me to be king over Israel forever" (1 Chron. 28: 4); that is, as long as he lived. In speaking of Onesimus the servant sent back by Paul, he says, "He therefore departed for a season that thou shouldst receive him forever" (Phil. 1: 15). Moses permitted the children of Israel to buy bondmen of their brethren and said, "They shall be your bondmen forever" (Lev. 25: 44-46; Deut. 15: 17).

But do you say "that there are degrees in sin, and hence degrees in punishment?" This proposition we freely admit; but destruction is perfectly consistent with the doctrine of degrees of punishment, as God will no doubt cause more suffering in the second death of some than in that of others; that is, they may suffer more intense pain when dying that death than others of less sins while the "ignorant brethren will simply be as though they had not been."

Since there are degrees of sin, all must admit that sin is finite, and hence cannot inherit an infinite punishment. Infinity admits of no degrees. If he who steals his neighbor's knife, commits an infinite sin, then he who kills his neighbor commits no greater sin, as nothing can be greater than infinite. This proves sin finite; and God cannot inflict an infinite punishment in disapprobation of a finite sin. Let us cease to teach eternal woe, since "all the wicked will God destroy" (Psalm 14: 20).

Pine Hill, Wis.

The Ministry.

S. JUDSON.

There is no class of people who need the sympathy and prayers of God's people so much as do those who are called to preach the gospel. It is indeed a high and holy calling; and brings with it great responsibilities. Paul says, "Now, then, we are embassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." An embassador "is a minister of high rank, sent by one government to another, as the personal representative of the appointing power." Hence we see that ministers of the gospel are the personal representatives of Christ himself; and well may the true and faithful minister groan beneath the weight of responsibility, and feel that "wo is me if I preach not the gospel;" or in other words, "wo is me," if I fail to represent him who has appointed me to "preach" his "word." "To be instant in season and out of season, reprove, rebuke, exhort with all long suffering and doctrine" (2 Tim. 4: 2). Well may the minister crave the prayers of his flock, that his strength fail not. When I was in the prime of life, I loved to labor with them, going from house to house in the spirit of the Master, giving him all the glory as we behell the blessed and happy results of such labor; and I feel deeply to sympathize with all the faithful and true preachers of the gospel of Christ when I contemplate the vastness of the work before them, and realize how much they need the co-operation and sympathy of the church, in order to secure a successful pastorate, and accomplish the work of a faithful ministration. To accomplish the work, the Spirit must be manifest, and when we have the Spirit, then we feel the power of God's word, which is salvation to every one that believeth. It is impossible to work effectually unless we feel the importance and value of the work.

Any one would think it worth while to work in order to gain a thousand dollars, more or less; but the value of a soul cannot be estimated in dollars and cents. There is no name among men whereby we can be saved, but the worthy name of Christ. We might as well present a check at the bank and expect it to be honored without the indorsement of responsible parties, as to expect God to honor our petitions or grant our requests unless they are offered in the name of him who is our surety, and whose name alone receives honor at the bank of heaven. "Not every one that saith unto me, Lord, Lord, shall enter,....but he that doeth the will of him that sent me."

Paul says, "Follow me, as I follow Christ;" and truly his example was worthy of imitation, for he kept nothing back that was profitable

Too Far Apart.

ELD. P. W. HOUGH.

I wish to show the fallacy of placing one leg of the image in Constantinople and the other in Rome.

It is frequently published, and I suppose preached in public, that Rome was pointed out by the two legs in her eastern and western sections. But where is this taught? Not by Daniel's expositions, and he certainly is all the guide we can safely follow.

Let us listen to the holy seer at the court of Babylon, standing before earth's temporal rules sent by the God of heaven to bring before his royal majesty his lost dream, and unfold to him the true interpretation of the same. Hear what the prophet saith: "The fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things, and as iron that breaketh all these shall it break in pieces and bruise" (Dan. 2:40). Iron is mentioned three times in this text, but not a word about it being divided.

This agrees with the description of the image given by Daniel in verse 33—"His legs of iron." And what now? "His feet part of iron and part of clay." Question: Does this interpretation agree with this description? Most certainly. Hear him in verse 41: "And whereas thou sawest the feet and toes part of potter's clay and part of iron, the kingdom shall be divided." Question: Where does Daniel locate the division of Rome? In the legs? No. In the toes? No; but in the feet. And then in verse 42 commences at the toes of the feet, running back to the feet, thus showing that the divided state would commence in the feet.

We affirm there is not the least intimation in the prophecy, or Daniel's exposition of it, to allow us to apply it to the legs, as one in Rome and one in Constantinople. Such an application can only work unbelief in the household, and will and tends to discourage some so much that they have but little faith in the certainty of knowing what prophecy does mean.

Some say that good and learned men apply it so. I know that very well; but while we should love and respect good and learned men, we are cautioned not to follow them into error, and this error is a very serious one, for it denies the statement of the prophet Daniel and sets his interpretation aside, although he says, "The dream is certain and the interpretation sure."

Fairbanks, Iowa.

About Tents.

D. A. DICKINSON.

BRO. BURR:—As many of the brethren of our Northeastern Iowa Conference pledged to have a new family tent for campmeeting, this year, and desired me to have published in the A. C. TIMES a description and direction how to make one, such as we have used for our family tent for the last four years, I write. For one of our size you want twenty-four yards of good, unbleached muslin, cut it into eight equal parts of three yards each. Then cut each part from each corner; bias, change ends, and sew the two straight sides together, forming a wedged shape piece or pieces; then sewing the eight pieces together, taking deep seams, so as to stitch in little ropes or bed cords twenty feet long, eight of them into the bias seams. Then sew a cord around the edge of the cloth, making eyelets in the eight places where the guy ropes come.

I have eight poles (light), five feet long, with a spike or piece of five-sixteenths round iron in the lower end to keep it in its place, and have a blacksmith make an eye with a shank to it with five-sixteenths round iron, and have him cut the eye open, so that it will form a hook or stay for the rope. Make the eyelets three or four inches inside from the edge of the cover, so that the edges may fall over, making it tight around the eaves.

Cut your center-pole twelve feet long, and sharpen it at both ends, and let it be placed in the ground fourteen inches or so; it will be ten feet ten inches, and for the tent wall you will want thirty-two yards of the same muslin. Cut it in two and sew the sides up, and it will just reach around, and can be pinned up under the eaves and you have a good family tent. The top of 24 yards must be kept, and the wall of thirty-two yards can be used every year.

Now, brethren, you who were at Manchester last year, in that terrible rainstorm, and pledged to have a tent at the next annual meeting, let this remind you, if you have not already secured the cloth to do so at once. Some have already done so. Bro. and Sr. Calkins, of Monticello, had theirs made last fall, and have pitched it once at least, and it is a nice one too. It only takes twenty-four yard for top to be kept over, and need not cost more than three dollars, and the balance of the cloth can be used in every family. Let us rally in this respect, for there is no better way of giving the meeting a good impetus than by having a goodly number of respectable tents on the ground. Brethren living in Manchester ought not to think that because they are living so near that there is no need for them to have tents. This is not so; have tents on the ground, and live there.

Cascade, Iowa.

A Request.

LUTHERIA B. WEAVER.

Dear ones in Jesus:—None but those who have passed through the most extreme suffering, know what it is to be in the most severe pain day and night—week after week—month after month, and year after year. My experience in these things causes me to pity and sympathize with other sufferers; and for the past few months, and especially the past few weeks, none but God and myself can ever know what I have suffered every moment of the time when conscious.

I have bad fits—worse than ever; and I feel as if it would be sweet to sleep if it was God's will; but I can say, "Thy will be done," in any way that shall best please the Lord.

But I do ask you, dear brethren and sisters, in the name of the dear Lord whose I am, and whom I serve, to ask God to make me more comfortable, if it please him to do so; or if it is his will to *heal me*, let it be done. "Thy will be done," is the language of my heart. I never began to suffer, every moment of the time, as I do now. My diseases are growing worse, and I long for Jesus to come. He has given me grace thus far to bear it all without a murmur, and I know he will all the way through. We are commanded to pray for one another. If one member suffer, all are to suffer with it. I am so I can see the dear saints once in a while; I love to see them so much; wish more would come and see me. Dear ones, write to me, and cheer my weary heart. Pray for me. Your sister, in hope of rest soon.

North Dana, Mass.

Correspondence.

From J. Evans Priddy, St. Deroin, Neb.

DEAR EDITOR:—Perhaps a few thoughts from a friend to the cause of truth, living in the far west, might possibly be interesting to you and the readers of your paper. We are living in the midst of many temporal difficulties. And it seems that after we have suffered the ravages of the grasshopper, chintz-bug, hot winds, and hog-cholera, we have a very small amount of this world's goods left us. But yet if we could, as a people, say with Paul, "That we know, that if our earthly house of this tabernacle were dissolved, we have a building of God; a house not made with hands, eternal in the heavens," we could rejoice in all our tribulations. But we are not only depressed temporally, but also spiritually, and that to such an extent, that we might say in truth that vice, immorality and ignorance predominates; and it seems as though anything tending to, or having the appearance of reform in practice or theory, is looked upon with contempt.

A few days ago, the writer was in conversation with an aged elder of the Disciple church, and during the conversation he said, that "those preachers who preach the doctrine of the destruction of the wicked, seldom do much good." This language, coming from one who, perhaps, never was instrumental in converting a sinner from the error of his ways, came with poor grace when addressed to one who had just closed a series of meetings, which resulted in thirty additions to the church; and although age, ignorance and infirmities saved him from a theological chastisement, yet it left a sting in the heart of a friend. Nevertheless, we can rejoice amidst all the reproaches, insults and persecutions that can be heaped upon us, or waged against us; for we are sure that when we preach the doctrine of the destruction of the wicked, we are in good company, even the company of the holy prophets, of Christ and the inspired apostles; and although this doctrine may seem to be a new doctrine, yet we are able to show that it was taught by Malachi, John the Baptist, Christ, and all the apostles whose writings are found in the New Testament.

Malachi says, "Behold the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." I think Malachi taught the destruction of the wicked, if words in the English language can be placed together in such a manner as to teach it; but we are not informed how much good he accomplished, and suppose he just did his duty—told the truth, and left the result with the Lord.

John the Baptist taught the same thing. He says, speaking of Christ, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat [the righteous] into his garner; but he will burn up the chaff [the wicked] with unquenchable fire." John was very successful; for we read, that "there went out to him, Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." Yet he taught destruction; for that which is burned up is certainly destroyed. Christ taught destruction. For he says (Luke 17: 29, 30), "But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Yet he went about doing good, both temporal and spiritual, and at last laid down his life, that we might not perish [be destroyed], but have everlasting life. Peter taught the same thing; for he says (Acts 3: 23), "And it shall come to pass, that every soul which will not hear that prophet [Christ], shall be destroyed from among the people." Yet under his preaching, there was three thousand added to the church in one day. Paul taught the same thing; and says (2 Thess 1: 9), "Who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power; when he shall come, etc". I heard a preacher say, not long ago, that the burning up of the wicked, spoken of by Malachi, only meant those who were living at the coming of Christ, and cited this to prove it: That the wicked would be burned up that were alive when Christ came, and at the expiration of a thousand years, all would be riased; and then they would burn to all eternity; but Paul says,

"For (says Paul) I have not shunned to declare unto you the whole counsel of God" (Acts 20: 26). "But have renounced the hidden things of dishonesty" (2 Cor. 4: 1). "Though I be free from all men, yet have I made myself servant of all, that I might gain the more" (1 Cor. 9: 19). "As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things" (2 Cor. 6: 4). "Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck....In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness" (2 Cor. 11: 23). And he says, "All that will live godly in Christ Jesus, shall suffer persecution."

And if ministers now exchange persecution for the patronage and applause of the world, "and by good words and fair speeches deceive the hearts of the simple" (Rom. 16: 18), the apostle declares them to be "false apostles, deceitful workers, transforming themselves into apostles of Christ,....for Satan himself is transformed into an angel of light. Therefore it is no great thing if *his* ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (2 Cor. 11: 13).

"Behold I am against them, saith the Lord, and do tell them that prophesy false dreams, and cause my people to err by their lies, and by their lightness, yet I sent them not, nor commanded them" (Jer. 23: 32). "They have seduced my people, saying peace; and there was no peace; ....and strengthen the hands of the wicked, that he should not return from his wicked way, by promising him life" (Ezek. 17: 10, 22).

Gloversville, N. Y.

Thoughts.

C. COLEGROVE.

Very notable is that interjected sentence in Rev. 16. "Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame." Yes, it is. And the still shorter one that precedes it, "Behold, I am coming as a thief." Our Lord is coming with still and very unsuspected footstep—most certainly when multitudes will not think it, will not consider it, will not believe it—coming! What power in that word, and what greater power in the act! Some will stoutly insist that it is most unlikely, that it is improbable, that it is impossible. Ah, how many love that fantasy of a road up to heaven at death (and cannot give it up), a road so unreal, that one might as soon call a cloud a couch, or even take a moonbeam for a spirit stairway.

There is no going up until the Lord first come down. The living and dead are first caught up to *meet* the Lord. And a *meeting* means and implies that those who are come together are just now not from exactly the same place, and so Christ is from heaven, and the saints from earth. And Christ, who can travel with transcendent speed and power, comes fresh, and bright, and glorious from afar; that is, from his Father's presence; and the saints quickened by his life-imparting call, rise from their death-sleep, to meet their Friend, the Lord of Majesty and Glory.

By a dream, not long ago, I believe I learned the meaning of that "watching and garment keeping" which the Lord enjoins. For just as people who wish to go to sleep, disrobe themselves at night, so precisely those who sleep, and lay aside their watching for the Lord's coming, are morally disrobed, and therefore not ready to rise immediately at the first call of the August visitor. Having laid aside their garments and gone to sleep, they are liable to be taken unawares, and the Lord coming, suddenly, they are in that sad state of confusion, which they ought to have provided against, by keeping awake and ready for departure at the earliest call. Hence—good, watchful, and faithful saints, will neither go to sleep, nor undress to go to sleep, but keep their garments on. Or if they even sleep a little, they ought to be certain not to be the prey of depredators who may steal their garments, while in a most intensely critical exigency they may be suddenly and dreadfully embarrassed. So, the apostle says, we ought to watch and be sober, that is, not intoxicated. And there are other intoxicating things besides strong drink.

TRINITY.

I saw in the *Examiner* (Baptist) the other day, one of the discourses of Mr. Joseph Cook, a very vigorous and rather mighty Boston man, on the Trinity. But though some people might call it able, it did appear to me a great labor to do an impossible thing. I admit there is some powerful work done toward doing impossible things. So did the Babel builders. And I do not, cannot think, Mr. Joseph Cook was able, or ever will be able to prove three Gods in one, according to orthodox belief. There is one God, and one only begotten Son of God, and one Spirit emanating from God, and the giant labors of Boston or any other lecturers, on Monday or any other noondays of the week, cannot establish or prove an impossibility. Jesus is indeed our Mediator, and worthy to be worshipped as Divine; but though very great, and high above all principality and power, he is not the Father—or so we understand it, if we can understand anything about it. But here on the other hand, is a Presbyterian minister by the name of Miller, on trial for his ministerial life by the New Jersey Presbytery, in Trenton. What is his offence? By a vote of 30 to 0, he is adjudged guilty of three things, and suspended from his ministerial office. What are they? He disbelieves in an immortal soul in man; that is one. He disbelieves in the Trinity; that is another. And finally, he maintains that Christ inheriting our Adamic and corrupt nature, died for his own redemption as well as that of the race. Of course it is impossible that Mr. Miller *could* believe that Jesus was anything but a perfect man in the sense of a perfect and sinless obedience. In his two hours' argument in defence of his views, I do not know what course he pursued, but in respect to the first two great questions, we wish him God speed, and the more especially because, even though under theological condemnation, he expressly declared that it was as impossible for him to renounce his teachings, as to deny the verdict of his own intellect.

RUMORS OF WAR.

There is a great stir abroad, in the old world, now, and the continent begins to shake with the thunder of cannon, in a region politically volcanic—and in fact you might perhaps call Turkey the European tinder-box. Armies are mobilized; great nations are sharpening their swords, and there is the jingling of cavalry scabbards, and the pounding of cavalry hoofs, and hurrying to and fro of ambassadors and captains; and there are the black and grimy iron-clads astir in great waters, and the bustle of great preparation, and the excitement of great expectation. Austria is anxious, and so is Germany, and so even is England. It is said the bold and mighty Bismarck would fain withdraw from the alarms of the threatening and terrible time. The crisis is too great for his bold heart, and big brain. There are the diverse nationalities—that is the knotty and puzzling fact—and the diverse religions. Who is going to master these troubles? France, of all the European powers, remains pretty much aloof, waiting her time; when she is ready, when her opportunity comes, she will strike, but adversity makes her cautious and careful. England may manœuver cunningly in the present grave situation, and I think she will be very careful not to be precipitate or hot-headed. Unless we are mistaken, England has an important mission, amid the multiplying perils of the great crisis.

A NEW SECT.

And now, while on this subject, let me introduce an item of interest sent me by a friend, under the heading of "What they think in Syria."

"Since the revival of three years ago among Syrian christians, a sect of four or five thousand people have sprung up, known as the six years people; eighteen priests have joined them, and a man named Thomnien has issued a proclamation as follows:

Divine Proclamation. It is hereby proclaimed with certainty, that there remains only an interval of six years between May, 1875, and the glorious coming of King Jesus of Nazareth in the fiery cloud; and as he is going to appear suddenly in the seventh year, to be seen by all—Repent all, for the kingdom of God is at hand. The proclamation made by his servant is as revealed by the Holy Ghost of King Jesus.—*Missionary News*, 1877."

I have before me now, also, a "Prophetic Exposition" by Rev. Samuel Valentine Edwards, chaplain of the London Central District School, upon Russia's predicted invasion of Turkey, from which I would be glad to send you extracts, but I forbear.

CHRIST NEEDED.

The weather is beautiful this evening, but the world is wicked. O, *how much* Christ is needed —a personal Ruler and Savior—in the world! There is a deep groan locked up in the earth's heart, a groan of desire for redemption. The burden of prayer is—"God of mercy and Almighty Power, send help straightway, and put forth thy strength for salvation." I hope to get time to write again, soon, though labors are many and pressing.

Sardinia, New York.

Home.

MRS. C. CASE.

Thoughts suggested by reading a piece of poetry on "Home."

"Our home is not where we are,
But where we wish to be;
'Tis home where the heart is,
Wherever that be.
Home only can yield real joy to the mind.
And there, where the heart is,
There only, is home."

Says Jesus, "Where the treasure is, there will the heart be also;" and, "Out of the abundance of the heart the mouth speaketh." So it is an easy matter to decide by our conversation where our home is, and where we are laying up our treasure. If we are really the children of God, we shall feel as did the prophets and apostles of old—as strangers and pilgrims on the earth, away from home, but packing up, and getting all things in readiness to migrate home.

The individual who is laying up his treasure here, is talking of nothing else but of things seen and temporal; "for out of the abundance of the heart the mouth speaketh;" hence Jesus says: "For by thy words thou shalt be justified; and by thy words thou shalt be condemned." If a friend is idolized, he is our treasure; we are constantly thinking and speaking of that friend. If Jesus is our best friend, we worship him; we are all the time speaking of him—want to see him and be made like him—transformed into his own image and likeness. When we see individuals fighting the coming of Christ; offended when we tell them that Jesus is soon coming, whether professor or non-professor, we must say, Surely there is something wrong.

Suppose a husband has been absent a long time, and the wife is told that her husband is on the road home, and was seen at a certain place; and that wife is indignant at the one telling her. We should at once say, There is something wrong; she has no love for him—is not ready to entertain him, or has been doing something that will incur his displeasure. Something wrong! What! Jesus our best friend, and we not want to see him? *Impossible! Impossible!!*

Belvidere, Ill.

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ELD. P. W. HOUGH.

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A Request.

LUTHERIA B. WEAVER.

Dear ones in Jesus:—None but those who have passed through the most extreme suffering, know what it is to be in the most severe pain day and night—week after week—month after month, and year after year. My experience in these things causes me to pity and sympathize with other sufferers; and for the past few months, and especially the past few weeks, none but God and myself can ever know what I have suffered every moment of the time when conscious.

I have bad fits—worse than ever; and I feel as if it would be sweet to sleep if it was God's will; but I can say, "Thy will be done," in any way that shall best please the Lord.

But I do ask you, dear brethren and sisters, in the name of the dear Lord whose I am, and whom I serve, to ask God to make me more comfortable, if it please him to do so; or if it is his will to *heal me*, let it be done. "Thy will be done," is the language of my heart. I never began to suffer, every moment of the time, as I do now. My diseases are growing worse, and I long for Jesus to come. He has given me grace thus far to bear it all without a murmur, and I know he will all the way through. We are commanded to pray for one another. If one member suffer, all are to suffer with it. I am so I can see the dear saints once in a while; I love to see them so much; wish more would come and see me. Dear ones, write to me, and cheer my weary heart. Pray for me. Your sister, in hope of rest soon.

North Dana, Mass.

Correspondence.

From J. Evans Priddy, St. Deroin, Neb.

DEAR EDITOR:—Perhaps a few thoughts from a friend to the cause of truth, living in the far west, might possibly be interesting to you and the readers of your paper. We are living in the midst of many temporal difficulties. And it seems that after we have suffered the ravages of the grasshopper, chintz-bug, hot winds, and hog-cholera, we have a very small amount of this world's goods left us. But yet if we could, as a people, say with Paul, "That we know, that if our earthly house of this tabernacle were dissolved, we have a building of God; a house not made with hands, eternal in the heavens," we could rejoice in all our tribulations. But we are not only depressed temporally, but also spiritually, and that to such an extent, that we might say in truth that vice, immorality and ignorance predominates; and it seems as though anything tending to, or having the appearance of reform in practice or theory, is looked upon with contempt.

A few days ago, the writer was in conversation with an aged elder of the Disciple church, and during the conversation he said, that "those preachers who preach the doctrine of the destruction of the wicked, seldom do much good." This language, coming from one who, perhaps, never was instrumental in converting a sinner from the error of his ways, came with poor grace when addressed to one who had just closed a series of meetings, which resulted in thirty additions to the church; and although age, ignorance and infirmities saved him from a theological chastisement, yet it left a sting in the heart of a friend. Nevertheless, we can rejoice amidst all the reproaches, insults and persecutions that can be heaped upon us, or waged against us; for we are sure that when we preach the doctrine of the destruction of the wicked, we are in good company, even the company of the holy prophets, of Christ and the inspired apostles; and although this doctrine may seem to be a new doctrine, yet we are able to show that it was taught by Malachi, John the Baptist, Christ, and all the apostles whose writings are found in the New Testament.

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Too Far Apart.

ELD. P. W. HOUGH.

I wish to show the fallacy of placing one leg of the image in Constantinople and the other in Rome.

It is frequently published, and I suppose preached in public, that Rome was pointed out by the two legs in her eastern and western sections. But where is this taught? Not by Daniel's expositions, and he certainly is all the guide we can safely follow.

Let us listen to the holy seer at the court of Babylon, standing before earth's temporal rules sent by the God of heaven to bring before his royal majesty his lost dream, and unfold to him the true interpretation of the same. Hear what the prophet saith: "The fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things, and as iron that breaketh all these shall it break in pieces and bruise" (Dan. 2:40). Iron is mentioned three times in this text, but not a word about it being divided.

This agrees with the description of the image given by Daniel in verse 33—"His legs of iron." And what now? "His feet part of iron and part of clay." Question: Does this interpretation agree with this description? Most certainly. Hear him in verse 41: "And whereas thou sawest the feet and toes part of potter's clay and part of iron, the kingdom shall be divided." Question: Where does Daniel locate the division of Rome? In the legs? No. In the toes? No; but in the feet. And then in verse 42 commences at the toes of the feet, running back to the feet, thus showing that the divided state would commence in the feet.

We affirm there is not the least intimation in the prophecy, or Daniel's exposition of it, to allow us to apply it to the legs, as one in Rome and one in Constantinople. Such an application can only work unbelief in the household, and will and tends to discourage some so much that they have but little faith in the certainty of knowing what prophecy does mean.

Some say that good and learned men apply it so. I know that very well; but while we should love and respect good and learned men, we are cautioned not to follow them into error, and this error is a very serious one, for it denies the statement of the prophet Daniel and sets his interpretation aside, although he says, "The dream is certain and the interpretation sure."

Fairbanks, Iowa.

About Tents.

D. A. DICKINSON.

BRO. BURR:—As many of the brethren of our Northeastern Iowa Conference pledged to have a new family tent for campmeeting, this year, and desired me to have published in the A. C. TIMES a description and direction how to make one, such as we have used for our family tent for the last four years, I write. For one of our size you want twenty-four yards of good, unbleached muslin, cut it into eight equal parts of three yards each. Then cut each part from each corner; bias, change ends, and sew the two straight sides together, forming a wedged shape piece or pieces; then sewing the eight pieces together, taking deep seams, so as to stitch in little ropes or bed cords twenty feet long, eight of them into the bias seams. Then sew a cord around the edge of the cloth, making eyelets in the eight places where the guy ropes come.

I have eight poles (light), five feet long, with a spike or piece of five-sixteenths round iron in the lower end to keep it in its place, and have a blacksmith make an eye with a shank to it with five-sixteenths round iron, and have him cut the eye open, so that it will form a hook or stay for the rope. Make the eyelets three or four inches inside from the edge of the cover, so that the edges may fall over, making it tight around the eaves.

Cut your center-pole twelve feet long, and sharpen it at both ends, and let it be placed in the ground fourteen inches or so; it will be ten feet ten inches, and for the tent wall you will want thirty-two yards of the same muslin. Cut it in two and sew the sides up, and it will just reach around, and can be pinned up under the eaves and you have a good family tent. The top of 24 yards must be kept, and the wall of thirty-two yards can be used every year.

Now, brethren, you who were at Manchester last year, in that terrible rainstorm, and pledged to have a tent at the next annual meeting, let this remind you, if you have not already secured the cloth to do so at once. Some have already done so. Bro. and Sr. Calkins, of Monticello, had theirs made last fall, and have pitched it once at least, and it is a nice one too. It only takes twenty-four yard for top to be kept over, and need not cost more than three dollars, and the balance of the cloth can be used in every family. Let us rally in this respect, for there is no better way of giving the meeting a good impetus than by having a goodly number of respectable tents on the ground. Brethren living in Manchester ought not to think that because they are living so near that there is no need for them to have tents. This is not so; have tents on the ground, and live there.

Cascade, Iowa.

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"Everlasting destruction:" so I think they will hardly be raised again. Oh! how appropriate is the admonition of our Savior to the Jews when he says, "Search the Scriptures."

From C. C. Swick, Minneapolis, Minn.

I have just returned from Dassel, Minn., where I held two meetings in the woods among the southern people that are settled in there. They are comparatively ignorant, as many of them cannot read. But there was good interest among them, and I, in my weakness, tried to talk and pray with them, gave them some tracts, and tried to point them to the "Lamb of God that taketh away the sin of the world." Some felt interested, and I hope that some seed has fallen on good ground, and will bring forth fruit. As soon as the hurry is over and roads get good, I will, the Lord directing, go up there again. I have but one talent, and I must use it. I came in at the eleventh hour, and I must work to receive my penny. There is much to do, and but a short time to do it in. A perishing world is coming to the judgment. Though I am weak and unworthy, I want to do all I can to warn sinners to flee from the wrath to come. Pray for me, christian brothers and sisters, that I may ever be found at my post, carrying the flag of truth—sounding the glad tidings of the soon coming of the Lord.

I have taken the ADVENT CHRISTIAN TIMES since last September, and I send them to others after reading them. O that we had more workers. How many bear the name and have the form of godliness, but have not the power. We are too much in fear of persecution. We do not know how much our feeble efforts may accomplish, but we will know when Jesus comes. O that some in that day of his coming may say, "I turned to the Lord because of the words you did speak."

Dear brothers and sisters, let us be faithful and do what we can; and then when Jesus comes, we will hear the "Well done, good and faithful servant; enter thou into the joy of thy Lord." I want to hear the Savior say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." If I can be the means of one, even the most despised on earth, turning to the Lord, how glad I will be. O that men would praise the Lord for his wonderful works. Blessed be his name! how good the Lord is! O taste and see, for it cannot be told. His loving kindness endureth forever! May the Lord bless you, Bro. Burr, in your labors; and may the ADVENT CHRISTIAN TIMES find a home in every christian family. Yours in the truth.

From Eld. O. D. Gibson, Palmer, Ill.

BRO. BURR:—We are living in strange times—"perilous times;" yet to the student of God's word they are unmistakeable times. It does seem clear that the foretold "distress of nations with perplexity," is begun in earnest. Asia, Europe, and Africa, the theater, or territory of the four universal monarchies, is evidently where this is especially to have its fulfillment; and yet all the world is to be included. We begin to cry "hard times" in this so-called favored land. A tidal wave of crime is also sweeping over us. Unprecedented fires and floods are devastating many places; pestilences and famine are in many quarters. God has spoken: "Wake up the mighty men: let all the men of war draw near;" and lo, the busy hum of beating "pruning hooks into spears" is heard all over the world. Arsenals, forts, ships, and armies, spring into view everywhere. The valley of Jehoshaphat, according to Joel, is the great center around which this commotion will whirl. But judgment will then come, and he whose right it is, will in righteousness reign from that time on, henceforth and forever, and of whose kingdom there shall be no end.

Bro. Burr, has not the outer circle of the great mælstrom, or whirlpool, of the "day of trouble" (Dan. 12:1) now appeared in view, in this trying to cut the Gordian knot of the "Eastern question." If so, the deliverance of God's people is at hand. May God hasten the time. Amen.

[We fully believe this to be true, brother Gibson.—ED.]

From Eld. F. A. Childs, Columbus, Kansas.

BRO. BURR:—The good old A. C. TIMES comes to us regularly, and we greet its arrival with real gladness. From its pages we learn the progress, from Maine to California, of the cause we love. The personal coming of Christ to redeem the martyred millions of saints that now sleep in the land of the enemy, becomes a necessity. Our hope is forever extinguished without that event being consummated. Our faith is strong that the "very same Jesus" will come again. Every doctrine taught that belittles or overshadows this great central truth should not be accepted.

How strange it is, yet true, that among the hundreds of beliefs in the world, only the different families of the Advent faith, publicly and openly teach the Bible truth of man's mortality and the sleep of the saints in death. We *seek* for immortality; and we obtain a triumph over death, when it is "swallowed up in victory" at the resurrection of the just. Upon these truths there can be no compromise. A coming judgment with reward and punishment, forever debar the thought that they are already bestowed on those who are finally to receive them.

Dear brethren of like precious faith, let us never tire in the warfare. Our Leader will soon come to take to himself his kingdom, and will reign forever and ever.

Since my removal from southern Illinois to this state, my business relations have been such that I have not labored in a public capacity as much as I could wish, although I have regular appointments, and preach when opportunity offers. I find the public ear is open to hear what we have to say on these topics; and many are privately investigating to see if these things be so.

From Eld. G. M. Button, Elida, Ill.

BRO BURR:—We have just closed our meeting at this place. We have had heavenly firebrands coming from many places. We saw Bro. Smith's happy face, who cheered our hearts, and did us good; Bro. Spotswood, with whom we lodged; he and his whole family are walking the narrow way; Bro. Hoffman, and his hearty songs, Bro. Blackman, who leans wholly upon God; Bro. De Wolf, the happy praying saint; Bro Ellis, the aged pilgrim; Brn Hayes and Stocking, strong men in God. And many others who were younger, yet still faithful.

Communion on Sunday, which lifted our heads and made us rejoice. The ministers were glad to herald the gospel of the kingdom and of life. May the grace of God rest upon all participants, and we meet upon Mount Zion, when he comes. Amen.

From Mrs. L. F. Kendall, Disco, Mich.

My husband has been holding a series of meetings in Berkshire for two weeks past, in private dwellings (there being no schoolhouse), and four have obeyed the gospel by confessing Jesus, and putting him on by baptism. To God be all the praise.

We are looking and longing for the coming of our blessed Master. Oh, these perilous times! May God give us strength sufficient for our day, is my prayer. We look forward with joy, each week, for the coming of the TIMES; we love to peruse its pages dearly, and we love to hear from the brothers and sisters of like precious faith that are scattered abroad. May God bless us all, and save us when Jesus comes.

From Eld. P. S. W. Deyo, Charles City, Iowa.

BRO. BURR:—I took a rest yesterday. As there is a little matter that would be interesting to the readers of the A. C. TIMES I will write it. A rest was a treat to me, and was much appreciated, as I had not had one for a long time. In the morning I went to hear S. P. Leland, known by some as the poet; once considered a most powerful medium, and afterwards one of the best exposers of Spiritism. He was reclaimed, during the union meeting, this winter. The meeting gave the opportunity and he came forward; but back of that there were prayers and personal labor that probably was the main cause.

I then went to the river and saw four baptized into the Disciple Christian church. Then heard Col. Sanford on temperance; then in the evening to hear Hon. H. O. Pratt, ex-congressman, preach his first sermon—another convert of not quite two months old. He told me that he had strange impressions even before he left Washington, and did not even know of the meeting then. But back of all this his dear wife was praying for him, and in public he confessed that it was her prayers for him, and before him, that moved him. Thus we have two eminent lawyers turn to proclaim the gospel of peace.

"Still there's more to follow."

From Eld. P. Holler, Nashville, Mich.

A word for our blessed cause. I am truly looking for the return of our Master. I am trying to occupy as best I can. I baptized thirteen converts, May 27th. Organized an Advent Christian church of sixteen members, and more are going forward soon in baptism. Zeal, diligence and untiring labor should be the special position of Adventists in their Master's cause; for what we do must be done quickly. Your humble brother.

A Godless House.

A little boy three years old, whose father was irreligious, spent several months in the dwelling of a godly family, where he was taught the simple elements of divine truth.

The good seed fell into good and tender soil, and the child learned to note the difference between a prayerless and a christian dwelling. One day, as some one was conversing with the little fellow about the great and good God, the child said:

"We haven't got any God at my papa's house."

Alas! how many such houses there are in our world and land—houses where there is no prayer, no praise, no worship, no God! And what homes are they for children? aye, and for men and women too? How much better is the pure atmosphere of christian love than the cold selfish worldliness of a godless home!

Said an ungodly man, "I never was so near heaven, and probably never shall be again, as when I spent a day in the house of Ebenezer Brown"—a godly Scotchman, who guided his household in the fear of the Lord.

Would that there were more such homes, the memory of which might shed a holy savor over many a wanderer's heart, and lead the sad and lonely sons of sorrow and of tears to look forward to the gladness of the eternal gathering beyond the toils and tears and trials of this weary pilgrimage. To such homes the weary come for rest, and the troubled for consolation. The sons of peace are there. Blessed be such homes! and may ours ever be of this number! —*Sel.*

Advent Christian Times.

FRANK BURR, - - - - - EDITOR.

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CHICAGO, WEDNESDAY, JUNE 13, 1877.

PLEASE show this paper to your neighbors and friends, and ask them to subscribe for it.

IT was thought best not to change the name of the paper, at the annual meeting of the Society.

DOES your subscription expire in June? Please look at the figures, and if so, please renew.

WE know by experience that the Indian Restorative Bitters advertised in our columns is a valuable medicine.

THE price of the Pyramid pamphlet is reduced to twenty cents. A cheap and instructive pamphlet. Send for it.

THE extra expense of publishing our paper in its present form is not very great, and it is expected will be more than repaid by a few first class advertisements in its pages, which we could not obtain while in the old form.

IF you find printed in purple letters upon the first page of your paper, the following words, "Your time is expired; please renew," you may regard it as a friendly notice in harmony with our rules of subscription to Pay in Advance.

OUR two days' meeting at Union Mills, Ind., June 2d and 3d, was a time of rejoicing among the brethren. A few came in from Buchanan, Sumption's Prairie, and the region around, to enjoy with the resident members this feast of love. The preaching was by Eld. D. Mathewson and Eld. E. McCulloch, and was much enjoyed by the people. It was thought that nearly one hundred partook of the Lord's supper on Sabbath. Two were baptized by Eld. Mathewson, and the Lord blessed the meetings of the saints. The church in Union Mills are mostly in good fighting trim, and marching on to the kingdom direct. A deep and solemn spirit prevailed after Bro. McCulloch's sermon on Sabbath evening, and we trust seed was sown that will yet spring up and yield a harvest.

ONWARD.

The annual meeting of this Society for 1877 is over. Its session was one of much interest, and its deliberations, although brief, were such as to prepare the way for a great work of usefulness during the coming year, if time continues.

For more than three years this Society has struggled on, amidst opposition and embarrassments that have seriously affected the courage, and somewhat depressed the spirit of many of its friends. But the prayers of faith have been heard in behalf of this paper, and the work of faith has been blessed by furnishing the means for continuing its publication. The Lord has continually sent to the rescue; and for this reason we see the Society's paper to-day a living sheet, enlarged and useful, and worthy of all patronage. Whatever of effort has been made on the part of some to tear it down and to destroy its existence, is hardly worthy of mention, although it is well known that some have done their utmost in this direction. But the failure of such work in the past is only proof of its futility. We cannot stop to regard it, but feel called upon to press forward in the glorious work.

Look at the work before the people of God. Look at the tokens of the presence of God in preserving a people for this work. Look at the evidences of speedy redemption, and see in all these things the promptings to activity such as the world never saw before. The way is open for work; the time has come for energetic work; the power and means are given us for successful work. Shall we not at this time arouse ourselves with all the energy of those who *believe in work*, and who *believe in God*, and who feel the impulse of the divine spirit calling us onward? Shall we not gird ourselves anew with those spiritual truths that are given to us, and shall we not all enter more heartily and earnestly into the work of God?

God has been with this people for years past. He is with them now, to encourage, to preserve, to bless them as they work for him. Wherever Satan may be, or whatever he has done or is doing is nothing to us. It is the Lord and his Christ to whom alone we look. Brethren, let us all push onward. Let us work together for Jesus and his coming kingdom. Let all bitterness, strife, evil speaking and clamour, be forever put away. Grateful for the past blessings of our course, devoted only to Christ and his service, and full of hope from our Lord, let us press onward unto complete victory.

THE PAPER.

One word about this paper, which you love so well. See the improvement in its shape and appearance this week. You may judge from this that the Society propose to do something this year that will increase the circulation of the paper; and you judge aright. The present form of the paper is that of first class religious journals, and such as will attract the public to read its columns. It also permits us to bring in much reading matter that heretofore we could not place. Our departments will be more various, giving brief articles on health, agriculture, and the like, which will add to the interest of the paper. We also intend to publish a sermon in nearly every issue, and shall devote one page or more to that head. Sermons of Bro. Moody will frequently be among them, as also those of others who speak with the fire and zeal of the Holy Spirit. These will appear next week.

Our paper has a new head and a new body, and thus becomes in some respects a new creature But it is not imperishable by any means. It needs to be fed and nourished as before. We trust all our patrons will remember this, and seek to secure new subscribers for it. It has stood upon its merits for years. As its merits are increased, let its support be increased also.

PERSONAL.

We wish to speak of our position as editor. For three years past we have been called, under the providence of God, to occupy the very responsible position of editor and manager of this paper. With much fear and trembling, yet also with much faith in God, we have accepted the trust thus far. We have been by no means an unwilling servant, yet we have felt very inadequate to the full responsibilities of the position. But our Lord has helped us, and the brethren have helped us, and we have continued thus far, through grace.

Thus much for the past. Having been chosen for another year, we wish to say a word to our readers on a personal account. Last year was a year of much labor for us, and we felt during the summer season that we could not endure the office work another year if we were compelled to bear the financial burdens, and were forced to attend to the business agent's work as before. We felt we must do more in the ministry, and have less of serving tables laid upon us. Hence, we expected to leave the office this spring, and devote ourselves entirely to the ministry.

But the Lord has opened a way whereby we could be relieved from the burdens heretofore borne, and fulfill the work of a minister, and yet if desired to, could continue as editor of the paper. This was done by bringing to our office Bro. Burton W. Holmes, a man of God possessing all the qualities requisite for the position of business agent, and in full harmony with our work. Hence, we are greatly relieved, and having only the editorial department to attend to, we are enabled to devote our energies to the ministry as we wished. The Society saw fit at its last Annual Meeting to retain our services, and while we would willingly have given place to any other they might have chosen, yet we are also willing to assist in any way the Lord directs. We enter upon our work with more courage than ever before, feeling that the intention of the brethren is to build up this paper and make it a great power for good. May it indeed be so

Y. M. C. A.

The above are the well known initials of the Young Men's Christian Association. The organization known by this name is composed of christians from all so called evangelical churches, having also an honorary and auxiliary membership of those who are good moral citizens and who wish to aid the Y. M. C. A. in its work. The definition of evangelical is frequently expressed in the papers of the organization as "faith in Christ alone for salvation," or words of similar import, expressing the thought that Christ alone saves men. Those who regard human works as a basis of salvation are generally, if not always, rejected from active membership. We think the line is well drawn. The time has been also, that membership was denied to those who believed in man's entire mortality out of Christ, but we are happy to know that at present such are not excluded.

The object of this Association is to promote christian work among the unofficial portion of the church of Christ, and especially among the younger members. The Association has so well succeeded in its object as to become a mighty power in church work, known and felt in nearly all the cities and large towns in our land.

We have been privileged in many instances to join with them in gospel labor, and have always enjoyed the co operation. We find among them that freedom from sectarian bondage which we admire, and which we ourselves enjoy. We are quite at home with the Y. M. C. A.

On the Sabbath of May 27th we were invited to preach to the Y. M. C. A. at their hall in St. Joseph, Mich. We went across the lake in the steamer on Saturday night previous, and found a home with Bro. H. Zaremba, a member of the Y. M. C A., and a much esteemed christian; also a subscriber for the A. C TIMES. At the hour appointed for meeting the Y. M. C. A. hall was well filled, and we found them to be a live and working company. We preached upon the Value and Use of the Holy Scriptures, and the interest in our discourse was deep. At the close we were earnestly requested by the officers to visit them again, which we hope to do as we find opportunity. We found the A. C. TIMES on file in their reading room, and we were well pleased with our reception among them. We trust the Lord will bless the non-sectarian work of the Y. M. C. A. and cause the whole gospel to be circulated by them, with the name of Christ alone as the Savior of sinners.

BRO. WM. SHELDON, who was at our Annual Meeting, was suddenly summoned by telegram at the close of the meeting, to return home on account of sickness in his family. We received a card from him dated June 3d, with the following sad words:

"Bro. Burr:—To-day I buried my only remaining son, Willie, aged seven years and three months, who died of scarlet fever. We buried him by the side of his brother Simon, who died four years ago. Our hearts are torn anew, before the old wound had healed. Oh! for the world where death can not come!"

May God give grace and strength to the afflicted parents. Pray for them, dear brethren.

Just Received.

One hundred copies of "Truth and Error Contrasted." By Eld. J. A. Cargile, of Alabama. Bro. Cargile has donated the above amount of tracts to the Society's benefit. Price 10 cents. See Book and Tract list.

Reports.

Report of the Annual Meeting of the Western Advent Christian Publishing Society.

The Society met pursuant to notice, at the office in Chicago, at 11 a. m., May 30, the President, Eld. C. W. Smith in the chair. Prayer by Eld. D. Mathewson. The minutes of last annual meeting having been read as published in the A. C. TIMES, a committee on credentials was appointed, whose report, as accepted, is as follows:

DELEGATES.

Ohio—E. McCulloch; F. Burr.

California—D. Mathewson.

Michigan—John Bower.

Southern Michigan and Northern Indiana—Jas. Ferris, Garrett Morris, Timothy McLane.

Northern Illinois—N. W. Spencer, L. H. Davis, A. Armour.

Wisconsin—W. Sheldon.

MEMBERS OF THE BOARD.

C. W. Smith, O. S. Knapp, L. P. Fox, N. J. Winchell, E. McCulloch, George Howard, Frank Burr.

A Business Committee was appointed, and reported the following order of business:

1st. Report of Secretary.

2d. Report of Treasurer and Business Agent.

3d. Election of officers.

4th. Such other business as may come before the Society for its general good.

The Secretary's Report having been read previously, the Business Agent's Report was read and adopted, and will appear in its proper place in the A. C. TIMES.

Brn. McCulloch, Bower, and Davis, having been appointed a nominating committee, the following were nominated and elected officers for the ensuing year:

President—C. W. Smith.
Vice President—D. Mathewson.
Secretary—A. Armour.
Treasurer and Business Agent—B. W. Holmes.
Auditor—O. S. Knapp.
Editor—Frank Burr.
Publishing Committee.—Geo. Howard, L. H. Davis, N. J. Winchell.

Previous to the election of editor, the President stated that some correspondence had been had with Bro. Phelps, of the *Bible Banner*, relative to a suggested amalgamation of the two papers. After some conversation, it was felt that our debt would be an obstacle in the way. But if the way should open the Board would be competent to arrange, as in their judgment would be for the best.

The following resolutions were proposed and carried:

Resolved, That the Society is in favor of a change in the form of our paper to an octavo, similar in size of page to the *Christian Union*, using larger and better paper, in order to give the same amount of reading matter given at present, and to admit a few first-class advertisements, the income from which will defray the extra expense incurred

Resolved, That Eld. D. Matthewson be instructed to confer with the Eastern Publishing Society, and endeavor to have them make a reduction on the sum which is due them by us.

Resolved, That the Editor and Business Agent be instructed to send lists of delinquent subscribers, whose papers have been stopped to some minister or layman in the several localities, who shall endeavor to collect the sums due, giving the collector a discretionary power to accept part and discharge the whole debt, where the full amount cannot be paid, and especially where the paper is again taken and paid for in advance.

Resolved, That we accept the proposition of Bro. L. P. Fox, that he, with others in Buchanan, will try to take care of the debt due Sr. Metzgar

Resolved, That Elds. C W. Smith and D. Mathewson be appointed to communicate with brethren in California, and elsewhere, towards securing means to immediately pay off the debt due Mr. D K. Prescott

Resolved, That Elds. Wm. Sheldon and H. F. Carpenter be invited to act as Special Contributing Editors of the A. C. TIMES.

Resolved, That whereas, Bro. A. M. Billings has donated the use of the building we occupy as an office, to the Society, greatly aiding us in carrying forward our work; therefore this Society acknowledge themselves under great obligations to him for the aid thus rendered, and request him to accept this as a manifestation of the heartfelt gratitude to him which such aid and kindness deserves.

Adjourned *sine die*.

A. ARMOUR, Sec.

Board Meeting.

At a Board meeting immediately after the meeting of the Society the following resolution was made and ordered to be published:

Resolved, That we express our gratitude for, and appreciation of, the labors of Brn. Burr and Holmes in their several capacities.

A. ARMOUR, Sec.

Business Agent's Report.

OFFICE A. C. TIMES,
CHICAGO, ILL., May 30, 1877.

To the Officers and Delegates of the Western Advent Christian Publishing Society, in Annual Meeting, assembled:

DEAR BRETHREN:—In making the annual report for the fiscal year of this Society, just past, I have to say that the mercies of a heavenly Father have been very manifest in our work. Set apart, as this Society is, to herald truths that are by no means popular, with but slight means to carry on our work, and with more or less opposition from sources where we ought to have received support, the Society has been forced to carry on its interests, amid difficulties that required much faith in God, as well as active and devoted lives on the part of those who were laboring to sustain the work. Undoubtedly the experience of overcoming difficulties has been a benefit to us all, as it has developed the trust and the energy of those brethren far and near who have so nobly stood up for our work, and assisted it on by their prayers and their means. And I must say that whatever of opposition has been made against the Society, has rather worked for our good than otherwise. Hence, a thankful spirit should be found in all our hearts, to our heavenly Father who so overrules all things for the good of his people.

During the year past some changes have been made in our work which are worthy of notice. The Society has adopted the system of advance pay upon its subscription for its paper. Formerly, the paper was sent to all parties ordering it, pay or no pay, until it was ordered to be stopped. This caused the Society to lose many hundred dollars each year on delinquents who would move away from the place where their paper was sent, and after a long time the Postmaster would order it stopped when there were several dollars due on it. Also many were negligent in paying their dues, until at last circumstances would prevent them from paying at all, and we were forced to lose it. Others were criminally negligent, as we learned in some instances when it was too late to rectify the matter. In order to save such losses, and to deliver from the evil, and also to save considerable expense it was decided by the Board of Trustees to commence the new year, 1877, on the principle of advance pay. The system works far better for the Society than was expected. Although a large number of subscribers were necessarily dropped from our list as delinquents, who neglected to pay after being duly notified, yet the list is as paying as formerly, and the expense of publishing the paper is much reduced. Hence, I recommend continuing upon the same method of advance pay.

The Society has been enabled to procure a better quality of paper for its weekly issue, so that the appearance of the sheet is more attractive.

Several new tracts, as well as new editions of some old ones, have been published during the year, and the work in this department has exceeded that of several past. There has been issued a new edition of one thousand Advent Minstrels; also nearly four thousand tracts of our stereotype editions. Besides these, there have been published five thousand tracts on "Christian Faith;" five thousand on "Christian Hope;" five thousand on "Christian Ordinances;" five thousand on "Christian Sabbath;" three thousand on "Evidences of the Coming of our Lord;" three thousand pamphlets on "The Great Pyramid;" making in all twenty-six thousand new tracts and pamphlets, issued by this office during the year. The total issue of tracts and books for the year is about thirty one thousand in numbers, or 336,000 pages, a large percentage of which are already sold, while we have on hand a heavier stock of all kinds than we had at the commencement of the year. The book and tract work in the office

is gradually prospering; it would be well if all would awaken to its interests and cause it to prosper still more. An edition numbering one thousand, of a new pamphlet entitled, "Materialism as Related to the World to Come," by Bro. Wm. Sheldon, has also just been issued by this office, but the expense of their publication was paid by the author.

The financial condition of the Society and its work during the past year is seen in the following statement:

LOSS AND GAIN.

	Loss.	*Gain.*
Subscription		$4,112 61
Books and Tracts—net gain		271.40
Business Agent	$353.95	
Editorial services	602.50	
Expense—net	215.41	
Paper (printing)	984.75	
Postage	193.24	
Presswork	286.40	
Advertising		157.33
Publication Fund		398.87
Freewill offerings		310 55
Loss on office furniture	39 86	
Composition expense	1,851.29	
Net gain during the year	723.36	
Total	$5,250 76	$5,250 76

RESOURCES.

Office furniture, type, etc	$975.00
Books and tracts on hand	290.00
Delinquent subscribers, accounts	3,024.70
Personal accounts	64.79
Bank Deposits	243.34
Cash on hand	20.55
Total	$4,618.38

LIABILITIES.

Notes to be paid	$730 00
Personal accounts	632.87
Total	$1,362.87
Excess of resourses	$3,255.51

There is besides the above estimate of liabilities an amount due to A. M. Billings on paper, held by him, for the relief of the Society in former years, the value of which is but nominal, and of which we do not know the figures.

The Society will perceive that the financial condition of our office is much improved, when compared with former years. Although the year has been a very close one in all business circles, yet we have been enabled to not only preserve our status, but also to materially relieve the office from much that embarrassed it. Our city bills are paid promptly, and our standing is good among the dealers. Our expenses are greatly reduced, being some five hundred dollars less than the year preceding. Our office rent is furnished us free of cost; our office material is in good condition; our shelves are well stocked with books and tracts, and we see no reason why, with due energy on the part of the patrons of this Society, the work of publishing the paper and circulating tracts need not go on with much greater energy than for years past.

Our heavenly Father has put a great trust and work into our hands. Let us be faithful to it, as he has been faithful to us. May we not hope that the coming year, if it shall be given us to work, shall see a great increase of fruits, resulting from the energetic efforts of this Society? Our time is brief in which to work. The eastern political heavens are portentous of the coming day of national trouble, when Daniel's people shall be delivered, "every one found written in the book." As the moments hasten towards the end, so let us hasten our work with a zeal inspired by the spirit of the grand and glorious truth made known to us by our God through his immutable word.

FRANK BURR, Acting Agent, for
L. C. RICE, Business Agent.

I hereby certify that I have examined the above accounts, with the books and vouchers therefor, and find them to be correct.

O. S. KNAPP, Auditor.

Kansas State Evangelist's Report.

J. C. SMITH.

Dear brethren and sisters of the state of Kansas and southwestern Missouri, greeting:—Another year of warfare has passed quickly away. Goodness and mercy hath followed us. The Lord has been gracious, and we meet again to relate his dealings with us, and among us. All praise be to him for mercies past and present. The past year has been one of many changes. The king of terrors (death) has done his sad work of severing loved ones again from our midst. Dear Bro. Brian and Uncle Jonathan Smith, who were with us last year at our yearly meeting, are both sleepers with those that are dead. They went down like shocks of corn fully ripe for the harvest. Brother Brian has stood firm at his post from the time he first embraced the glorious gospel of Christ, till death's stroke fell upon him, with the armor on. Also, Uncle Jonathan has been a *pioneer veteran*; born in London, N. H., moved to Maine near Bangor, having previously embraced the Savior and his glorious advent—and while at Bangor, he firmly stood for the Lord's truth. with many others, and by so doing they were cast into prison like the disciples; but the Lord was with them and delivered them from all their enemies. At other places in Maine he spread the *glad* tidings; in Brewer, Corinth, and Hallowell And from thence he moved to Wisconsin, where he stood as one of the first to warn the people of the wrath to come; then to this state where he has been for some seventeen years, witnessing to great and small, none other things than those that Jesus and the apostles spoke of, how that Jesus should die and rise again, ascend into the heavens, sit as the Mediator, receive for himself a kingdom, and return. But now his work is done, and he can no more meet in conference with us to admonish and cheer, as he has hitherto done. Suffice it to say we miss them, and greatly mourn their loss; but the harvest is coming soon, and we sorrow not as others that have no hope.

Other brethren also, in the East, have fallen on the field of battle; I refer to G. T. Adams and A. Simpson, faithful men of God, with hearts full of love and zeal for the Redeemer's cause. They have acted a noble part toward the missionaries of the cross, in this and other fields; but they now sleep while their works follow them, and they wait a better resurrection. O, may the Life Giver soon come, is my earnest prayer, and awaken these dear brethern and all the *treasurers* of earth that they may live, *eternally live*, and have the redemption of the purchased possession *unto the praise of his glory*. Amen. Even so come Lord Jesus, and give the victory.

As your servant, I will again offer in short, a written account of our stewardship among you as a people, and with those also that I have been called to labor among. For some ten years have we endeavored to sow the seed as the Lord hath opened the way, and the past year has been one fraught with many blessings. We have endeavored to gather with Christ, and by so doing, he has given the increase. And while we have felt our great unworthiness, and insufficiency, we have realized in a measure his great worthiness and his all-sufficiency. Last May, leaving the interest in Franklin Co., we came to our brother's home, praying that the Lord might add to the little church such as should be saved. Other prayers were offered, and the Lord heard and answered by giving the increase. Eight confessed their faith in Christ, and put him on by being buried beneath the yielding wave. One young man volunteered at the water's edge who had formerly been a Quaker; it was a precious season. And while the church at this place (Arvonia) had been severely persecuted, and some have withstood the truth like Alexander, the coppersmith, and done us great injury, yet it has resulted to the glory of God, and the up-building of his cause. Praise the Lord for the sure foundation, the Rock of offence that has been set in Zion.

June 6th, we started for Missouri; visited Burlington, Leroy, Geneva, Iola, Humboldt, Marmaton, Memphis, Ft. Scott, and from thence to Nevada, Mo., where we met brethren and sisters in conference, and had a blessed season in waiting on the Lord. At this place we found hearts and hands ready to spread the work of gospel truth. A missionary fund was raised, and a new impetus given to the cause. Brother Cate and others, have been used as effectual embassadors in raising the standard of truth, which will speak till Jesus comes to give crowns of rejoicing.

Wednesday, 21st, we bid farewell to loved ones in Missouri, and returned to Osage county, by the way of Pleasanton, Mound City, and Garnett, traveling a distance of one hundred and eighty miles, through mud and rain, and some very cold, disagreeable weather. On the 28th, after returning, we started out for Ottumwa, to attend our Quar. Conference. Had tent pitched in the name of the Lord, and went to work for Jesus. Brethren Cate and Fry (from Missouri), Preston, Brian, Webster, McGuire, Hubble, Hunt and Klock, joined us in presenting the oneness of the gospel as it is in Christ. That his word is *yea, yea;* and not nay, *nay;* and that his promises are *yea* and *amen in Christ Jesus*, among all, both Jew and Gentile, to those that work righteousness, and fear him. I do praise the Lord for this oneness of the gospel in Christ-Jesus; one faith, one hope, one interpretation; (God's), one Lord and Father of our Lord Jesus Christ; and one baptism, and not three, hitched on to the *yea* and *amen* as nay, *nay* presents it in trine sprinkle, pour, etc., as handed down from the Roman church of apostate decretals. The Lord help us, dear brethren and sisters, that we may stand upon the one foundation, Christ Jesus, and not be guilty of adding to, or taking away, by giving our private interpretation; but let God be our interpreter, and we will abide by it.

At this meeting brother Cate opened and alleged many blessed things for us to feed upon. Brother Hunt also held a discussion with Mr. Lee, minister of the M. E. church, on the state of the dead; but truth did not suffer anything, when assailed by "thou shalt not surely die" as uttered in Eden by the first liar (Satan) and incorporated afterwards by heathens into heathen mythology, such as transmigration of souls, and of their going into a subterranean cavern in the earth, to purgatory, to seven hells and seven heavens; to a spirit land chasing spirit deer; at work in this spirit place, doing the same things they did here, whether it be planting, building, buying, selling or stealing. For, says the doctrine of Swedenborg. "Whatever they are here, that will they be in the spirit world, after dislodged from the material body;" and many other such doctrines as going to heaven and hell at death, all arising from the same saying, "Thou shalt not surely die," and inculcated into these teachings of men as yea, yea, and nay, nay. But when brought to bear against God's yea and amen, "*Thou shalt surely die*," and the proof given by Jehovah, in "dust thou art and unto dust shalt thou return," and by the appointment death, against sin as the crime, he (Adam) lived in a dying state nine hundred and thirty years; then passed under the penalty for that crime (sin) which he had committed, which was death; Adam died. Thus the oneness of God's word cuts off the contradictions of liars and the father of them.

At this place Ottumwa, four put on Christ by the one baptism. 22nd. We started for Leavenworth Co., had meetings again at Centropolis, Franklin Co., on our way, and on our arrival at Jarbelo, we went into the harvest field and invit-

ed the people out to meeting; the news went quickly, and men, women and children came out as at first, when the setter forth of strange doctrines was in their midst. And we found that the most of those that came out then, had wintered and summered well on the food that abideth forever, while a few, we are sorry to say, returned to their old occupation; but the work set in anew, and eight more stepped into the King's highway and obeyed his command in baptism. This gift of increase caused the church again to rejoice with joy unspeakable and full of glory. Brother Hubbell was again with us to help on the amazing change of new creatures in Christ Jesus. Our visit with them is one long to be remembered.

Aug. 8th. Retraced our journey homeward to prepare for a southern tour; and on the 18th, parted with loved ones, and went south by the way of Ottumwa, Burlington, through Woodson Co., Willson Co., Neodasha, and on to Longton, Elk Co., to Rio. Lapham's house, and had tent meeting over two Sundays with good results; from thence we went to Montgomery Co., near Independence, and had meetings over two Lord's days. Brothers McFarland, Preston and Hunt, were at the two meetings to help on the work. On our return we had a blessed meeting at Defiance, Woodson Co. From there we came to Arvonia, and made preparation for Quarterly Conference, and camp meeting, went a distance of twenty-two miles after the tent, and returned. Brethren aided in pitching and seating it. A goodly number came in from a distance to this meeting, and were blest by so doing.

Oct. 11th. After camp meeting, we again set out for Tonganoxie, Leavenworth Co., passed through Osage City, Burlington and Carbondale, Ridgeway and Lawrence. Met brethren and sisters again, of like precious faith. Labored with them over two Lord's days. A Quar. Conference was set in order, and three put on Christ by baptism, and all felt that it was good to wait upon the Lord. The day after meeting we again set out for Missouri; were four days on the way. Met with the Nevada church. Brethren Cate, Little, and Tyler were present to labor for the perishing. Bro. Cate baptized seven, five of whom volunteered at the water; some of them had been sprinkled. From thence we accompanied brother Cate to Montevallo, Vernon Co., Mo., and held meetings with him over two Lord's days, and saw a good work done. Brother Cate, after leaving him, set in order a church of eleven. We spent another Lord's day with the church near Nevada, and baptized two more. From thence we came to near Ft. Scott, and spoke to the people, and scattered some of the precious seed among the Christian ministry; then to the church near Marmaton, and had a blessed meeting; two confessed the Savior and were baptized. From there we came to brother Beman's and Knox's neighborhood, near Humboldt, and had a good season from night to night, in sounding out the alarm of coming judgment; many were stirred, and promised by the help of the Lord, to meet us in the kingdom. Went to Iola, seat of Allen county, and had meeting one night; some were interested, and think by an effort, much good could be accomplished. Then to Arvonia and Long Creek, where we had more meetings.

Jan. 6th. Again to Centropolis to attend Quarterly Conference; had a good season. 11th, with brother McGuire, commenced meetings at a new place in Osage county, where the Lord blest and gave the victory; 19th, came to Lawrence; 20th, to Tonganoxie, where we met brethren and sisters again in conference; 25th, commenced meetings at this place (Sarcoxieville); continued them over four Lord's days, and saw a good work done in Jesus' name, as many can testify; nine went forward in baptism, and twenty-two united in church order. We have also visited Lawrence and had a few meetings, and at Jefferson Co., over one Lord's day, where we had a stirring time.

Thus, dear brethren and sisters, we have labored from place to place, traveling a distance of three thousand two hundred miles, through all kinds of weather, and bad traveling; preached in twenty-three different places, and some of them have visited a number of times; have passed through seventeen different counties, scattering the word of the kingdom in every county, from house to house, in as many places as we have traveled. Have called on over a hundred and twenty families; baptized forty-one. The money received by private donations, has been fully forty dollars and sixty-five cents. For mission work in Kansas, and southwestern Missouri, we have received seventy dollars and eighty cents ($70.80). The amount for tract funds has been eight dollars ($8.00). Books sold for which we have received one hundred and seven dollars and sixty-five cents ($107.65). The mission board in the East has generously donated to us two hundred and fifty dollars ($250.00); making in all, that we have received, four hundred and seventy-seven dollars and ten cents ($477.10); out of this amount we have paid for tracts and books, two hundred and sixty-eight dollars and twenty-two cents ($268.22). Have given to different brethern and sisters, fifty-eight dollars and forty-five cents ($58.45). For our own expenses, we have paid out in traveling, shipping tent, rope, kerosene, etc., for tent and tools, shoes, clothing, etc., has been one hundred and forty-two dollars and eleven cents, ($142.11); making four hundred and sixty-eight dollars and seventy-eight cents ($468.78) expended. Leaving in my possession unexpended, eight dollars and thirty-two cents ($8.32) for our years' labor.

Besides this, the A. C. Mission Board have sent gratuitously some seventy dollars worth of tracts and books, to be scattered freely among all the classes. The number of pages of tracts we have received, as near as we can estimate, has been two hundred and thirty-seven thousand five hundred and forty-eight, besides as many more in larger works, many of which have been sent into other states; California, Colorado, Oregon, Nebraska, Iowa, Minnesota, Kansas, Illinois, Michigan, Missouri, and other places. We have also scattered papers that have been sent to us from "*Crisis*." A. C. TIMES, and brother Hasting's office. Those that have been gathered up from Uncle Jonathan Smith's, at home, and at at other places, has been some two thousand copies of tracts and books, are doing their office work. And we give the Lord all the glory for what he has sent us, to further on the good work. We have endeavored as best we could, to set before the people the awful realities of the coming judgment, and the only safety as found in Christ. In every place we have warned them to flee from the wrath to come, and to make ready now, while it is the accepted time, and the day of salvation.

Our plan has been in visiting new places. 1. To set forth the kingdom of God, and his righteousness, and what God has in store for those that love him; the glory of the world to come, etc. 2. The prophecies relative to the kingdoms of this world, to show where we are, and that we may very soon expect the kingdom of God to be established under the whole heavens. 3. Christ's second coming, and the signs that precede his coming. 4. The state of the dead; all lost, and Christ the only Savior, and to *save eternally* those that obey him. 5. The blessed resurrection, or the bringing forth of the Lord's dead men from their graves, to life and immortality. 6. The utter destruction of all sin and sinners, and the devil himself. 7. Then in view of all these precious promises of the new made earth, and the glorified state, free from sin and the curse, I call upon men and women to repent; for God is love, and offers eternal salvation hrough J esus, to all them that obey him.

And now dear brethern and sisters, in view of all these things and the certain near approach of the Lord's return, we ought to be more diligent and make our calling and election sure. For the night is far spent and the day is at hand; therefore let us who are of the day be sober, and cast off the works of darkness, and put on the armor of light. And let us ask ourselves, each one, whether we have done all that we could to promote the blessed cause of Christ. It seems to me, dear brethren, that more can be done; but I leave the matter with you and the great Judge of all the earth. You must settle it with him in regard to your stewardship, whether you have done as you ought, in helping on this last great message to dying men.

The brethren in the East have done nobly year after year, in aiding the cause in these destitute fields. O, that those that are able might consider, and be willing to help bear the burden, and heat of the day, for Jesus' sake; and then receive the glory that is to follow, at the revela-i on of Jesus Christ from heaven.

Let us be active now brethren, and do what we can to save the perishing. The Judge standeth at the door. Let us awake. All things fortold by ancient prophets, in grand review are passing by; the last message is having its last fulfillment. The Mediator will soon leave the throne of intercession. Then our work is done, and the reckoning time ceases. Are we all ready for this solemn event? Be not overcharged with the cares, and surfeiting, and drunkenness of this life, lest that day come upon you unaware and you lose the eternal home. Brethren and sisters, we can secure it by being found ready; and by having our work done, and well done. Let us watch unto prayer, and keep our garments unspotted from the world, and so be accounted worthy of that world which is to come. I submit these things for your consideration, praying that the blessings we have received, and the labor bestowed, may not be in vain in the Lord. From your Evangelist.

Arvonia, Kansas.

Iowa Conference Report.

Pursuant to call of secretary the Second Quarterly Conference convened at Milford, Montgomery Co., Iowa, on May 25th, 1877. This was the first meeting held under our new tent. There was quite a number of the brethren there to enjoy the good news of the soon-coming kingdom which was so ably proclaimed by Brn. John Ridley, Wm. McCulloch, and Willoughby. Brn. Patten, Blanchard, and McClure were also there.

The business session was called by the president, Bro. E. Blanchard, at 10 a., m. and on motion adjourned to 3 p. m., when it was called to order. The minutes of the last meeting were then read by the secretary and approved; after which the visiting brethren were invited to sit with us. The ministers were then heard from. Bro. McCulloch said that he had preached but twice since last conference, hoped to do more by next quarterly meeting.

Bro. Willoughby has been trying to do all he could. The people are more anxious than formerly to hear the truth. He held a seven days' discussion with a Disciple minister. Bro. Willoughby is full of zeal, and strong in the faith that the Master will soon return.

Bro. McClure is still trying to throw his influence on the Lord's side. He is superintendent of the Sunday school in his neighborhood, by request of the Methodists; and has promised to preach some.

Bro. Blanchard is not preaching any just now. By request, Brn. Ridley and Patten submitted a cheering report of their labors and success. I think that this was one of the best, if not the best, conferences we have had for years. Five were buried in the liquid grave, and we hope that they have risen to newness of life.

B. FORESTER, Sec.

Conference Report.

The third meeting of the Solomon Valley Christian Adventist Quarterly Conference was held in Eld. Feather's neighborhood, commencing Friday, May 4th, and holding over the following Sunday.

May 4th, preaching in the evening by Eld. Feather. May 5th, 2 p., m. meeting called to order by president Moss, who, after singing by the conference, read a portion of the 5th chapter of Matthew, and delivered a very appropriate address. A short time was spent in prayer and singing, after which the secretary read the minutes of the previous session.

Bro. A. M. Van Amburg, delegate from the Smith Grove church, reported the church in a healthy condition and standing firm. One member lost by death since the previous session.

The delegate from the Oak Creek church being detained at home, Eld. W. H. McCarty, the pastor, reported the church in good condition, and spoke very highly of the members.

The reports of the ministers were fair, though all have been hindered, more or less, by financial embarrassments; and Eld. Moss has been very sick, a portion of the time.

MISCELLANEOUS BUSINESS.

Remarks were made by several in favor of passing some resolutions of sympathy and fellowship for certain ones who have been villified by the Northwest Kansas Quarterly Conference.

As a result the following resolution was passed.

Whereas, Elds. Knox, McCarty, Moss, and Thorp, have been traduced and misrepresented by Elds. Bliss, Comstock, and others, of the Northwest Kansas Quarterly Conference; therefore be it

Resolved, That this Conference does hereby express its sympathy with, and fellowship for the aforesaid Brn. Knox, McCarty, Moss, and Thorp; and that we are fully convinced by valid testimony that those reports of the aforesaid Bliss, Comstock, and others, are false, and circulated through malice. We furthermore recommend the aforementioned brethren to the sympathy and fellowship of christians everywhere.

Voted, That the secretary be instructed to write to the State Conference, asking that this Conference be recognized as a member of the State Conference

Voted, That the secretary write to ascertain if the State Evangelist can arrange to come with the state tent and hold a meeting within the bounds of this Conference sometime during the coming summer or fall.

Voted; That the proceedings of this session be forwarded to the *World's Crisis* and the A. C. TIMES, for publication. Also the names of the officers which are:

President—Wm. E. Moss.
Vice-President—W. H. McCarty.
Secretary—J. S. Thorp.
Assistant Secretary—W. T. Pilcher.
Treasurer—M. B. Mansell.

Voted, That we adjourn, to meet with the Advent Christian church of Athens, Jewell Co., on Friday evening before the fourth Sunday in July.

J. S. THORP. Sec.

There is not a trouble a christian has, but if he lives by faith on Christ in it, it will turn to a blessing.

To be always thinking about your manners is not the way to make them good; because the very perfection of manners is not to think about yourself.

"There is no readier way of bringing your own worth in question, than to detract from the worth of other men."

There is in every ordinance of the Lord that which is peculiar to itself.

Young Folks.

"The Little Shoes—They Did it All."

"One night, on the verge of ruin,
As I hurried from the tap,
I beheld the landlord's baby
Sitting in its mother's lap
'Look here, dear father,' said the mother,
Holding forth the little feet,
'Look, we've got new shoes for darling!
Don't you think them nice and neat?"
You may judge the thing was simple—
Disbelieve me if you choose—
But, my friends, no fist e'er struck me
Such a blow as those small shoes.
And they forced my brain to reason—
'What right,' said I, standing there,
'Have I to clothe another's children,
And to let my own go bare?'
It was in the depth of winter;
Bitter was the night and wild;
And outside the flaring gin-shop
Stood my starving wife and child.
Out I went and clutched my baby,
Saw its feet so cold and blue:
Fathers! if the small shoes smote me,
What did those poor bare feet do?
Quick I thrust them in my bosom:
Oh, they were so icy chill!
And their coldness like a dagger
Pierced me—I can feel it still.
Of money I had but a trifle,
Just enough to serve my stead;
It bought shoes for little baby,
And a single loaf of bread.
That loaf served us all the Sunday,
And I went to work next day;
Since that time I've been teetotal
That is all I've got to say."

—*N. Y. Witness.*

Little Sister's Lesson.

Now, Freddy dear, sit down and fold your hands, and fix your mouth this way, and I'll tell you what mamma says. Smooth down your white dress, and put out your feet, so as to show your new boots, if you want to, and look very happy—so!"

Sweet Freddy did just as his wise seven-year-old sister bade him, and then he ventured to unfix his red lips long enough to ask, "What did she say?"

"She said I might have a Sunday school today—that I should be the teacher and you would be the class," said Molly.

"There isn't 'nough of me for a class," Fred ventured to say.

"Well, we'll play we had four, and that three mustn't talk any. You are a great boy now, Freddy, almost four years old, and yet can't go to Sunday School because you talk and make the other one's laugh," said Molly, soberly.

Here Fred said "I only told the teacher I was four, and asked her how old she was. That wasn't any wicked."

"This is my lesson. Grandma gave it to me the day I was there—Jesus was once a little child just exactly as old as you are to-day."

"I'm four years and one month, and more too," said Fred, who was always very proud of his great age. "But when Jesus was small he was a tiny baby in his mother's arms. I'm big!"

"I was just as silly as that too, when I was little," said Molly. "I used to think that Jesus was once a baby, and next time a boy twelve years old, and after that a big man—and that was all. But now I know he was first a tiny baby. Then he learned to walk, like cousin Bell; and by-and-by he could talk, and soon he could help his mother. I guess he went to school a good while before he was twelve years old, and knew so much. He was just exactly as old, once, as you are to-day, and as all the children in the world are. And he was always good. He never grieved his parents, nor quarrelled with his brothers nor his playmates."

A strange look came into Fred's great eyes as he asked in a whisper, "Did Jesus play, sister?"

"Yes, grandma says he was just like other folks, only a great deal better. When he was little he played just right, and never got angry, nor pulled things away from his brothers, nor"—

"I don't always do that, too," said Fred, blushing a little.

"And he was kind to every one, and helped poor tired folks, and"—

"I carried in seven sticks of wood in my own arms for lame Jimmy when he sawed here, and I gave my bright five cent piece to a beggar, and"—

"You musn't talk so much about yourself, Fred; the lesson is about Jesus."

"I wonder what he did when he was four years, and one month, and a little more too; I wish I knew," said Fred.

"I know. He obeyed his mother, and you can do that, Fred. He spoke kind, and smiled on every one," said Molly.

"What did he do when he was seven and most a half, like you? asked Freddy.

"He obeyed his mother then, too, and was kind to all, and loved his Father in heaven. Grandma says I can do all that, if I love him, and ask him to make me a holy child. I love to think that Jesus was once just exactly as old as I am all the time."

"I'm glad Jesus was a child just like me," said Fred.

"He wasn't like you, because you are often cross," said Molly.

"But I won't be again. I didn't know that Jesus was ever just exactly as old as I am, and good when he was a boy," said little Fred. "This is a nice Sunday school, the class learns so much, and don't have to keep still, too," said the dear little boy. "I mean to come next Sunday."—*The Watchman.*

A Higher Hand.

A little boy sat in front of his father, and held the reins which controlled a restive horse. Unknown to the boy, they passed around him, and were also in the father's hand. He saw occasion to pull one of them. With artless simplicity, the child looked around, saying, "Father, I thought I was driving; but I'm not, am I?"

Thus it is often with men, who think that they are shaping destiny which a higher hand than theirs is really fashioning. They do their own will, but they also do the will of God. A stronger hand guides them—a mightier power holds the helm of their vessel, and saves from rock and wreck. Happy are they who quietly yield to the guidance of an Almighty hand.—*Sel.*

It is the poor, halting professor that is loving sin, and indulging it in some form, that feels oppressed with the command, "Be ye holy." The trouble is inward. *The heart is not right.* Get the heart right with God, and then the soul will feel glad that it can be holy, and holy it will be ere long, through obeying the command.—*Banner of Holiness.*

"Mamma," said a little girl in Philadelphia, when she was looking for a childish treasure she had mislaid, "I think God will help us find it if we ask him; so I'll pray, and you hunt." That showed a fitting appreciation of faith and works.

Christian Life.

Our "Shut In" Society.

We're a happy band of sufferers,
Have you heard of us, pray tell?
We are quite increased in numbers,
But we love each other *well*.
There's Janet, and Sue, and Elsie,
And Mabel, and the dear
L. J. G., who sings so sweetly,
With the death-knell sounding near.

These, and other tired ones waiting,
Where clear skies are seldom seen,
Think and talk one with another
Of "still waters" and "pastures green."
Although we are long imprisoned,
And earth's joys we rarely win,
We are not the least disheartened
Since our Father "shuts us in."

We are weak ones, heavy laden,
But our burdens, broad and great,
We have cast upon the Savior,
And he gladly bears the weight.
We're a happy band, bound heavenward,
Led by One who's true and strong.
We've not seen each other's faces,
But have heard each other's song.

Is it strange we sing for gladness,
Since, if we are free no more,
We have learned that all in mercy
A wise Father shuts the door?
Shuts the door that leads to danger,
And perhaps to woe beside;
But the door that leads to heaven
Is for dear ones open wide.

We will press on, never fearing,
Though the storm grows long and wild,
As a mother loves and pities,
So the Savior does his child.
With an open door before us,
And Christ's invitation, "Come,"
Though the path thereto is darksome,
We will all soon be at home.

—*Sel by I. B. W., North Dana, Mass.*

The Grace of God a Surprise to Saints.

After men have "tasted that the Lord is gracious," we should think that they at least will not be surprised at what grace can do. But even to them the Lord has to say, "My thoughts are not your thoughts, neither are your ways my ways." Much as Christ has done for his disciples, we may well doubt whether they would even have chosen Jerusalem as their first field of labor if the commission of their Master had not required it.

When the 3000 were added to their number in one day, they learned new lessons about the grace of God. But their thoughts were yet too low and narrow to grasp the world in their love, and it needed the whirlwind of persecution to scatter them that they might go everywhere preaching the gospel—and still they would not read the lesson; and it required two visions to convince Peter that he might not step beyond the Jewish nation, and teach a Gentile centurion that Christ was a Savior for him.

But there was one instance of the grace of God which took the apostles and the whole church, with one exception, with overwhelming surprise. The name of Saul of Tarsus had filled the disciples everywhere with fear; and if they ever thought of deliverance from his power, they probably expected it by the hand of judgment, as in the case of Herod not long after; but that he should be converted none ever dreamed.

When Ananias was commanded to go at once to Saul, for he was now a praying man, that good man objected, still fearing treachery; and even after Saul had preached boldly and had risked his life for the gospel at Damascus, the church at Jerusalem which he desired to join, would not believe that he was a disciple; and not till the "son of consolation" had declared what God had done for him, could their faith raise to the height of believing that Saul of Tarsus could be saved. His conversion became, and has remained, a watermark to indicate to all generations how high the tide of God's grace can rise. "For this cause I obtained mercy, that in me Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting" (1 Tim. 1: 16).

And still the grace of God is a surprise. Every one that receives it is filled with astonishment. "It is so free," says one who has been seeking to buy it with his effort. "It is so full," says another, who expected that he would be received grudgingly if at all. "It is so kind and gentle," says a third, who scarcely dared to pray lest the heavens should crush such a sinner. "It was waiting for me," says the soul that expected a long dreary probation before he could find the Lord. "It is so precious," says the weary, broken-hearted one that had despaired of ever tasting peace again.—*Sel.*

"Come Out From Among Them."

I find many undecided as to what their relationship should be to the ungodly. Will such please consider that there are but two masters, and every soul is a servant of one or the other of these; whose natures and purposes are exactly opposite. "For the wages of sin is death, but the gift of God is eternal life." Then, inasmuch as we are partakers of our Master's nature, our relationship should be the same to the ungodly. Jesus went about all Galilee teaching in their synagogues and preaching the gospel of the kingdom. He didn't mingle with the gay and the giddy in their pursuit of pleasure; but he went down to the sea of Galilee, and seeing Peter and Andrew he said unto them, "Follow me." And when he was invited to the publican's house, he, there as elsewhere, preached repentance; and none of them invited him the second time unless they were converted the first.

If an humble follower of Jesus goes to the place of amusement and manifests there the spirit of Christ, and rebukes the profane and vain babbling and the idle conversation with which such places abound, they will find they are not wanted.

The churches have opened their doors and invited the worldlings in, that they might have an influence over them for good; but on the contrary they have become (so gradually that they are not aware of it) conformed to the world, until the converts, if they have any, fail to realize their anticipations of salvation for want of spiritual leaders, and the worldlings are forced to say they cannot detect a christian by his daily walk and conversation.

The prayer meeting is without attendance, the places of amusements having far greater charm for the young, and such nights as the church does not appoint for hilarity they can take for private gatherings, it being no worse for them to meet out of the church for their amusements, and the gratification of their love for pleasure, being "lovers of pleasure more than lovers of God." Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."—*Sel.*

Advertising for God.

When I was selling cigars and tobacco, I let the people know that I dealt in the article by hanging out a sign—"Choice Cigars and Tobaccos for Sale Here." In the course of a few years, the great God for Christ's sake, converted my soul.

"No room for indulgence in any known sin;
In snuff, or tobacco, or brandy, or gin."

I ceased selling the miserable stuff and put in a stock of groceries in their place. But I did not change my sign. I thought if I did not change my sign, I could retain some of my old customers; but it did not work; strangers coming into town would say, "There is a tobacco store—see the sign," and they would call for what they wanted in that line. I was compelled to say, "Sir, I do not deal in the article. "Well, but your sign says you do," would be the reply. Again, strangers coming in town for the necessaries of life would not think of going to a tobacco store for their groceries; so you see I did not make much headway until I changed my sign.

Some people are doing the same foolish thing in spiritual matters that I did in my business. They have their names put on the church records, and make a verbal profession of religion, while their lives testify to the opposite. The real christian has an humble heart; but these persons keep out the old sign of pride, by retaining their artificials and other outward adornments. They thimk their old friends will forsake them if they change their sign. If those who love the pleasures of the world come to them for their cooperation in worldly schemes and pleasure-seeking, and are told that they do not indulge in that way any longer, they reply, Why do you hang out the sign?

Again, those who are seeking for spiritual advice would not think of looking where the devil's goods are advertised for the bread of Life. Whose goods are you advertising? God wants men and women who will honor him in both life and profession, no mixing of sin and salvation. If you have been walking in darkness and calling it light, stop, for Jesus' sake, and throw away your old sign, and let God give you one that the people can read and understand.—*E. R. Dunlap, in Freeman.*

Holy Joy.

Christian, do you rejoice when God's loving command, "Be ye holy," falls upon your ear? Does the command send a thrill of joy all through your soul? Are you glad that your heavenly Father wants you to be holy, and that you may be holy? If so, then indeed, is your gladness at the prospect of being holy, a divine earnest of the holiness that you soon shall know.

How blessed the thought that every command of our heavenly Father is an assurance to the sincere soul that it shall attain unto all the good that is commanded. Because the Lord never commands aught that cannot be performed. The power to obey the command is guaranteed in the command itself. A willing heart, that is set to obey every word that the Lord hath spoken, will find no impossibilities in God's commandments. The believer must desire to will and to do that good pleasure. The grievousness of the commands, and particularly of the command to be holy, is in the unwilling heart itself, and not in the command.

He must be necessarily poor who receives all from another.

General News.

Gen. Grant is receiving enthusiastic receptions during his present tour in Europe.

An Italian war vessel with 200 men on board was sunk in the Dardanelles by striking a torpedo.

The czar and his staff arrived at Ploiesti, on June 6th. He met with an enthusiastic reception. He takes command of the army.

There has been a five days' battle between the Turks and Montenegrins. The Turks attempted to get possession of Duga Pass, but were defeated with a loss of 4,000 men and a quantity of arms. The Mentenegrins lost 700 men.

The arrival of pilgrims at Rome is very large, and from all parts of the world. They bring the Pope very valuable presents. The cash presents have amounted already to about $1,500,000. The occasion is the Golden Jubilee, or the fiftieh anniversary of the induction of Pius IX. to the priesthood.

The public debt of Turkey is $927,000,000, and the annual interest on the same is $65,000,000, which, is more than half the total revenue of the empire. The deficit for the last year was $21,000,000: and unless great reforms are speedily introduced to develop the resources of the country, and in the administration of its financial affairs, the ruin of the coun ry is inevitable.

A terrible tornado visited Mt. Carmel, Ill., on Monday, June 4th. It was a thriving place of 3.000 inhabitants, on the Cairo and Vincennes R. R. The best and largest part of the town was destroyed. The velocity of the wind was estimated at 150 miles an hour. Men, women, and children were blown a distance of 400 feet, as if they were feathers. Thirteen were killed outright, and a large number wounded, some of whom will die of their injuries. The loss is estimated from $300.000 to $500.000.

London, June 5. The *Times*, in a leadings article, says: "So far as can be judged, the fortune of war will be adverse to the Turks. The operations may not have the rapidity of recent wars, but the Turks are overmatched, and must succumb in the end. This catastrophe Europe will accept. No nation will go to war again to support that which cannot be supported. No real statesman will cling to the dead element in a system instead of looking for its living forces. We know that we must seek for that which is to replace the parting Power. To this end we cannot too soon direct our attention."

From the official report of the commander-in-chief of the Army of the Caucasus, we clip the following: "I have the honor to congratulate your imperial majesty on the taking of Ardahan: "The advanced works of Ardahan, its fortifications, sixty guns, an immense mass of provisions, the camp of the fourteen battalions of Turks, and the citadel, are at the feet of your majesty. On the 17th of May, between 8 a. m. and 6 p. m., the admirable fire of our artillery effected a breach in the walls. At 9 p.m the troops marched through the town and the fortifications to the tune of the National Hymn, and celebrated their victory with great enthusiasm. The Russian flag was hoisted on the fortifications. Our losses are not yet exactly ascertained, but it is believed that an officer and fifty soldiers were killed, and four officers and eighty men wounded. I cannot find words sufficient to praise the coolness and bravery of your soldiers, and the excellence of the dispositions made by the officers. Solemn divine services will be held to-day in the center of the fortifications." A later official telegram from Tiflis states that eighty-two guns have been taken, among them many Krupp guns and two eight-inch guns, and in the town as well in the sandjak of Ardaha and Russian authorities have been installed.

Panama, May 21.—The steamer John Elder, just arrived from Valparaiso, brings news of a destructive tidal wave experienced at Callao and points to the north thereof, on the 10th. She reports the almost complete destruction of Antofgasta, Iquique, Arica, Tambo de Mora, Pabellon de Pico and Ilo. The destruction of life and property was owing entirely to the frightful upheaval and ingress of the sea. A gentleman who arrived from Trujillo informs us that the flourishing town of Iquique, the principal port for nitrate shipments, is left as complete a ruin now as it was after the frightful earthquake and inundation of 1868.

At Arica the sea washed over the town to the hill back of the church and destroyed much valuable property. The wreck of the U. S. steamer Wateree, which was carried inland a couple of miles by the tidal wave of 1868, was again floated and carried a mile or two further up the coast. Between 600 and 800 lives are said to have been lost.

Deaths.

SMITH.—Jonathan Smith, of lung complaint, May 16, 1877, aged 69 years, 3 months lacking 2 days.

Jonathan Smith was born in London, N. H., Feb. 18th, 1808 He spent his latter days in Lyon and Osage counties, Kansas, where he died. Brother Smith embraced the Advent faith in 1840, and for 37 long years has been waiting for Christ to come. Brother Smith was one of the most faithful soldiers of the faith I ever knew. While he was not a preacher, yet he daily talked to every body around him of the soon coming of the Lord, urging all to be prepared. He never went to meeting but he spoke once or twice of the love of God, and the kingdom soon to be established under the whole heavens. I visited Bro. Smith the day before he died, and found him strong in the faith; his mind was strong and vigorous to the very last mome t of his life, and he fell asleep in the triumph of sweet hope. He requested me to speak at his funeral, saying, "It will do me no good, but it may others." His funeral took place at his residence, Friday the 18th, and a large congregation were present. Three wagon loads of people came seven miles. We spoke to them from 1 Peter 1: 3-5 in connection with Job 19: 23-27. After which we laid him away to rest in the place of his own selection. "Come Lord Jesus, come quickly."

ELD. V. F. HUNT.

REATON.—At her residence in Vernon Co., Wis., of dropsy and heart disease, May 30, 1877, Mrs. Ruth Reaton.

Sister Reaton became a convert to Christ some 5 or 6 years ago, under the labors of Eld. Jobe Brown. Since that time she has ever adhered to the doctrines that we so much love. Sister Reaton was said to be the largest woman in the world. On account of her uncommon size, she has made her living by exhibition. This she greatly disliked. She has ever retained her integrity in Christ, even under the adverse circumstances. She has expected to die daily for four months, and was fully prepared to meet it. She chose Rom. 14: 8, 9 for the funeral occasion, which was used by the writer.

ELD. J. BROWN

GOODWIN.—At San Fransisco, Cal., of congestion, May 15th, 1877, Bro. John Goodwin, in his 51st year.

Bro. Goodwin was born in the state of Maine; emigrated from Wisconsin to California in 1873: united with the Advent Christian church in San Francisco in 1874. He continued a faithful christian until he fell asleep in Jesus. He leaves a beloved wife and five children to mourn his loss. He was a deacon in the church, and will be much missed among his brethren. Services by the writer.

D. MATHEWSON.

Business.

Treasurer and Business Agent,
BURTON W. HOLMES.

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R A Miller....	90	D Cheatham...	4 00
W Brown.....	2 20	H W Pray.....	2 00
W Billingsly...	3 95	Adam Spade...	2 20
E C Bronaugh.	5 50	W M Helm....	5 00
O A Shunell...	1 10	M Goodenough.	2 25
Ed Priest.....	1 10	Mrs E Cooper..	2 30
E A Lamberton	60	P C Wills	25
S West.....	25	E J Williams .	10
H A Powers...	25	S Gifford.....	10
A A Smith.....	1 10	Saml Smith ...	2 25
S P Whitney..	5 00	A Brown.....	25
S W Burns....	1 00	Mrs A Maxwell	1 00

BOOKS AND TRACTS SENT.

A A Votaw	Mrs L Nelson
E D Thomas	G W Delong
B J Goodwin	H W Pray 2
D Q Kent	J Dresser
Dr Nafe	A M Stevenson
L C Kerr	L Kingsbury
E C Bronaugh 2	C W Berry
H A Powers	A O Sefton
S West	H H Klock
E A Lamberton	J R Goodenough
O A Shunell	Geo Fisher
S W Burns	L Trackwell
Mrs E Kennedy	Wm B Gatchell
E Glidden	J R Phillips 2
F G Williams	G W Southwick
Wm I Mann	Mrs E Cooper
N C Miller	J V Williams
E H Chandler	

ARTICLES RECEIVED.

Jas S Buckhardt	V F Hunt
J P Marquand	A A Menezes
R P Eldridge	J R Goodenough
Mrs E E Fisher	C D W Scott
J Ridley	S M Judson

RECEIPTS ON OLD DEBT.

Henry Spencer..... $4.50
Martin S Campbell..... 2.00
No name 1.00

C. W. SMITH.

Camp-meeting.

Campmeeting Notice.—The first Annual Campmeeting of the Lay association of the Advent believers of Iowa, will commence on the 15th of June next, in a grove near Cedar Falls, Blackhawk Co., Iowa, and will continue over two Sabbaths. The grounds are located on the land of Mr. Hammer, about one and one fourth miles northeast of Cedar Falls, on the banks of Fisher's Lake, about ten minutes' walk from the depot, at the junction of the branch of the I. C. R. R., Iowa Division. All passengers on the above roads will stop at the Junction; those coming on the B. C. & M. R. R., will stop at Cedar Falls. The above roads will bring passangers from the east, west, north, and south. The grounds are beautiful and accessible by railroads from all points. There will be two large tents on the grounds; one for preaching, the other for boarding and lodging purposes Hay, straw, and provender will be furnished on the ground for all that come from a distance with teams; in fac all that can be, will be done for the comfort of both man and beast. Bring your tents, blankets, straw-ticks, and food for the outer man. This association is unlimited, for all who love the Lord are truly members, and a cordial invitation is extended to all the saints scattered abroad. Come from Minn., Wis., Kan., Neb, Mo., and all adjoining lands. Let us assemble ourselves together, for the end of all things is at hand, and the vision no longer tarries. Brother Sheldon, and Bro and Sr. Mansfield are expected to be present, to teach the way of life. This notice is intended for a special invitation to every one. We expect a great meeting and pray the Lord to bless. We have a strong desire to become acquainted with all of our ministerial brethren, and hope to see a goodly number present.

B. BANTON, Clerk.

Campmeeting.—There will be a campmeeting at New Hartford, Butler county, Iowa, commencing June 15, and hold over two Sundays. It is expected that this will be one of the best meetings ever held in northern Iowa. All who believe in the soon coming of our Lord and King, and his personal reign on the earth, are cordially invited to be present; yea, earnestly entreated to come, both preacher and layman. Come with your hearts full of love for Jesus and his truth. Come to work, to pray, to worship, to do good to others that you may get good yourselves. Come, let us go up to worship before the Lord. Bring your tents, bedtick, washbowls, soap, towels, pins, rubbers, overcoats, etc. Straw and hay will be furnished free. Lumber for tents can be rented or bought. Grain can be purchased at the market price. Groceries and refreshments can be had on the ground; board can be obtained in families adjacent to the ground. Everything that can be done for your comfort will be attended to H. V. Reed, G. M. Myers and others are expected to be there to break the bread of life. New Hartford is on the I C. R R, eleven miles west of Ceder Falls. Those coming from the southwest will come north on Iowa Cen. R. R., to Ackley, thence east to New Hartford. Those coming on C. B. R. R, will change at Ceder Falls thence west to New Hartford. Per order of committee.

C. C. RAMSAY.

Minnesota Campmeeting.—Our Annual State Campmeeting will be held at Utica, Winona Co., on the old ground, commencing Tuesday, June 19, holding over the following Sabbath. Let as many as can, come Monday and erect tents Board will be furnished at reasonable rates for all who desire it. Brethren of Minnesota, will you not leave your work and come to this meeting? It may be the last one. Great and mighty events are before us Come with hearts full of love to God, to labor for the perishing. Especially we request all the brethren and sisters in the ministry to come. Also we would be glad to see ministers present from other states as the Lord may direct. Let all continue in prayer that God's blessing may rest upon this meeting.

PETER MITSON,
O. RICHARDSON,
D. CHEATHAM,
PHILIP RAMER.
Committee.

Notices.

Persons sending Notices to this office, to be inserted in this paper, are requested to send them so that they will arrive at this office the Saturday previous to the issue of the paper in which they wish them to appear.

Quarterly Meeting.—The next Quarterly Meeting of the DeKalb District, will be held with the church at Genoa, beginning on Friday evening, June 29th, and holding over the Sabbath. A cordial invitation is extended to all the brethren and sisters in this region to attend this meeting Come and share with us in its blessings.

E. H. BURINGTON, Pres.
G. M. BUTTON, Sec.

Conference.—The annual meeting of the Michigan Advent Christian Conference will be held with the church at Victor, Clinton county, commencing Wednesday evening, June 13th, and over Sunday, June 17, 1877. We hope to have a general gathering of brothers and sisters from all parts of the state. Come, brethren in the ministry, in the name of the Lord to do business for the Master and the interests of the cause we so dearly love. And let the churches see that they are represented by delegate. We extend an invitation to all Adventists in the state that love union, and wish to work in harmony for the interest of the cause of the coming and kingdom of our Lord Jesus Christ. Come, and let us unite our interests in the glorious work of preparing a people for the coming of the Lord. The Lord is at hand, and our work will soon be done. Shall it be well done? Come, let nothing hinder you. Come at the beginning. All who come will be provided for. Those coming by railroad will stop off at Laingsburg, on the Jackson, Lansing & Saginaw railroad, sixteen miles north of Lansing and three and a half miles from the place of meeting. Come! In behalf of the Board. JOHN BOWER, Pres.

Quarterly Meeting.—The third Quarterly Meeting of the Second District of the Missouri and Southwest Iowa A. C. Conference will be held with the Ringgold church, Ringgold county, Iowa, at the Hickory Grove schoolhouse, commencing on Friday, June 15th, 1877, and hold over the following Lord's day. A general attendance is earnestly requested. Come, brethren and sisters, one and all, to this meeting. This is the last Quarterly before the Annual Conference, and should be well attended. ELD. D. O. HINK, Pres.

Quarterly Meeting.—The last Quarterly Meeting this Conference year will be held in the new church near Bro. Beddow's, near Elkport, Clayton county, Iowa, commencing Friday evening, June 15, and continue over Lord's day. Eld. Buck will be there to assist in the services. The invitation is to all who love the Lord and his appearing, and who can come to meet with us to strengthen each other in every good word and work. We should be glad to hear by letter from those who cannot meet with us. Address us at Elkport, Clayton county, Iowa. P. W. HOUGH.

Conference Notice.—The next Conference session of A. C. Conference of Northern Pennsylvania, and Southern New York, will be held at the Worden Schoolhouse in Bingham, Potter Co., Pa., commencing Friday evening, June 22d, 1877, and hold over Sunday. Let every church send their delegates, and also contributions for the Conference fund. Come, all who can. Let us have a great rally. The signs are ominous. Those coming from a distance can call on Bro. Samuel Monroe, who lives near the schoolhouse.
A. H. BRIGGS, Pres.

Tent Meetings.—Brethren and sisters desiring tent meetings in Kansas and Southwestern Missouri, let them make known their desires at once, when and where they desire such meetings, by letter to Eld J. C. Smith, Arvonia, Osage county, Kan. The tent is ready for the field. Are our brethren and sisters ready for it, to help in Jesus' name every way possible by the direction of the Lord, to further on the glad tidings of salvation. Write at once to me. J. C. SMITH.

Quarterly Meeting.—Requests for the Quarterly Meetings in the Wisconsin Conference should be made to the following evangelists, in their respective districts: Southern District, Wm. Sheldon, Brodhead, Wis.; Southwestern District, Philo Hitchcock, Mindoro, Wis.; Northwestern District, S. J. Adams, Delton, Wis.; Eastern District, B. Meigs, Arena, Wis. Call in time. WM. SHELDON, Sec.

Conference.—The Conference of the churches of God, of Minnesota, will hold its Annual Meeting with the church at Rice Lake, Wright Co., commencing Friday, June 15th, 1877, and continuing over Sunday. All that feel interested in the cause of the Master are requested to come. We expect this to be a meeting of interest. E. E. TOMS, Sec.

Quarterly Conference.—The Fourth Session of the Northwestern Quarterly A. C. Conference of Kansas, will meet with the Valley A. C. church on the farm of Bro. Geo. S. Vilott, Limestone Township Jewell Co., Kan., about 7 miles west of Jewell Center, commencing on the 22d of June 1877. Come one, come all, and help present the word.
T. R. COMSTOCK, Sec.

Quarterly Meeting.—The next Quarterly Meeting in Edinboro, Pa., will be held on Saturday 2 p. m., June 30th, and Sunday morning and evening, July 1st. Baptism Saturday afternoon. Love feast Sunday 9 a. m. Preaching 11 a. m, and 7 p. m. Lord's table spread after morning service.
G. W. STETSON, Pastor.

Annual Meeting.—The sixteenth session of the Advent Christian Conference of Minnesota will be held in connection with the State Campmeeting, at Utica, Winona county, on Wednesday, June 20th, 1877, the first meeting to be called at 10 o'clock a. m. The Minnesota Advent Mission Society will also hold its first annual meeting in connection with the campmeeting. Brethren and sisters, this may be our last annual gathering in this dispensation. Let there be an extra effort to attend these meetings.
E. K. SMITH, Sec.

Notice.—The Southwest Missouri Advent Christian Conference will hold their next Quarterly Meeting at the Washington schoolhouse, Vernon Co., Mo., commencing Friday evening, July 13th, 1877 Preachers from a distance are expected. Come brethren, and help to advance the cause of our Lord in this part of God's vineyard. J. M. SEYBOLD, Sec.

Conference.—The Iowa Christian Conference will hold its annual session in connection with the campmeeting at New Hartford. All persons niterested in the posperity of this conference will please attend. C. C. RAMSEY, Pres.

Appointments.

Parties having appointments in this column are requested to write to this office concerning their correctness as often as once in six months; otherwise they are liable to discontinuance.

ILLINOIS.

The Christian Mission hold their meetings in Greet Street Tabernacle, over the office of this paper each Sabbath. Morning service, 10:30 a. m. Evening service, 7.30 p. m. Prayer meetings Tuesday and Friday evenings. S. LAYTON, Supt.

The German Advent church hold regular meetings at their Tabernacle on the northwest corner of Chicago avenue and Chase street as follows: Every Lord's day from 9 a. m. to 10:30 a. m. Sunday school; morning services 10:30 a. m. to 12 m Evening Service 7:30 p. m. Prayer Meeting on Wednesday evening, and Bible Class on Thursday evening. All letters and communications must be directed to Eld. Chas. Koier, 229 Noble street, Chicago, Ill.
CHAS KOIER, Pastor.

Minonk, Woodford county, the fourth Sabbath in each month, in Main's Hall.
C. KOIER.

Union chapel, Union county, Ill., the third Sunday in each month until further notice. T. S. THOMASSON.

Adeline, June 3, at 10 30 a. m, and every two weeks.
Forres on every Sunday evening.
J. AUGUST SMITH.

Belvidere, Ill, Sabbath, June 17, as the friends there may arrange. F. BURR.

South Hume District, Whiteside county, Ill, Sunday, May 27th, at 11 a. m. and at 7:30 p. m., and every two weeks.
Tampico, Whiteside county, Ill, same day, at 2:30 o'clock p. m. in the Swede chapel. SILAS B. MABEY, JR.

Religious services are held in the Advent Chapel, Rutland, Ill, every Sabbath. Sabbath-school at 12.15 p. m. Prayer meeting on Wednesday evening. All are invited to attend. Preaching brethren invited to call and assist.
C. W. SMITH, Pastor.
W. T. BAKER, S. BURRELL, } Elds.

MICHIGAN.

Lake View Advent Christian church, Moffith Schoolhouse, Mont Calm county, Mich., Sabbath School, at 9 o'clock a. m. Preaching every Sunday at 10:30 o'clock a. m. Prayer Meeting, Thursday evening, at 7 o'clock p. m. Preaching brethren having a gospel sermon to preach will please give the church a call, and preach the word. Write to or enquire for Daniel Van Antwerp, at Lake View or Moffith Schoolhouse. P. VOS.

INDIANA.

Volga Church, Ind., preaching first and third Sundays in each month by L. Record; T. V. Porter, second Sunday; C. Bradley, fourth Sunday.

Union Mills, Feb. 18 and every two weeks until further notice.
FRANK BURR.

Preaching in the Christian Tabernacle at Jeffersonville, Ind., every Lord's day at 10.30 a. m., and 7.30 p. m. Also, Sunday-school in the morning at 10 o'clock, and prayer-meeting Wednesday evening.

WISCONSIN.

Cross Plains, April 8, and once in two weeks, morning and evening until further notice.
Mill's Church, April 15, 1877, and once in two weeks.
A. N. HITCHCOCK, Pastor.

Preaching at Burns, Wis., March 25, 1877, at 11 a. m.
Same day at Salem at 3 p. m. Services in music Hall. Once in two weeks.
April 1, 1877, at 11 a. m., at Mindoro Advent Chapel.
Same day at 3 p. m. Burnham Valley. Once in two weeks. Come one, come all.
PHILO HITCHCOCK.

Sabbath-School at 9.30 and preaching at 10:30 at Otter Creek, Wis., every Sabbath until further notice. ANSON BROWN.

Meeting at the Advent church, Arena, every Sunday morning at 11 o'clock. Prayer meetings on Thursday and Sunday evenings. B. N. MEIGS.

Preaching at Vernon, Wis., Advent Chapel, May 6, 1877, at 10 a. m. and 6 p. m., and every other Lord's day.
Webster Schoolhouse same day at 2.30 p. m.
Pine River, May 13, 1877, and once in four weeks. L. H. COOK.

IOWA.

May 6, 1877, at Solon, Johnson county, Iowa, and once in four weeks.
At Manchester, March 13, 1877, at 11 a. m., and once in four weeks
At Raymond, Blackhawk county, May 27, 1877, at 11 o'clock a. m. and 7.30 p. m., and once in four weeks. P. W. HOUGH.

There will be religious services at the Hickory Grove Schoolhouse, Ringgold county, Iowa, the first and third Sundays in each month, at 11 o'clock a. m.
Sunday-school every Sunday at 9 o'clock. Bro. Herron acts as superintendent.
JOHN SCARCE.

Penn Center, Madison county, once in four weeks.
Troublesome, Cass county, once in four weeks
Dover, Iowa county, once in four weeks. The other fourth week in new places.
C. W. PITSOR

Services at the Advent Christian chapel, Clear Lake, Iowa, every Sunday at 11 o'clock a. m. Special prayer meeting at 2 p. m., invoking God's Holy Spirit. Sunday-school at 3 p m. Young Folks' prayer meeting at 4 p. m. General prayer meeting meeting at 7 p. m.; also on Tuesday evening.
MARTHA J. JANES, Pastor.

MINNESOTA.

Elliotta, Fillmore county, Minn, Grange Hall, Feb. 4, 1877, at 2.30 p. m., and once in two weeks. PETER MITSON.

MISSOURI.

Preaching at Doyleston, St. Clair county, Mo., the first Sunday in March, 1877, and every alternate month after.
At Fairview Scholhouse, Little Dry Wood, Vernon county, the first Sunday in April, and every alternate month after.
At Montevallo, Vernon county, the second Sunday in each month.
Oak Grove Schoolhouse, two miles north of Hudson, Bates county, on the fourth Sunday in each month.
At Washington Schoolhouse, four miles north of Nevada City, on the third Sunday in each month. W. W. CATE.

KANSAS.

Ottumwa, Coffey county, Kan., the first Sunday in each month.
Centropolis, Franklin county, the fourth Sunday in month until further notice.
D. WEBSTER.

NEW YORK.

Second Advent Church, Brooklyn, N. Y. Preaching every Lord's day at 3 and 7.30 p m. Conference at 10.30 a. m. Wednesday, prayer and conference meeting at 7.30 p. m. Friday, Bible Class, 7.45. p. m
Second Advent Church, New York City, 138 West Twenty-fourth street, between Sixth and Seventh avenues. Preaching on Lord's day at 10 30 a.m. and 7.30 p.m. Prayer meeting Wednesday at 7.30 p. m

Advertisements.

BACK NUMBERS.

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ELD. JOHN COUCH, Editor.

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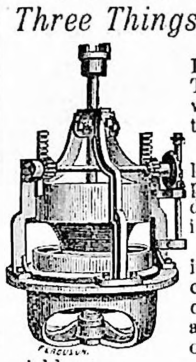
Three Things Worth Knowing.



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His Coming.

GEO. M. BUTTON.

I believe in the literal, personal, and speedy coming of our Lord Jesus Christ, and shall so continue whilst Scripture teems with these and kindred expressions:

"I will come to you." "I will come again."

"I will come again unto you." "I will see you again."

"This same Jesus shall come." "He shall so come."

"He shall come unto us." "The Lord shall descend."

"He shall send Jesus Christ." "He that shall come, will come."

"At his appearing." "He will appear."

"Till the day of Christ." "Till I come."

"We shall see him as he is." "I shall see him."

"Thine eyes shall see the King." "Every eye shall see him."

"The Son of man coming." "Coming in a cloud."

"The brightness of his coming."

"We are expecting a Saviour." "Waiting for Christ."

"Looking for that hope." "The Lord will come."

"One like the Son of man came." "When he cometh."

"Having returned." "Ready to judge."

"They that are Christ's at his coming."

"Behold the Bridegroom cometh." "Behold, I come quickly."

"Amen! Even so; come, Lord Jesus."

Rochelle, Ill.

THE bosom of the earth is throbbing with countless forms waiting for the rain and sunshine to call them into life and beauty; so in every heart, however hardened, there are germs that only need to be opened to the sunshine of God's love to blossom into beautiful expression.

The Bible.—No. 2.

ELD. J. RIDLEY.

The Old Testament contains thirty books, and was eleven hundred years being written. The book of Job is the oldest of them all, and is the oldest literary production in the world. It was written about 1,500 years before Christ, or 3,400 years ago. Malichi, the latest book of the Old Testament, was written about 420 years B. C. The Bible, instead of being written on paper, such as we now use, was written on parchment made of skins fastened together and rolled up like a map. The Old Testament was written mostly in Hebrew upon this parchment, in narrow columns from top to bottom without any break between words, sentences, verses, or chapters; and the different books were divided by only about an inch space.

The books of Job, Psalms, Ecclesiastes, Proverbs, and Song of Solomon were written in Hebrew poetry. Hebrew poetry differs materially from our present poetry; it did not possess any metrical arrangement into lines of regulated lengths and accents, nor any further elements of rhymed termination. Even the divisions into lines is wanting, and the only approach to it is an arrangement which may be called a balancing of clauses or sentences. This is so managed that each successive thought is started in two different sets of words; this is commonly known as Parallelism. This will be more clearly understood by noticing some of the Psalms. We will transcribe a few verses of Ps. 85:

1 Lord, thou hast been favorable unto thy land:
Thou hast brought back the captivity of Jacob.
2 Thou hast forgiven the iniquity of thy people;
Thou hast covered all their sins.
3 Thou hast taken away all thy wrath:
Thou hast turned thyself from the fierceness of thine anger.

The same thought is expressed in the last clause of each verse as that in the first clause. To forgive the "iniquity of thy people" is the same as "covering all their sins." There are variations of this system, but the double arrangement is the most usual. Sometimes, however, it is used by way of contrast, as in Prov. 3: 33-35:

33 The curse of the Lord is in the house of the wicked:
But he blesseth the habitation of the just.
34 Surely he scorneth the scorner:
But he giveth grace unto the lowly.
35 The wise shall inherit glory:
But shame shall be the promotion of fools.

If when we read these poetic books these thoughts are borne in mind, the "mind of the Spirit" may, perhaps, be more readily understood. The Old Testament scriptures were translated from the Hebrew into the Greek language about 250 years B. C., called the Septuagint. It was this translation that Christ and the disciples quoted from.

There are two sources through which this part of the Bible has come down to us in its present form, which at once scatters to the winds the objections raised by some modern skeptics, viz: that it was written during the dark age of papal supremacy. The Jews have ever been a distinct people, notwithstanding their dispersion among the different nations since the destruction of their capital city, Jerusalem, in the first century. And as they did not accept Jesus as the Messiah, they, as a consequence, rejected the New Testament, but still clung with their usual peculiar tenacity to the law and the prophets, or the Old Testament writing.

The Christian church in its varied forms, while they accept the New Testament as inspired, also hold to the Old; for by the Old, the New is established. So coming, as it does to us, through two vastly different sources over the long road of eighteen hundred years, and both copies in the end being the same, is a sure evidence that it has not been altered, interpolated, or manufactured by designing priests; and the fulfillment of the prophecies contained therein are an uncontrovertible proof that it is an inspired book, or was dictated by him who beheld the "end from the beginning."

The New Testament was written during the first century, in the Greek language, and, like the Old Testament, was without chapters, verses, or punctuation. The two most ancient copies of the New Testament (the "Codex Vaticanus" and the "Codex Sinaiticus"), which are believed to have been written about the middle of the fourth century, are written in Greek uncials, or capitals on fine vellum, made either from the skins of antelopes or asses, and they are without spaces between the words, and have no marks of punctuation.

The New Testament has come down from the first centuries of the christian era in at least three distinct channels, viz: The Catholics, the Greek church, and the Waldenses, each of which has guarded it from the abuse of others. And notwithstanding many enemies have risen up against it, and have endeavored to put it out of existence, or as one of its bitterest opposers is reported to have said, he would "bury it so deep that it would never be resurrected," yet it lives and sheds fort its life-giving light to cheer and bless mankind as it never has before.

Until A. D. 1450, all the Bibles the world contained were written with pen and ink; but about that time the world received its first printed Bible. It had previously been divided into chap-

ters by Steven Langton, Archbishop of Canterbury, in the latter part of the twelfth century, and then divided again by Cardinal Hugo in the middle of the thirteenth century. Robert Stevens, a French printer, divided the New Testament into verses in 1551; and Athias, a Jew of Amsterdam, in 1661, divided the Old Testament into verses as they now appear in our version. Punctuation was introduced shortly after the invention of printing by the learned Manutius of Venice.

But it was left for the nineteenth century to organize the first society whose great object should be to furnish the inhabitants of earth with the Word of God; and the first society thus formed was the British and Foreign Bible Society, in 1804. Then followed the American Bible Society in 1816, since which time about seventy-five different societies have arisen, and have distributed in the aggregate one hundred million or more Bibles to the lost sons of Adam. The Bible has also been translated into every language spoken on earth. Well may we exclaim with the inspired penman, "What hath God wrought!"

What great privileges have been granted the people of this generation, and how great therefore are our obligations; for "unto whom much is given, of him shall much be required." But how very far do we come behind; for there is more money spent by professed christian nations in one year for intoxicating liquors and its apprentice, tobacco, than has been expended during the century for the word of life, and the support of all the gospel work.

Jefferson, Iowa.

Penalty and Release.

F. P. DINGLEY.

John 8: 51, reads: "Verily, verily, I say unto you, If a man keep my sayings, he shall never see death." The death here meant, no doubt, is the final penalty for sin, "the second death," the death which he shall "be thought worthy, who hath trodden under foot the Son of God.... and hath done despite unto the spirit of grace;" or in other words, that hath not obeyed "the gospel of our Lord Jesus Christ."

Death, as it entered into our world, and passed upon all men, came not as a penalty for Adam's sin, but as a consequence. That penalty executed, would have cut off our first parents without posterity, and would have proved a finality to them both; but such was not according to the eternal purpose; for before the law was given them, a redemptive plan had been laid, to deliver them from the law's demand, and the consequences of its violation, in case that they should at that time, be led to disobey their Creator. Please read Micah 5: 2; Acts 15: 18; Eph. 1: 4; 3: 11; Titus 1: 2, and 1 Peter 1: 20.

By violating the law at that time, before having any offspring. Adam and Eve finished all human probation under that law, as the law not only demanded their lives, but that also of their future posterity. And it would not be dealing justly with Adam's descendants, to bring upon them after their entrance into life, the penalty for that crime which, on their part, was committed without the least consciousness of guilt. So all can see, that to execute that penalty upon the sinners satisfactorily to the just demand would not only cut off their lives, but all prospective human life; and that by an immediate death.

The law must be satisfied. There was a way by which it might be fully satisfied, and man be spared from its demand. A mighty One was there, loved of the Father, upon whom no law had any demand. In his hands was power to stay the judgment of God. He loved mercy, and looking down through the stream of time, could be seen the "multitude" that would accept of mercy's offer and be saved. He loved "his people whom he foreknew," and for their sakes favor was shown the offenders, and a new probation was secured under law to him to whom they then owed their present lives. (Rom. 12: 1; 1 Cor. 6: 20).

And, although the penalty, the direct infliction of death, in the day of transgression, was arrested by the covenant of redemption, yet God in his infinite wisdom, for man's eternal profit, under the dispensation of grace, saw good to separate him from the tree of life, and to subject the world and all things therein to vanity (Rom. 8: 20), during the probationary time allotted him and his succeeding generations. From thence came pain, sorrow and temporary death, the last named of which the Bible terms only a "sleep." Jesus said of Jairus daughter, "The damsel is not dead, but sleepeth;" and of Lazarus, "Our friend Lazarus sleepeth."

In Jesus, the demand of the law was fully met. He laid aside his heavenly glory, "took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself and became obedient to death, even the death of the cross;" but his life was called for again, to carry forward and complete the great and glorious work already begun. God gave him power to receive it; and he arose triumphantly, having obtained eternal redemption for all them that believe and obey him.

It was in view of this "eternal redemption," that men now have temporary life. Jesus is the "Prince" of all life. In him is power to raise the dead, and to give "eternal life" to whomsoever he will; and none need lose the great "gift;" for the offer of eternal life in his gospel, is handed down to every child of Adam. Rom. 10: 13; Titus 2: 11. "The life that now is," was lent us for the express purpose of our choosing that eternal life "to come." But of all those that neglect the "great salvation" shall be cut off. "The wages of sin is death."

The law is not yet enforced, but the time is "appointed," in which "every work" will be brought into judgment, with every secret thing, whether it be good, or whether it be evil." Then they that "obtained mercy" through repentance toward God and faith in our Lord Jesus Christ, will have "life abundantly" bestowed upon them; while all of those that have rejected offers of mercy (from the time man secured his new probation to its close), will be utterly destroyed forever "from the presence of the Lord, and from the glory of his power."

Hence, he that believeth on the Son hath everlasting life (in prospect); and he that believeth not the Son shall not see (the everlasting) life, but will see a death of which none of them that keep Jesus' sayings will ever "taste;" which facts admit of "a resurrection of the dead, both of the just and the unjust."

South Casco, Maine.

Under the Wall Impending.

C. COLEGROVE.

STIRRING EVENTS.

Of much interest to the readers of the A. C. TIMES, are the stirring events of Europe, recent, current, and coming. To locate them prophetically and *exactly* and *positively*, I do not here propose; or rather, to define their course and complications and results. We are Pyramidally, under the Grand Gallery's south impending wall, and that is immensely significant. We were never there before. In this Turko-Russian outburst, we have a beginning of probably marked and rapid developments. *Seemingly*, it is like that wedge or shore knocked out from under a ship to be launched. Or rather, it is like the crumbling of a piece of the bank that is pushed by the water of an immense reservoir. It is not merely Russia and Turkey, but it may be almost every other European power, in one way or another; not perhaps *just now*, all at once; but one after another in quick succession. The Revelator says, "To gather them together for the *war* of that great day of God Almighty"—properly, not a battle but a *war*. Hence, great eventualities seem likely to come out of what may prove in some sense, an opening of that war, though we can not foresee the precise turn of affairs, and wisdom teaches caution. I will give a few points. In the work of preparation for war, what vast energy and thoroughness. Little Connecticut is busy for the fighters; the Union Metallic Cartridge Company, of Bridgeport, is employed night and day filling orders. Colt's factory, at Hartford, is said to have received a large order from the Russian government for navy revolvers. Smith and Wesson have lately completed an order for 200,000 revolvers for the Turkish government. The Winchester Arms Company, of New Haven, has the contract for manufacturing cartridge shells, and about 1,200 hands are at work.

ROMISH ANXIETIES.

Says a writer in Rome,—"The anxieties excited are those which have the wider field of Europe. The Catholic or clerical party of Europe, is looking forward to a general uproar, hoping that in the universal fray, some advantage may come to the Pope's temporal cause. Cardinal Ledochowski is doing what is possible to complicate the relations between the governments of Germany and Italy, with the hope of bringing about a rupture."

FRENCH FEELINGS.

Another correspondent writes from Paris: Great excitement has reigned here since war was considered certain, and every one asks whether or not France is to be drawn into difficulty. Everything done by Germans is regarded with exaggerated distrust; the general belief is, that Germany intends to provoke another war with France. As a natural consequence of this excited state of the public mind, the wildest of rumors get into circulation. Rather remarkable in this connection is the late speech of General Von Moltke, before the German parliament, hinting in plain language at the enormous preparations of France for war, and expressing something like apprehension at the attitude of this warlike and "rich nation." Even the grim Von Moltke is not easy in his mind, and I suppose almost as certain as fate, is another, and soon coming grapple of those nations. In short, it seems as if Europe was on the eve of changes—political, territorial, ecclesiastical; and little Herzegovina a year or two ago, seemed to strike a match (a *Lucifer* match possibly), that threatens a conflagration.

The *Examiner* (Baptist), which *never*, or *next* to never, alludes to current events as indicative of such an event as the impending Advent, thinks, that though the European out-break may at first benefit America a little in a material way, it will afterward prove an injury to us. No doubt of that, I dare presume.

ARMIES.

The effective armies of Europe are thus rated: Russia, about 1,790,000; Germany, about 1,250,000; France, 1,118,000; Austria, 964,000; Italy, 872,000; England, 656,000; Turkey, 630,000; other countries 476,500; Total about 7,755,000. Allowing only 30 pounds sterling per man, the annual cost of maintaining this mighty host is nearly 1200 millions of dollars per annum; while if we add the loss to the laboring interest we shall have about 25 hundred millions total expense. O, for the millennium to come! Meanwhile, Central Asia is said to be stirred in revolt by a fierce crusade, preached by the Mohamme-

dan priests against Russia. To this may be added the plague in western Asia, and the famine in Hindostan reaching now its worst point. What a fulfillment of our Lord's prophetic and photographic grouping of the calamities of latter day times; while to complete the picture, we have the "sea roaring;" for the Atlantic gales have been the severest and most destructive experienced in many years.

PIUS IX.

In a short time it will be 31 years since Pius IX. ascended the chair of St. Peter's, and he was then 54 years of age. At 85, he is the oldest of all the sovereigns in the world—and five years older than the Emperor of Germany. Between Pius IX. and Alphonso XII., there intervenes the enormous space of 67 years. The Queen of England has reigned about 40 years, the Emperor of Austria, 29 years, and the Emperor of Russia, 22 years. Victor Emmanuel became monarch of the little kingdom of Sardinia in 1849.

ANTIQUITY.

But to change the subject a little, much is said about *antiquity*. What ages since Abraham and Moses! But when we look at things in another light, it is only a moment since they and all the fathers and the prophets died, and all the godly of all ages. They all come up together at once at the judgment, allowing that at the resurrection of all the righteous, is one event and not a series. The real experimental and practical fact with the dead is, that they all rise as if from their death beds to meet the Son, from the *vacuity of all intervening years*, and intervening time. There is no time to the dead, else the living would seem to have some sense of ages, and ages past before they were born. But no! All the dead are in this view brought near us. Noah, Jacob, Abel—all died but yesterday; and some one very truly remarks that to our Son, Calvary must be but yesterday in the past. O, what a baptism of fire did he experience! Do we not often think inquiringly, How *could* he endure it? How could he bear the agony and torture of the cross? We puny creatures wonder; and well we may. The joy was set before him; the responsibility was upon him. The great campaign of the *great Champion* must be carried through. It was a grand undertaking of courage and loyalty, of love and submission, of lofty dignity and unequalled prowess. At Gethsemane, he stood on the brink of that gulf; he shrank from the dreadful ordeal, but still he moved forward; and mark it well, how he sweat great drops of blood, in *resisting the temptation to avoid the cross* This, I believe, was the secret of that great agony of the garden.

PATIENCE.

And now in viewing the grandeur and wonder of Christ's patience, how we *ought* to be patient, likewise! Hence, evil speaking and evil thinking, how unbecoming to us! Should we not beware of those things that are contrary to Christ, especially the spirit that is unlike his? Knowing our human weakness, we can at least sit at his feet. Often I do in heart, put my arms around a foot of Christ, and say—"Here, Lord, let me rest, sick, and poor, and wounded; here Lord, let me rest, for I cannot go, or let thee go." In view of the patience and gentleness of Christ, how should we avoid the language of ridicule and contempt of others, for thinking not altogether as we do; especially, if their opinions are formed ofter research and honest study. Ridicule is a sharp weapon, dangerous to handle. Peter would have off Malchus' ear, but the Lord bid him put up his sword. I believe, almost universally, ridicule is not Christ like, especially by one to another in the household of faith. It may cut where it strikes, but it is better not to strike. The tongue, or even the pen, may hurt worse than a blow with the hand. When shall we learn the gentleness of Christ; perfect gentleness, not easily provoked or overcome?

HERESY.

Our friend John Miller, of Princeton, New Jersey, has had his trial and condemnation for heresy, for denying the *immortality of the soul*. Well, how much does it lack of being part and parcel of those great and dark transactions of the middle ages (and earlier and later ages too), when good men were degraded and killed by churchmen! We sympathize with our suspended brother. The New Brunswick Presbytery, sat in council at Trenton. There were opening prayers, committees, charges, reports and so forth. The great offence, was Miller's book, "Questions Awakened by the Bible." He says that at the death of the body, the soul dies—becomes extinct, and so continues until the resurrection. Adam is still extinct; and when our Savior died, he was out of being till the day he rose again; and, brother who dies to-night, sinks into his original nothingness. Mr. Miller, the accused pastor, occupied a front pew, and was scarcely spoken to during the whole session. He maintained a dignified silence, except when a speaker made some misstrtement, or quoted wrongly from his book.

After the reading of the resolution "suspending Rev. John Miller from all communication with the presbytery of Mew Jersey, until such time as he make manifest his renunciation, etc., Mr. Miller rose slowly to his feet, and running his hand over his broad intellectual forehead, said he would never change his views. "God forbid that I should say I won't, but rest assured I will not." The Lord be with thee, and bless thee, suffering friend. Though councils condemn thee for holding fast the word of God, may Jesus sustain thee, and great be thy reward in heaven.

Sardinia, N. Y.

Victory.

C. W. RUSSELL.

We'll glory in the cross of Christ,
When all our earthly hopes are crossed,
For Jesus is our all;
His grace will help, his love prevail,
Though foes on every hand assail—
We'll triumph over all.

When all our youthful dreams have fled,
And oft through trying scenes we're led,
We'll trust in thee alone.
Though sorrows and afflictions come,
And we are sometimes left alone
He'll not forsake his own.

God grant we may at last be found,
When Jesus comes with trumpet sound,
Prepared to welcome him.
Then no more sorrow we shall know,
We'll bid farewell to pain and woe,
And never part again.

Our ravished souls exulting sing,
And shout the praise of Christ our King,
Who reigns on David's throne.
He ransomed us by his own blood,
And made us kings and priests to God,—
With him we're safe at home.

Chicago, Ill.

"One Baptism."

J. P. MARQUAND.

Paul inspired from God tells the truth, and we must believe it, though all other men may speak otherwise. The subject of our remarks is on baptism, and as there is but one, we remark that it is the power of the Holy Ghost here spoken of in this text. Water baptism came from John the Baptist, but the Holy Ghost baptism, comes from Jesus Christ. Of course John the Baptist must give way for his master, Jesus Christ. We do not need candle light when we have the sun; neither do we need a slow stage coach when the rail cars are ready to carry us 20 miles an hour.

No where in the Bible does it command us to bury people under the water, but it does speak of being buried into Jesus Christ; being baptized into one spirit, into one body; (Jesus Christ). It does speak of being buried by baptism into Christ's death—(Romans 6: 4; and Colossians 2: 12). The whole subject is simple and plain; an immersion into Jesus Christ, or, into the Holy Ghost, and any other baptism is weak and feeble. Indeed, salvation is predicated on the baptism of the Spirit: "If any man have not the Spirit of Christ, he is none of his." How should we ever have had the Book of Revelation if John had not been *in the Spirit* on the Lord's day? And we are commanded both to live and walk in the Spirit, and to be filled with it. "For if we walk after the flesh we shall die: but if through the Spirit we mortify the deeds of the body we shall live." And we are told that "the Spirit helpeth our infirmities, "For we know not how to pray as we ought" (Romans 8: 26).

It was not in vain that our Lord purchased this great blessing for us, and went to heaven to send it down (John 14th). Its office work is to comfort, console and strengthen, and show us things to come (John 16: 13). And then we are commanded not to "grieve the Holy Ghost whereby we are sealed unto the day of redemption;" and not to "quench the Spirit," for this is the last and best agent to our fallen world. It is still hovering over our earth trying to get the people to come to Christ and God, repent and forsake their sins, and become good christians; but oh, how few will listen to its teachings and monitions. Great God! Have mercy and compassion on poor lost humanity, and bless the means of grace that they may return to the Shepherd and bishop of their souls and be saved.

We are now living in perilous times, and in the hour of temptation (Rev. 3: 10); and who shall be able to stand? He only who hath clean hands and a pure heart. "Let us therefore cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Corinthians 7: 1); and remember, "No cross, no crown." If we suffer with Christ here, we shall reign with him at his "appearing and kingdom."

New York City.

REMARKS.

We admit the above to a place in our columns, simply that we may call attention to a point of error it contains, and which may prevail in the minds of some of our readers. The expression "one baptism," does not necessarily deny baptism in both water and Spirit, any more than the expression "one God" denies both Father and Son. The unity of baptism does not consist in the element, but rather a unity in the ordinance. There is a unity of agreement in the acts of baptism into water and into the Spirit, both of which are clearly taught in the New Testament; but our brother would divide them in two, and reject one of them.

In fact, there are three elements in complete baptism: "And there are three that bear witness in earth; the spirit, and the water, and the blood; and these three agree in one" (1 John 5: 8); that is, they have one testimony or witness, and that is the witness of the Spirit. The baptism of suffering is expressed by the term "blood." Jesus passed through this baptism, and "if we suffer with him" we shall also be glorified together. So the expression "one baptism" is no argument that there is only one element, but it asserts the agreement of all the elements in one work.

Jesus commissioned the apostles to baptize (Matt. 28: 19), and they must use the element of water to do it. Hence, on the day of Pentecost, there was the baptism of Christ and also of the apostles, one being in the Spirit, and the other in water. The same was enacted with Cornelius and his household. "Can any man forbid water

that these should not be baptized, which have received the Holy Ghost as well as we" (Acts 10: 47)? Peter here recognized the unity of water and spirit in baptism, and asked if any could dispute it. Brother Marquand would very likely have forbidden it if he had been there, and thus have divided that which Jesus had united. There may be two or three witnesses, but if they tell the same story their witness is one.

Paul thanked God that he baptized only two in Corinth; not that he opposed water baptism, for he speaks in Rom. 6: 4, of being "buried with him by baptism into death," which must refer to water, as spirit is an element of life and not death. Christ was buried in an element of death in Jordan, and they who follow him will do likewise. But Paul was not sent to baptize, doubtless because infirmities prevented him from doing it; yet he did baptize in a few instances. He generally had a minister with him to do this, as Barnabus and Mark accompanied him.

The witness of the Holy Spirit is the great testimony before God; but water and blood testify among men, and must not be rejected.

In this world we have both sun and candles, each in their place, but light is the same always; we have horses and rail cars, and both are essential in their place. So we have water and Spirit, but one baptism.—[EDITOR].

"Come Unto Me."

W. A. SHAW.

It is the voice of him who was acquainted with grief, who himself bore our sins in his own body on the tree. It is the voice of him who has conqured death and brought life and immortality to light, who has shown us the ways of life, to whom all power is given in heaven and earth, who is able to succor those that are tempted because he has been tempted in all points like as we are yet without sin.

"*Come unto me!*" Come where I am, away from self and the things of the flesh; away from uncleaness to purity; from sin and corruption to moral rectitude and eternal life. We hear the voice, but turn frequently a deaf ear to all his appeals. We are saying in our hearts, "Tomorrow will be as this day and much more abundant." We repeat the words of him who, convinced of the truth said, "Go thy way for this time; when I have a convenient season I will call for thee.

"*Come Unto me!*" Weary and heavy laden one, come and let the Prince of life teach you of his ways; let the burdens of life fall from off your shoulders, and permit him to carry them for you. All he requires is your willingness to abide by his counsel and to follow him. Come! yes, *come!* It is a glorious thing to hear his voice saying, Come. He asks you to follow only. He has led the way; has met the adversaay and overcome; the way is fully prepared; the light of the word of God shines brightly on it. You cannot fail if you will but trust yourself fully to his guidance. Where he calls you to come is the only place where perfect manhood dwells, where purity of heart sits enshrined, where peace holds her court and crowns all who put their confidence in him.

"*Come unto me!*" Yes, come, you who have denied yourselves and become partakers of the good things which he offers; come nearer to the "light of life;" come close to the heart of love which beats warm and full for all of Adam's race, but especially for those who "keep his commandments." Oh, for a closer walk with God; for an entire consecration to his will; for a unity with Christ; for perfect love which casteth out fear. Then shall we know the blessedness which is designed for us in this life, and in the world to come possess the kingdom which has been prepared of the Father. "And the Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst, come; and whosoever will, let him take the water of life freely."

Chicago, Ill.

An Admonition.

H. POLLARD.

"Take heed and beware of covetousness" (Luke 12: 15).

Thus spake the Master, ere from earth he went,—
Throughout the world, a witness unto all,
This gospel of the kingdom shall be sent;
And then the end shall come and thrones shall fall.

Prophet divine, we see thy word fulfilled.
The cry goes forth, Repent, the end is near!
In every land the living soil is tilled,
The good seed sown, yet scant the fruits appear.

Just as in days of yore: the bidden guest,
Indifferent, sought his farm or merchandise;
So now but few regard their Lord's behest,
And turn from earth to seek the heavenly prize.

The scoffer laughs at faith's simplicity,
And cries, "Hear these fanatics prate of signs."
Forgetful that his blind audacity
Was long ago foretold of latter times.

Even among the people God has blest,
With light most precious from the page divine;
Alas! how very few abide the test,
And show their living union with the Vine?

If Sodom and Gomorrah, side by side
With blest Capernaum, may less guilty stand;
Shall they the coming of their Lord abide,
Who hoard his blessings with a covetous hand?

Oh, ye who wait, with lighted lamps, the hour
Your Lord doth come! *hide not your treasures here;*
Prove faith by works, and with your utmost power,
Help speed the cry, The Bridegroom draweth near.

Then when the heavens like a scroll depart,
And earth reels to and fro, how sweet the thought,
Earth has no portion precious to my heart.
Come, "better country," which I long have sought.

Stewartsville, Mo.

Pathetic Poetry versus The Truth.

C. P. DOW.

In our general reading, we oftimes meet with beautiful poetic effusions of the real poet—poetry of a high order of composition and inspiration; such, we call the following, written by Frances Lamartine, and it grieves us that the writer was in such a maze of doubt. But the cause exists, and is a primal—a common fact of incorrect exegesis of the Bible, the book of human destiny. We give the splendid poem in sections, interlarding it with some remarks, as may seem to be called for. Our object is to cause those who do not, to see "what is the hope of our calling," so that they will cease their endless queryings about the "departed" nor longer seek the *dead* among the *living*; those seen to die, yet believed to have escaped death.

The writer under the heading, "The Dead," begins thus: "We wonder in our spirits where they are—the ones now passed from out the mortal form!"

Here is the root of the difficulty; they have "passed from out the mortal form"—escaped from themselves and left their wondering friends, who are left to suppose almost anything, to accept any fancy sketch. The lament under notice seems to admit that the Bible does not solve the problem, nor help out of the difficulty. Christ came to Bethany, and wishing to restore Lazarus to his sorrow-stricken sisters, said in effect, "Where is he—where have you laid him?" They told him; and from thence was he raised. Oh, the resurrection.

Next, some known facts are well stated, with one exception—

"We know that they have lived, and now are gone;
But still the shadows of those mystic realms
Are voiceless, and the gulf, death, gives not
A single sound to call us where they are—
The ones that once walked o'er the earth in robes
Of flesh, and looked from out their mortal eyes
Far across the surging sea of time."

Does not the silence of grim death itself echo with "I hold them? they are my captives?" "We know there is a something deathless, that doth live beyond the little life of earth." Do not be too sure, unless the Bible plainly teaches it. The conscious, suffering Job prayed to be hidden in the grave; he said, "Man dies and where is he?" and then points unto the grave, and says, There he is, and will be until the resurrection (Job 14: 19).

"A something that is freed when death doth still
The mortal forms; a something that doth 'scape
The stifling confines of the grave, and that
Doth bid defiance to the viewless power
That binds the turf close o'er each grassy tomb."

An imaginary "something"—might as well imagine the rest, and tell definitely where it is gone. Assertion, however, is not worth much as proof.

"We know the marble door cannot shut in
The unclogged souls, although the massive gates
Are locked and barred by silence solemn and
Eternal! Aye! and this much we know, and yet
We often wonder to ourselves, and ask
Our reason and spirit where are they."

Can reason answer? Reason aided by observation and experience, agrees best with the Bible; so we think. The Bible says "the soul that sinneth shall die." "What man is he that liveth and shall not see death? Can he deliver his soul from the hand of the grave" (Ps. 89: 42)? Talk about "unclogged souls" that escape death!!

"We know they lived, and loved; and hated, too,
Perhaps We know they hurried 'round upon
The busy stage of life, and grasped each change
With eagar hearts, and with bewildering hope
And fear, stood wondering what the next would be.
We know they had their sorrows and their woes,
Their trials, their temptations, too. We know
They had their hours of joy, and drank from out
The cup of happiness sometimes, though far
More often from the cup of misery
And woe; for this the lot of mortals is,
And this their doom on earth. We know they played
The drama well, and then they passed away.
They left to us hushed heasts, pale brows, dim eyes;
Cold fingers locked upon a pulseless breast,
Sealed lips; a casket of the rarest mold—
But flown the spirit is—we know not where."

Much of the last quotation is as true as beautiful. How many hearts, warm with affection, have been compelled to accept death's legacy as above stated. But the wonder is, Where has the spirit man gone. Solomon tells us that in death's disorganization "the spirit shall return to God who gave it" As a conscious being? If it was so before it came from him, perhaps. But to the poem again—

"This, then, it is, that puzzles us. We read
Their burning thoughts traced out in lines of fire
Upon the immortal page; we know their deeds;
We feel their hopes, their fears; we take their strong
Desires into our hearts, and pray their prayers!
With them we weep and laugh, with them we love
And hate; and ere we realize they're not
Beside us here, we look around to meet
The love glance from their watchful eyes; we reach
Our arms to clasp their shadowy, viewless forms;
We strive to press their phantom lips with lips
Of clay; we listen for their footsteps in
Our room; we listen for their voices in
Our solitary haunts, and in the still
And quiet places where we love to dream;
We wait to feel their spirit hands upon
Our brow; we linger for their fond caress
And tremble with a dream of unknown joy;
We feel a happiness too high, too pure,
For mortal to express; a joy too deep,
Too holy far for language to describe;
The vail that hides eternity from time
Is almost torn away; again we reach
Our arms to fold the gone ones to our hearts."

Those believing properly in Jesus and the resurrection, do not thus imagine, long, etc.; we yield them, until the morning call.

"The teardrops glisten in our eyes. We come
So near to those we cannot see. We fain
Would speak to them—our lips begin to move;
Our quick voice breaks the deathy stillness of

Our souls: we startle like a frightened bird,
And then the vision fades away fore'er.
Again we feel alone! again we ask
Our heart, if, when their forms grow cold, they launched
Their marble boats at Death's dark pier, and sailed
Away so far, across a sea so wide,
That they can ne'er return again to earth.
Again we wonder if they never hear
Us when we call; again we wonder if
They never know the mystic longings of
Our fettered souls; but all is mystery;
And never, until God sees fit to break
Earth's prison-bars that bind the spirit here,
Can we determine where immortals dwell."

Paul's mystery solved, "We shall all be changed"—the living and the dead, only two classes at the resurrection trump and time, tells the time and place, when and where immortals dwell. Until then, the dead "dwell in the dust" (Isa. 22: 19; 1 Cor. 15). etc. How much better to accept plain, agreeing Bible statements bearing upon this great question of man's nature and destiny —than which there is not a greater with which man has to do, and thus find solid ground, yea, rock upon which to stand calmly, securely. We should not be bigots, or ungentlemanly disputants, but holding the truths of the Bible in righteousness, we may "speak the truth in love." Sin has brought death into our world; Christ is the great Lifegiver—we have life in him, and by the final resurrection. "Sin has reigned" thus far, "unto death;" "grace will reign unto life by Jesus Christ."

Then, with such a faith we can look on the face of death, or the dead, and smile through our tears, as hope looks over and beyond the chill river of death, and the ruins of the grave, to the fair borders of our immortal inheritance, where the golden, the deathless city is, and the dream of "kissing phantom lips," if we ever had such a dream, is once and forever dissapated. It is true that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them uuto us by his Spirit, through the agency of "holy men of old, who spoke as they were moved by the Holy Ghost, or Spirit." Let us cease from uninspired poetry, and cleave to the word of the Lord.

Magog, P. Q.

Virtue.

ELD. L. C. KERR.

"And besides this giving all diligence, add to your faith virtue" (2 Peter 15).

The word "virtue" in the text has the significance of *moral excellence, morality, uprightness*, according to Webster's third definition, and may be fully comprehended in the term "honesty" in its entirety. Everything that may be included in "virtue," may also be included in "honest."

To explain this more clearly: we may speak of a man who will not steal, nor cheat in his commercial dealings with men, and yet be very mean and deceitful in some other things, taking the advantage whenever he can get it—you cannot say that he is an *honest* man. Though he may owe nobody anything, but pay his honest debts to the last cent, and be strictly honest in a financial sense, yet at the same time he is a rogue in other matters, and he is not *honest* nor *virtuous*.

To be virtuous, a man must be honest in everything. This is the kind of honesty the text contains. And we see where it stands, immediately after *faith;* "Add to your faith, *virtue*." It would be possible then, for us to have a faith without virtue. But such a faith would be a *dead* faith; because it would be without works, and "faith without works is dead" (James 2: 26).

Virtue is the work of faith, and the fruit of faith. A faith void of good works is just such a faith as the demons possess (James 2: 19); for they believe that there is a God and a man, Christ Jesus, and what the Bible says about each, and still remain devils.

There are two kinds of faith; a *living* faith and a *dead* faith. And now that we do not have the latter, we are by the apostle commanded to add to it virtue, the only thing to characterize a living faith. A man may say, "Thou hast faith, and I have works; show me thy faith without thy works, and I will show thee my faith by my works." Yes, prove if you can, that you have a living faith, without works. The individual does not need to tell that he has such a faith; for the works, the productions of faith, will speak louder than he can.

We do not need to trace from faith to works, but *from works to faith;* as we may find where a fire is by the light emanating from it. Fire is the cause of the light; so faith is the cause of works. And where a person claims to have faith, living faith, and does not produce good works, that person's faith is dead; and his light is obscurity.

How necessary it is then for us to have a fruitful faith. "Add to your faith, virtue." This comprehensive term, virtue, seems to be the all-important requisite. It means a good moral character and principle, without which the person is nothing in the estimation of both God and man. His having religion amounts to nothing. It is to *live* religion that will tell for us whether we be of God, or not.

This same apostle tells us in the third verse of this chapter, that God has called us unto glory and virtue, from which will issue godliness, peace, consolation, love, and every good thing. Praise God for the boon! It is to the one that has it, a crown of life. Gold and silver cannot be compared to it, nor all the pomp of earthly fame. It is a bright, glittering jewel, which never dims. It walks with us by day, it converses with us in hours of solitude. It cheers us on to victory in the midst of war, and persecution. When we lay down our weary heads for rest, it is with us and keeps us. Through it we keep our God in view; by it we hope for glory and rest and peace, in the kingdom of God. With it we have a clear conscience to go to Father in prayer, and make known our wants; and because of it, he answers us and give us all things bountifully. It is a garment of purity, unspotted by flesh and fleshly lusts of Satan, and sin. Virtue wears long, and never fades or wrinkles by usage. A garment that will fit with equal nicely both male and female. It favors all that is good, and is the *anti* of all that's bad.

Virtue never faileth. None but the virtuous need look for the Lord. It is the index of our faith and hope. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if their be any *virtue*, and if there be any praise, think on these things," "and the God of peace shall be with you." Amen.

Highland Creek, Ont.

Christ commanded Peter to feed the sheep—to feed the lambs; and in after years the apostle himself exhorts: "Feed the flock of God which is among you." The development of christian character after conversion is among the most important and difficult duties of the pastor, and where this is neglected the fruits of revivals are largely lost. It is for christians as well as for sinners that preaching is ordained. To them it is a needed means of grace, and it must be adapted in fit measure to build them up, to comfort and to instruct them.—*Ex.*

Christ never took away an outward blessing but he gave a spiritual one instead of it.

What is the distance from earth to heaven to the prayer of faith?

The Sermon.

The Resurrection of Christ.

A SERMON PREACHED BY D. L. MOODY IN THE TABERNACLE, BOSTON, ON EASTER SUNDAY.

We have for our subject this morning the resurrection of Christ. The resurrection is spoken of forty-two times in the New Testament. It is, you might say, one of the chief corner-stones of the religion of Jesus Christ. You might say that there are two principal truths taught all through the New Testanent, the death and resurrection of Jesus Christ. You touch one and you touch them both. In fact if you take that out of the New Testament, you take out the key to the whole gospel of Jesus Christ.

Let me call your attention to what Christ said about his own resurrection. Matthew 16: 21: "From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day."

Then while he was talking with his disciples after the Transfiguration, we find in Matt. 17: 9 that he said to the disciples as they came down from the mountain: "Tell the vision to no man, until the Son of man be risen again from the dead." Then in Mark 9: 31: "For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day."

Over and over again he told the disciples that he was going to rise, yet one very singular thing about the matter is that his enemies seemed to remember what he said about the resurrection, while the disciples seemed to have forgotten it, because after he was dead his enemies went to Pilate and asked him to make the sepulchre secure, because they said, "While this deceiver was alive he said he should rise again;" but we cannot find any place where the disciples remembered the words of the Lord Jesus that he should rise again. And when they laid him away Friday night, Joseph of Arimathea and Nicodemus, and those few women of Galilee who followed him to his last resting place, there is not one solitary passage of Scripture that tells us that they had any hope of his resurrection. It seemed to have passed from their minds, or else they never received it when Christ told them, for he told them plainly.

In the 12th of Matthew we read that the Pharisees wanted a sign: "Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee." But he answered and said unto them, "An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it but the sign of the prophet Jonah."

And then he went on and told them that that should be the sign of his death and resurrection. Now, what was the sign? I was very much interested some time ago in hearing a Welchman tell me that he was preaching once on that subject of Jonah being the sign, and he said that he could just imagine, when the news got to Nineveh about this man being sent from the Lord to Nineveh with this message, the excitement which prevailed, when the captain on whose vessel Jonah sailed, got ashore, and reported about this man being on board and at his own request being thrown overboard, stating that the ship's company saw the whale swallow Jonah. Of course, Nineveh was greatly stirred up at such news, the idea of a man being sent from the Lord to Nineveh with a message which he had refused to deliver, being, in consequence, swallowed up by a whale There was death.

But what must have been the stir in Nineveh

when this very resurrected man came through the streets of Nineveh preaching that they must repent or all perish. That was resurrection. And now Christ says that was the sign: "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."

There are a great many people even at this present time who do not believe Christ has risen; they say his spirit is still in the world, but his body never came up out of the grave. But then the word of God teaches nothing of the kind. Earth and hell did all they could to keep that body in the grave, but they could not do it. He laid there Friday night and all through the Jewish Sabbath, and his disciples were mourning and weeping. As I said before, they had given up all hope of ever seeing him again. You can see those hands that were cold in death Friday night, and see Death hovering over that sepulchre, laughing and saying, "I hold my victim in my own embrace; he has to pay tribute to me. He said he was the resurrection and the life, and yet he has not escaped me." But the hour had come for Christ to conquer death, for that was what he went into the grave for. Death did not take him into the grave. He followed Death into his own dominion and took the whole territory, and bound him. hand and foot, and came up victorious, and brought up a few captives to show his mighty power.

Yes, my friends, Christ went down into the grave, not for himself, but for you and for me; and it seems to me that one of the most precious truths in the whole word of God is that our Christ is not dead, that he does not lay there in Joseph's sepulchre, but he is risen. Roman soldiers, bear in mind, guarded that sepulchre; they were going to make sure that his body should not come up, that he should not rise. The Jews had gone to Pilate and got him to put soldiers to watch the sepulchre, and they rolled a great stone over it, and put the Roman seal on it, and then they thought they had that body secure, perfectly safe. And early in the morning, we are told by the evangelists, these same women started to go to the sepulchre to anoint his body, and found out that he was risen. Why, do you think if they had thought he was going to rise that they would have left that sepulchre while he was in it? They would have lingered around it; it would have taken more than a hundred Roman soldiers to keep those disciples away from the sepulchre if they thought he was going to rise

Now early in the gray of the morning you could see these women going toward the sepulchre, with their spices all ready to anoint that body, but they were greatly troubled, because they did not know who was going to roll away the stone. You see them as they draw near to the sepulchre; the sun has just driven away the darkness of the night, and that beautiful morning is just bursting upon the earth, the best morning this world has ever seen, that blessed, glorious Easter morning, and one says to another, "Who shall roll away the stone?" But a messenger came from yon world of glory; he flew faster than the morning light, and arrived first. He rolled away the stone, and those men that had been sent there by Pilate to watch and guard that sepulchre began to tremble, and fell as dead men; they had not any power. One angel was enough to roll away that stone, not to let Christ out, but to let you and I look in to see that the sepulchre was empty, to let the morning light into that sepulchre to light it up that we might know that he had risen, "The first fruits of them that slept.' Yes, thank God, he has conquered death and the grave, and you can shout now, "O grave, where is thy victory!" He went down into the grave and came up out of death a conqueror, and now he says, Because I have been down into the grave and have risen and live again, ye shall live also.

The news spread; these women soon found out that the sepulchre was empty, and they ran back and told the disciples that the enemy had stolen the body of Christ, and then Peter and John rushed off to the sepulchre and found that the body was not there. They lingered around the sepulchre and then went home saying, "It is of no use, his enemies have got his body." All the Roman government and all the leading men of the Jewish nation were opposed to those few weak disciples and what could they do? Ah, there was one that loved him, Mary Magdalene, she could not leave that empty sepulchre; she wanted to stay around in the hope that she might get some news of what they had done with the body. She stood around there watching, and all at once she saw two angels, and they said, "Why seek ye the living among the dead? He is not here. He has risen. He has come up out of the sepulchre." And while these angels were talking to her there was a man behind her that spoke to her, and said, "Woman, why weepest thou? Whom seekest thou? She supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away."

Then he spoke to her with that old familiar voice, and said, "Mary," and the moment he says that she recognizes him. She says unto him, "Rabboni," which signifies, Master. Oh, how her heart leaped for joy. He that was dead was alive; there was her Savior standing right before her; and he said, "Go back and tell my brethren that I have risen." He had got on resurrection ground, and he could call them "brethren," and put them on a level with himself.

What joyful news for her to take; what a blessed privilege to go and bear the tidings of the resurrection; the first one that got the blessed news. He, out of that very one had cast seven devils, and now she was to take the news back to Jerusalem that the Lord had risen; she had seen him with her own eyes; he had spoken to her; it was a living body; it was not his spirit, but his own body that had come out of that sepulchre, although the disciples would not believe it. And while she was telling the news, some others took it up to spread the story, and all at once Christ stood before them. That was his second appearing, and he told John to tell them to go back to Jerusalem and tell them that he had risen. I think that if you will look through your Bibles carefully you will find that ten different times he appeared to his disciples, not in the spirit, but in the body, in person. I want to get this fact established in all our minds that Christ has come out of the grave personally, that his body has gone up into heaven. The same body they crucified; the same body they laid in Joseph's sepulchre has come out of the jaws of death and out of the sepulchre, and he has passed through the heavens and gone back on high. We are told he had an interview with Peter, who is alluded to as Simon and as Cephas. There is nothing told us in Scripture as to what took place at that interview, but we can imagine what took place, and that Peter's old difficulty was settled. Peter denied him, but at that interview Christ forgave him. What a sabbath it must have been for Peter! What a miserable night he must have spent when they had laid his Savior in the sepulchre. I can imagine that he did not sleep, that he did not eat. What a blessed interview it must have been! What a blessed day for that poor backslider! And if there is some backslider here to-day who will have an interview with the Son of God, he will forgive you this Easter morning and blot out all your sins, if you will come back, and it will be a joyful day for you.

Well, late in the afternoon of that same day—for he has now appeared three different times—there were two men started back for Emmaus, about eight miles from Jerusalem, and as they were going from there, we are told that they communed together. Their words are just broken, and their faces are clouded with sorrow. You can see them as they talk together with their heads bowed down. We are told they are talking about the Lord Jesus, when a stranger, a third man starts up beside the two men, and he enters into conversation with them, and says, "What are you talking about? What is this conversation that makes you look so sad?" "Why" they say, "you must be a stranger. Have not you heard what has taken place?" And he says to them, "What things?" And they go on to tell him about the death of their Savior; about his trial; about his crucifixion; how the Jews, on Friday, had put him to death; how they put him in the tomb; how some of the women had come and told them that he had risen, and how they could not believe it. And then he began with Moses and all the prophets, and expounded unto them all in the psalms, all in the Scriptures the things concerning himself. What a blessed Sunday afternoon it must have been for those two men. And as he talked he just unfolded to them the word of the living God; as they got near to the little town he made as though he would leave them there at the gate. You can see those two men; perhaps one of them lived there. You can see them constraining him to go in, and as they constrain him he goes in; and I can imagine that one of them said to the stranger, after they had sat down to supper, "Will you ask a blessing?" And while he was just blessing the bread their eyes were opened, and they knew that the Lord God of glory had been walking and talking with them, and he vanished out of their sight, and one of them said, "Did not our hearts burn within us while he talked with us by the way, and while he opened to us the Scriptures?"

I can imagine that they did not stop to eat anything, but started right back. "We must go back again," they say; "We must walk eight miles more and tell them that he has risen; that we have seen him." And the two men started and went to Jerusalem, and found the eleven disciples together, and the first thing they said was, "He has risen!" And then they went on and told how he had made himself known to them; how he had talked with them by the way; how he had made himself known to them while he was breaking the bread. Different ones had come and told them. Mary had come in the morning, and the other disciples had told them, and Peter had also said so, and now these two men come and tell them. "We have met him. He walked with us and talked with us by the way, and he sat down at the table with us. He has risen."

And while they were talking Jesus appeared to them. You can see him. He says, "Do not be frightened; handle me; put your hands into my side; put your fingers into those wounds that were made on Mount Calvary. It is I. It is not a spirit." He wanted to convince them that it was his body and not his spirit merely. "Have you anything here to eat?" He says, "A spirit does not eat; flesh and blood eat." And they gave him some fish and honeycomb to eat.

That makes five times he appeared to the disciples on that first Easter Sunday; blessed, glorious day! Now there was one man that doubted —Thomas. Of course the news went all through the city before the next day, and I have no doubt they did not sleep at all that night. Some one meets Thomas and says, "I have got good news." 'What is it?" "The Lord has risen." "Oh no; I heard that before through Mary Magdalene." He says, "I would believe you if you told me anything else, but I can not believe that." Peter says,

"It is a fact." "I would believe you," says Thomas, if I could put my finger into the print of the nails and thrust my hand into his side." He would not believe. By and by he goes down the streets of Jerusalem on a Monday morning, and the first thing he hears is, "Good news! The Lord is risen!" But he does not believe it. If Thomas had been to the prayer-meeting he would have met the Lord. He would not have been in doubt. I tell you that those people who stay away from prayer-meeting do not believe that the Lord is "resurrected." They keep away and doubt, and that is the way with these doubters and skeptics nowadays. While these disciples were rejoicing Thomas would not believe one word of it.

When the next Lord's day came and the eleven were assembled in that room, with the windows fastened and the doors bolted—for the Jews were greatly stirred up—I can imagine those scribes and Pharisees said to the guards, "Why did not you keep him in? Why did you let him rise?" Why, they might as well have tried to keep the sun from rising! My friends, they could not keep him in that sepulchre. Now, they come and say, "His disciples came and stole him away." Memorable night! Thomas was with them this time, and all at once the Lord stood right there with them again, and he spoke to Thomas: "Thomas, put your finger in the wound in my side. Thrust your hand into my side. Come, Thomas, now, you said you would not believe unless you did so." And Thomas cried out, "My Lord and my God!" He did not have to put his hand there, he knew Christ; he heard his voice, his infidelity and unbelief was scattered to the four winds, he believed then and there; and then the Lord said, "Blessed are they that have not seen and yet have believed." He pronounced a benediction which belongs to you and me if we only believe on him. "Blessed are they that have not seen and yet have believed."

The next time we hear of Christ he appears to John and James and Peter and Nathaniel and two other disciples while fishing. They were out all night and had caught nothing, and about daybreak there was a man seen on the shore, and he said, "Children, have you any meat?" "No, we have not got anything." He told them to cast the net on the right side, and they got a haul of one hundred and fifty-three large fishes, and the net did not break, and John said, "Peter, that is the Lord;" they knew him. Success is always with those the Lord is with. They cast that net at his word, they knew it was his power, and Peter was so anxious to get to him—ah, Peter loved the Lord if he did deny him once—that he leaped right into the water and swam ashore and got there first to meet him. And he had a fire made and they had some bread, and took a resurrection breakfast on that resurrection shore.

That is when the Lord said to Peter three times, "Peter, lovest thou me more than these? Do you love me more than John and Thomas and the rest of them?" And Peter could not say a word. He could not get any response from Peter. His self-confidence was all gone. And Christ sent him out to feed his sheep and his lambs. O, blessed interview at that breakfast! He had come and dined with them. O, may every one of us hear his blessed voice saying, "Come and dine with me," so that we may be filled ourselves, and then go out and feed others. O, may every christian get some of this food of life.

The next time that his appearance took place we do not know exactly. It is supposed to be off in the mountains of Galilee. He told them to go into Galilee and there they should see him. There were five hundred who saw him there at one time. He talked with his disciples there, and it might have been the time that he told them to go and preach the gospel to every creature. "I will leave you," he said. "It is expedient that I go away. If I go I will send the Holy Ghost, and greater works will be done than have yet been done." He was going away then. Some one says that a good many reformations die out with the reformer; but this reformer has gone up on high to carry out his own reformation, and, thank God he is not dead, and we are not dead to him, and his work is going on just the same.

By-the-by, we are told that he appeared to James. We have no glimpse of that interview. We are not told what took place. That is the ninth time. The last interview he had with them was in Jerusalem, and he took the little band of believers out of the city, down through the Eastern gate, down through the valley of Jehoshaphat, over the brook Kedron, past that garden where he sweated drops of blood, past Calvary, over the brow of the hill, and went out past Bethany, where Martha and Mary and Lazarus—the resurrected man—lived, and perhaps right there, under a cluster of little olive trees, he met his disciples for the last time to bid them farewell, and give them his parting message. Now he says: "I go home, I go back to the throne"—he had been out of the grave forty days—"now I ascend to God." And while he was blessing them—for you know he came blessing, the first thing he said on that memorable mountain when he preached that wonderful sermon, were nine blessings right out of his heart, he could not go on until he got them out: "Blessed are the poor. Blessed are the peacemakers." Blessed, blessed—nine different blessings—while he was blessing them he began to ascend, and he rose higher and higher, and his voice grew fainter and fainter, and at last it died away in the clouds, and the clouds received him out of their sight.

I can imagine up in the clouds there was a chariot from the throne to take him back home; his work was finished; he rides like Elijah in that golden chariot and sweeps away through the heavens to the throne. Look at him on his way to that world where all honor him and all love him! And as he went sweeping upon his way home he did not forget his little church; he could see them, but they could not see him; and I can see Peter and John looking up in hopes that there will be some break in the clouds so that they may see him once more; and while they stand there gazing up into heaven you can see the tears trickling down their cheeks, their hearts have gone almost out of their bodies, and he looks back and sees them; and he says to two of the angels who were conveying him home, "Go back and tell those men that I will come back again." I do not know but they were the two Mary saw in the sepulchre, and they said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Thank God he is coming back. It is only a question of time. And in such a day and hour as we think not he will rend the heavens and come back. Lift up your hearts, for the time of your redemption draweth near. We do not worship a dead Savior. He has passed through the heavens, gone up on high, led captivity captive and taken his seat at the right hand of God.

Paul saw him, and Stephen saw him standing at the right hand of God. He is there my friends. Thanks be to God he is not here. They laid him in Joseph's sepulchre, but he is risen and up yonder; and not only that, "If I go I will send the Holy Ghost." And after he had been gone ten days the Holy Ghost came and just fulfilled his word. Do you think this audience would have been here this morning if it had not been for the Holy Ghost? Do you believe preaching the gospel for eighteen hundred years would have kept the people if it had not been for the Holy Ghost's coming? Ah, my friends, it is the Holy Ghost he sent when he went into heaven.

And now, my friends, let me say in closing, if we will just preach more about the resurrected Savior, and if we think more about him and try and realize the power that we get in him and through him, we will accomplish more in one month of our labors than we have accomplished in all the rest of our lives.

Oh, may God help us to realize what a precious truth we have to preach, that we are not worshiping a dead Savior, that he is a resurrected Savior, and in such a day and hour as we think not he will return, and although we do not know when that will be, there is one thing we do know, and that is that he has promised to return. That day is not far distant; we have not but a little while to work. As Christian Evans says: "The songs of these bursting sepulchres when Christ shall come will be sweeter than the song of the morning stars." We shall come up from the grave by and by with a shout. "He is the first fruits," he has gone into the vale and will call us by and by. The voice of the Son of God shall wake up the slumbering dead. Jacob will leave his lameness and Paul his thorn in the flesh, and we shall come up resurrected bodies and be forever with the Lord. I pity those prople who know nothing about the resurrection of Christ; who think Christ does not live; that he was merely a man and perished in the grave of Joseph of Arimathea. What hope have they got?

Oh, what gloom and darkness settles down upon this world if it was not for the glorious day of resurrection, when those that have been sown in dishonor and corruption shall be raised in glory and honor. They shall come up out of their graves, and we shall be forever with them. Oh, may this blessed truth take hold of all our hearts, and may we go out from this Tabernacle and spread the news that the Lord has risen, that he has gone up on high, and that he will bless the sons of men if they will receive a blessing from him.

Unsuccessful Workers.

Desponding christians do not make successful workers or valiant soldiers. "Feeble-Hearts," and "Ready-to-Halts," and "Little-Faiths" win no battles, and wear no crowns. They are so occupied with themselves, with their own experiences, their own evidences, their changing moods and feelings, that they have no time for manly, noble service. They are so busy in trying to perform "acts of faith;" and having performed them they are so intent upon analyzing them, in order to ascertain whether they be all of the exact quality or quantity which will recommend them to God, that they leave no space for "joy in believing," and no room for the large hearted labor which such joy cannot fail to lead to.

Tossed up and down on the waves of unbelief, like Paul's ship in Adria, they are in fear of perpetual shipwreck, and have no heart to work. Shutting their eyes against the light, they grope their way uncertainly, and cannot run the race. Afraid to believe, but not afraid to doubt; afraid to trust, but not afraid to distrust; doubting themselves, and making that a reason for doubting God; putting away peace, and giving full scope to gloom; refusing light, but letting darkness reign within them; they are not in a condition to do hard work—nay, to do any work at all.

Strength comes from joy, and of that joy they have none. They refuse both food and medicine, and they become lean and sickly. They are fitter for the hospital, than for the battle field. They seem, too, to get more and more emaciated, though the food provided is abundant. Laboring under what physicans call atrophy, the more they eat the less they seem to be fed.—*Bonar.*

Advent Christian Times.

FRANK BURR, - - - - - - EDITOR.

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CHICAGO, WEDNESDAY, JUNE 20, 1877.

PASS this paper around among your friends and get as many to subscribe for it as possible.

THE brethren in Mineral, Ill., are intending to build a chapel soon. May they prosper in their work.

THE campmeeting at Springfield, Mass., begins August 4. The one at Alton Bay, N. H., on August 18.

IF you wish to know what tobacco has done and is doing in the world, send ten cents or more to Eld. C. Mendenhall, Lexington, Mich., and get several copies of a lecture given by him recently in that place. You will be pretty well posted on the tobacco question when you have read it.

IF any of our subscribers wish to keep their papers on file, we can furnish them a good cover of the Emerson Patent Binder, sufficient to bind a year's issue, for $1.00. Each paper can be added as it is received. Full directions accompany the binder. We suggest that as our paper is in a form so easily preserved, our subscribers would find it a benefit to save them for future reading and reference.

A GREAT many of our subscribers will now begin to keep a file of the paper, owing to its convenient form for binding. Such would do well to have an extra copy sent to them for the purpose of showing to others, and for general reading while they keep one copy clean for their file. To such we will furnish two copies for $4.00 per year, while our regular price would be $4.40. Better commence at once, as we cannot agree to furnish back numbers.

DON'T let the time of your subscription expire without writing to us, and renewing if possible. Please look at the date by your name, if you are uncertain about it.

SOME time since a person inserted a clause in his will, bequeathing money to this Society, at his death. A few days ago an aged sister wrote to us to the same effect about her will. The receipt of the money would be a great benefit to this Society, yet much as we need it we would be glad if the donors would live until Jesus comes. These persons doubtless, need their money while they live, and so their bequests are gratefully acknowledged by us, but are there not some who could help the Society while they live, and so receive a blessing.

ATTENTION is called to the Board meeting of the Northern Ill. Conference, at Geneva, June 30th. Let the campmeeting interests be attended to. See notice.

HOW IT CAN BE DONE?

Brethren, we have started the present fiscal year with an enlarged paper, the contents of which we hope to make fully equal in worth to any in the land. We have faith to believe that the Lord will assist us in this effort. We also want your assistance. You all want this Society free from all indebtedness. How many times you have said you wished it. Now, if you will all make it a special object of prayer and work, and try to get us all the new subscribers that you can, we firmly believe at the end of the Society year, if it please the Lord to continue time, we will see this Society wholly freed from all incumbrances, and doing a work that shall tell for great good in the land. Can you not believe that God is with us and with you in this publishing work? The evidence of the past is conclusive on this point. Now then, let us all show our faith by our works, and this Society will be not only free from debt, but become a missionary Society, to send the glad tidings of the kingdom among the poor all abroad. Send in the subscribers; that is how it can be done.

BRO. MOODY'S WORK.

All sorts of criticisms from all sorts of standpoints, and some from no standpoint, have been made upon the work of Bro. Moody. As a general thing the so-called orthodox clergy have favored him, and professedly endorsed his course. He has been very shrewd, to say the least, in his counsels with them, to get them to sign their names to a paper inviting him to come to each city before he would go, and also to give them seats on the platform at his meetings, and ask them to pray and labor in the inquiry rooms. But at the same time he has so totally disregarded their church creeds as to cause them often to frown, and in many instances to secretly oppose that which they dare not openly speak against, in his work.

We have watched the papers closely to see what place the editors and ministers would assign him among the sects; and although for many months they were silent about it, yet at last many of them have spoken out and given him a sectarian position, although he has not the least connection with any sect, as we can learn. But he has been dubbed by a sectarian name chosen from the list among men, and what is it? Why, Second Adventist. This is the only church name that the press has applied to him, and this has been given to him several times already. Why is this? Simply because he believes in the near personal coming of the Lord Jesus, and lays Bible stress upon the doctrine. This is obnoxious to the orthodox believers. So they grasp it as a title to mark him in his work. The doctrine is obnoxious; the name is obnoxious; will it make Bro. Moody obnoxious? We shall see.

Prof. Porter, president of Yale college, feels called upon to speak out in words of warning and condemnation, upon the teachings of Bro. Moody. He admits his power and influence, his deep spirituality and faith in God, but this Second Adventism must not be countenanced. He says:

"I am not called upon to believe in his second coming of Christ. This belief tends to bring back the spirit of Judaism. I feel bound as a minister of Christ to pronounce this conception of the Kingdom of Christ to be most dishonorable to that Kingdom and injurious to its interests."

We do not see much tendency to Judaism in Bro. Moody's life; only perhaps to that which makes a man an "Israelite indeed."

The clergy are anxious to thrust out the doctrine of the second advent from brother Moody's work. Will they be able to do it? Not while brother Moody lives, or else we have mistaken the man. Can he stand it to be called a Second Adventist? If we see aright in this work, he will have need of grace to stand ever more than that ere he closes his career if he continues. When the reaction comes his faith in Jesus may be tested as it never was before.

WISCONSIN CAMPMEETING.

It was the editor's privilege to attend the Wisconsin campmeeting held in Lavalle, Sauk Co., June 3 to 10. We left Chicago on Thursday at 10 a. m., June 7, by way of the C. and N. W. R. R., passing through Madison, the "city of four lakes" and the state capital.

The city is located on high land surrounded by the lakes, and is very beautiful and attractive in its appearance and scenery. The view of city, lakes, and landscape from the dome of the capitol building is said to be very pleasing, and the beauty of the city's location together with its proverbial healthfulness, and its excellent schools, makes it a very desirable place for residence.

We had no time to tarry at Madison, but quickly passed on to the waters of the Wisconsin river, which we crossed at Merrimac station. The hills and bluffs along the river banks now sloping far away and anon boldly jutting forward hiding the view, covered with forests, and here and there dotted with farms and farm-houses, present a picture to the eye and mind of the beholder that causes the heart to expand with emotions of love and reverence for the Creator and his works. There is much in the scenery along the Wisconsin river to remind one of the condition of this country ere it was trodden by the white man; when in its wildness the broad flowing stream, the silent forest-clad hills, and the bold heights, alone reflected back the Creator's presence. And even now there is found here many a fit place for retirement and communion with nature and with God.

Beyond the Wisconsin, to the north we soon come among the bluffs and hills of the Baraboo river, with their narrow gorges and broken, rocky, and changeable scenery. Here is that clear sheet of water, about three miles long, called Devil's Lake, with no visible inlet or outlet;

closely surrounded by high rocky ridges rising some six hundred feet above the lake's surface, with immense masses of broken rocks reaching from the top of the cliffs down frequently to the water's edge. We entered the valley of this lake at a narrow opening near the south end, passed along close to the lake nearly its whole length, and emerged from it at the north extremity, to journey along the Baraboo amid its rough, wild scenery.

We met with Bro. Clark, from Monticello, Wis., and Eld. P. S. W. Deyo, of Iowa, on the train, both bound with us for Wisconsin camp and the kingdom of God. Bro. Deyo labored very effectually during the meeting, and was good help. Although the camp was not exactly the kingdom, yet the elements of the kingdom were well represented there. The meetings were all more or less pervaded with the power of God's Spirit, and at nearly every session some came out for Jesus. The attendance was not considered as large as usual, but the religious fervor was deep and powerful. Eld. Sheldon was there, bearing his affliction in the loss of his son, with much of God's grace. Many other preaching brethren were present, and the unity of spirit and of feeling among the camp family was prominent and frequently remarked upon.

The people of Wisconsin have felt severely the loss of crops for a year or two past, which has had a depressing effect upon many of the churches and brethren in a financial way, but the prospect is brighter for the present year. Those present at this meeting seemed to take fresh courage from the tokens of good around them, and the general feeling was that of renewed activity in the cause of the Master. Some steps were taken to organize a missionary society for the state, and we expect to hear something about it soon in the paper, from the pen of Bro. P. Hitchcock, one of Wisconsin's most worthy and devoted preachers of Christ's coming kingdom. Some thirty or more penitent sinners manifested their determination to walk with Jesus, at this meeting, and the feeling among all at its close was that of encouragement and gladness.

NON-SECTARIANISM.

We were much interested in reading in the Chicago *Tribune*, some remarks made recently by Prof. O. L. Barber, of Hinsdale, Ill., on the above subject, before a Bible class in that place. We are evidently living in a day and age, when many people mean to know what is in the Bible, rather than what is in the church creed; to know what God has said rather than what man may say. Truth will come to light, or rather, men will come to the light of truth by such determinations. The true lover of Jesus has nothing to lose by coming to the light of God's word. It is only sectarian interests that tremble before a knowledge of the Bible. Perhaps many will object to going with Prof. Barber on the inspiration of the Bible, but it is safer to go with him, than to detract in any wise from its authority. The report of his speech is as follows:

"I enter upon this study with the profound conviction that the Word of God is absolutely divine, and holy in every syllable, written in a divine style, and is as much superior to a mere human composition as 'a living man is superior to marble image of a man.' 'The words I speak unto you,' said the Master, 'they are spirit and they are life.' The Divine itself is in the Word, —in its fullness, its sanctity, and its power. All may not value the Book as I do. That is your business, and not mine. Those who do not know the Book do not, of course, value it. And none can know the Book until it is seen from its purpose, its use, and its end.

"You cannot understand a watch until you regard it from the heavens. 'Astronomies are embodied in its wheels and springs.' To understand a thing is to know its secret and its use. Can you understand the earth and the heavens before you have learned their secret? Can you understand the mighty truth of a 'Thus saith the Lord,' when you regard it from without only —when you 'measure it by grammar and lexicon' solely? Eighteen centuries of study declare this is impossible.

"Religion is life. Religion is not ascribing to formulas of faith and joining the church. Religion is life, and the life of religion is to do good and shun evils as sins against God. Some understand this; some do not understand this, and others are averse to being disturbed in their repose of faith, even by the truth; and when, in the advancement of the age, they are bid to 'strike their tents of thought,' and pass to new and greater achievements, they are not ready to move. And sometimes whole societies draw lines around a little section of infinite truth, and say, 'No truth exists beyond these lines. New facts may be discovered within them, but not beyond them.' But the time has come when men demand knowledge that they may have faith.

"Mere appearances are not satisfactory. We have learned by many things that appearances of truths are not truths. Before the time of Copernicus astronomers based their knowledge on appearances. The earth appeared to them the biggest thing in the universe, and the sun, and the moon, and the stars were no larger than they appear. But the demonstrations of Copernicus reversed every theory, and established the truth on firm foundations, which can never be moved. Worlds that appear to the senses smallest are proved to be the largest. Those that were thought to be at rest are all alive with motion, and vice versa. Perfectly analagous to this has been the progress in Bible knowledge —the progress from apparent to real truths, from the natural to the spiritual. Dark is that mind that rests alone upon the apparent, and external, sense of Scripture, and that does not see that it is full of spirit and full of life, and that it is from this that it has its inspiration.

"Every verse in every chapter, and every word in every verse, and all its contents, not excepting the smallest jot and title, contains spiritual truth, concerning faith and life, just suited to our needs. The time may come when I may have opportunity to speak to you of these things, but it is not now.

"One word more. I am asked by my fearful, trembling saints, 'Are you right sure that the Judge is orthodox?' And, 'What are you going to do if he gets off some new notions?' I am serious in what I say. What would you think of the behavior of a drowning seaman who refused to take the hand that was stretched to save him because the boatman did not think it wise to take the time then to expound to him the kind of timber out of which his craft was framed? 'Seize the rope I will drag you in.' What need I care what notions and 'crotchets' the Judge has if he keeps them in subordination and gives me the truth, and helps me to right living?

"'But what kind of a thing is a non-sectarian Bible class, I want to know?' I will tell you what I mean by the use of these terms. I mean the class shall be open for all earnest, honest students of the Bible of any faith and of no faith. All welcome, come! I mean it is not distinctly Baptist—although I accept all that is good and true under that name. I mean it is not distinctly Congregationalist, although I accept all that is good and true under that name, and so on to the end of the chapter. Two men, or three men, or a dozen men, may meet together, all of different faiths and some of no faith at all, and they may, if they are honest and love the truth, study the Book together with mutual profit. Inquiring, they may find the truth and be led by the Lord, and reach heaven at last. It will be the saddest sort of a comment on the weakness and foolishness of Hinsdale christians, if we cannot conduct such a class harmoniously and with proper spirit. When are we going to learn to have charity toward God and toward men if we do not begin here and begin soon?

Moments seize,
Heaven is on their wing.

"It takes two parties to make a fuss. If one of them is well-disposed there can be no trouble. Think of that.

"We shall differ in opinion and expression. We mean to agree to differ, and provoke only 'to love one another.' I enter this class in good and with honest purposes, and I have large hopes that good will come of it; and here's information and knowledge, that you may have faith. There is much to be said as supplemental to this lesson that I would like to say, but the day is done.

"If it ever should happen that we get to wrangling (but we shall not), and acting like simpletons, and not like men, let us remember the old Roman story about the shield.

"Two men approached it from opposite sides. One said that it was a gold shield; the other said it was a silver shield. And they fairly quarreled over the matter, and finally fell to battling each other till both parties were hurt, when lo, each chanced to catch a glance at the other side, when lo, they discovered that both had been right, and both had been wrong—the shield was gold on one side and silver on the other.

"The Word of God, as the world of God, has many sides. We come to look at it on all sides, to the end that we may know and see the truth."

Reports.

Kansas Conference Report.

The Annual Meeting of the Advent Christian Conference of Kansas was held with the church at Sarcoxieville, Kansas, commencing Friday, May 18th, 1877, and holding over the following Tuesday. Convened for business on Saturday at 3 o'clock p. m., the vice-president, Eld. Ezra Hubbell presiding. Opened by reading a selection from the Word; singing by the Conference, and prayer. All officers absent except vice-president; the writer was chosen secretary pro tem.

Minutes of last meeting read and accepted. On account of the heavy rains and swollen streams, many were deterred from starting, and others compelled to return home without reaching the Conference.

New members admitted were, Brn. U. M. Morgan, R. McArdle, J. W. Warring, E. M. Martin, J. M. Dunn, C. Dunn, H. M. Williams; and sisters P. W. Morgan and H. S. Lappin.

The directors elected for the ensuing year were W. W. Cate, A. Preston, H. M. Williams, S. S. Smith, Wm. H. Snyder, J. W. Hayworth, and M. McGuire.

The following officers for the ensuing year were chosen and installed; president, Levi S. Smith; vice-president, Wm. H. Snyder; secretary, M. McGuire; treasurer, H. M. Williams.

Brn. J. C. Smith, P. Rote, and M. McGuire were appointed a committee on license.

Letters were presented and read from many of the distant ministers and brethren; also reports of the churches at Nelson Center, Cloud Co., Kansas; Sherman Center, Washington Co., Kansas; Wellington, Summer Co., Kansas; Longton, Elk Co., Kansas; Centropolis, Kansas; Arvonia, Kansas; Tonganoxie, Kansas; Sarcoxieville, Kansas; Peach Creek, Kansas; Jarbelo, Kansas; Marmaton, Kansas; Oak Grove, Missouri; Washington school-house near Nevada, Missouri; Doyleston, St Clair Co., Missouri; Little Drywood, Vernon Co., Missouri; Montevallo, Vernon Co., Missouri. The letters and reports were cheering, giving evidence of increasing faith in

the soon-coming of our blessed Master and the deliverence of the little flock. Bro. J. C. Smith read the report of his labors as state Evangelist for the past year. [Which was published last week.—Ed.]

Report accepted. Adjourned to 10 o'clock Monday morning. Conference again convened pursuant to adjournment; president Bro. Levi S. Smith presiding, having arrived on Sunday morning with Bro. V. F. Hunt and others. Committee on License reports the following named brethren worthy of license to preach the gospel; W. S. McFarland, Aaron Preston, V. F. Hunt, Bro. J. C. and sister S. E. Smith, H. H. Klock, Jonathan Eubanks, David Webster, R. F. Peake, M. McGuire, P. W. Rote, Ezra Hubbell, J. S. Lawver, Wm. H. Snyder, T. R. Comstock, E. N. Bliss, Bro. W. H. and sister Shriner, James Page, Geo. P. Boutwell, H. M. Williams, Geo. McAtee, Joseph Thomson, G. G. Godfrey, W. W. Cate, Elihu Tyler, Wm. E. Moss, sister Knox, Bro. Mathews, Bro. Hoagland. Bro. J. C. and sister S. E. Smith appointed to go into the field as State Evangelists in charge of the misson tent; and Bro. H. M. Williams to go with them as assistant State Evangelist.

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One valiant soldier came out (a young man) and made the noble confession, and obeyed the Lord in baptism. Meeting closed on Tuesday night, was resumed again on Wednesday night by Bro. Hunt who gives a series of lectures on prophecy for eight evenings. We trust much good may be done. God bless his labors.

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Two days before our Conference commenced our beloved Bro. Smith (better known as "Uncle Jonathan") closed his earthly pilgrimage. One year ago he was with us in our Annual Conference, and just one year from that time he was lowered into the silent and lone grave, to rest from all of his weary labors. We all cherished and loved the company of Father Smith, who was ever so earnest in the great cause of Christ. There was something peculiar in his life, which was, that he was a "wayside preacher." At home, abroad, in the field or lane, with believer or scoffer, professor or non-professor, he delighted to talk of the soon-coming of Jesus. He heard the tidings of the Advent away back in 1840, and ever cherished them to the last hours of life. We have lost a true and faithful soldier from the ranks of Kansas.

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Sarcoxieville, Kan.

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Bro. Burr:—I thought you would like to know with what success the efforts with the tent was meeting. We are in Fairfield, Cal., working in the name of the blessed Jesus. He has been in our midst. We found this a hard place, but God is able to do great things when we trust wholly in him. Some of the hardest men here have become sober men, and given up to Christ. The whole place as well as the country round about, is stirred; and the peoplesay, "If the efforts of this people can do such men as Morton good, and persuade them to reform, I am with them."

Several have started out for Jesus, both old and young; and many backsliders have resolved again to live wholly for Christ. Sister Clark is a successful laborer, having the faculty and power to win souls to Christ. Her equal as a lady preacher, has never before visited our coast. The spirit and power of God is with her. Blessings attend her labors. Religious interest here is at low water mark. There is one church here (Methodist) but no meetings are sustained. We hope by the help of Jesus to build up a class that will exert an influence that will tell for Jesus.

We aim to remain here until the Conference convenes in San Francisco; then we expect to go there. We have found friends here whose hearts burn with good for the cause. We have been bountifully supplied with things needed by those interested. We feel assured that great good can be accomplished in running the tent, if properly managed. Earnest work is needed. It is hard to move the people; but by prayer and supplication some souls can be won to Christ. We still wait to hear from those who desire the tent to visit localities where the interests demand. Pray that all efforts may be blessed.

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From John Powell, West Blue Mounds, Wis.

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Whoever can read this verse of Welsh poetry, I wish would come out boldly against the errors we have been taught to believe, as a nation. When a person dies we have been taught to believe that he is more alive than ever. Let us come out manfully for the truth as it is in Jesus. We are dependent on the resurrection from the dead, through Jesus Christ, for future life. Let me hear a word of encouragement from you through the A. C. Times.

From E. K. Tibbets, Volga, Indiana.

Bro. Burr:—I have been a reader of the A. C. Times for more than eight years; and have now in the house quite a number of copies which are handy for reference; and very many have been given away, that the truth might be spread, and thereby good done to others. But for the last four weeks the paper has not visited us because the time was out, and I felt that I was under a very heavy pressure to renew again; but being deprived of it, only shows me how much I feel its loss. I thought I would wait a few weeks and see how I felt; but oh! how lonesome. It seems precisely as one feels when one of the family is gone. I could borrow mother's paper (as she is never without it) and have the advantage of it in that way, but it is not so convenient; and besides, I want to help the Society all I can so you may send me the paper for three months again; perhaps by that time, I will be more free from embarrassment, and be able to do more.

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menced its summer work, and under very favorable circumstances. Bro. T. V. Porter, the superintendant, will carry on the work with good effect. Yours in the blessed hope.

From R. A. Miller, Mt. Zion, Iowa.

Bro. Burr:—When I read the letters from the brethren and sisters in our paper, it does my soul so much good to learn how many are added almost daily to the faith, who are waiting and watching for our dear Savior. Perilous times surely have began, nor do I think they will end until our dear and blessed Savior comes to set up his kingdom on earth—the new earth—when all of God's dear children will become heirs and joint-heirs with our dear Savior and King, who is the only rightful heir to the kingdom of the new earth.

How I wish some of our dear brethren, when they pass near here, would call and give us a few lectures. A good many would turn out to hear them for curiosity's sake, if no more. I would esteem it as a privilege to keep them under my roof and entertain them the best I could; and I think there would be something raised by collection to pay them for their trouble and expenses. I feel that it would be the means of doing much good here, giving light to those who will neither subscribe, read nor study on the subject, and who think these things are all imaginary.

I am trusting and waiting for the providence of God to bring around a revival here by some one, that it may start the people to searching the Scriptures without prejudice and superstition, but with perfect love and faith.

From Mrs. A. C. Saxton, Esofea, Wis.

Bro. Burr:—What is like the love of God when it is shed abroad in our hearts by the Holy Spirit? Yes, there is light around the cross, and there is hope above. Let us in our dark hours of trials and sorrows, ever look to Jesus who has said, "I will never leave nor forsake thee." Then let us look away to the cross, and fix our eye of faith on him who hung there for our transgressions.

I had lived in darknesss in regard to the great truths of life and immortality through Christ alone, supposing that man possessed inherent immortality, and that such were the teachings of the word of God, until I passed thirty-five years of my life; but thanks be to him who causeth light to shine out of darkness, that for the last year light has shone upon my pathway, which has given me a strong desire to know and do the will of God; and my prayer is that God by his Holy Spirit will move all true hearts that love the appearing of Jesus, to a strong united action; for if there ever was a holy, just, and righteous cause on earth that ought to be sustained, it is the cause of our soon-coming Lord, who shall banish sorrow and death from our land. It is but a short time ago since the grim monster death came to our home and took our darling babe from our arms, and as we laid him in his little grave, how comforting was the thought of the resurrection morn, when Jesus will come and restore all our broken family—fathers, mothers, brothers, sisters, husbands, wives, and children. Jesus, come quickly.

I have been a patron of the A. C. Times but a few months, and I think it is an excellent paper, and hope to be able to take it as long as I live. As I live some distance from the Advent church I cannot attend very regularly; but there is a United Brethren society near, and they have preaching every two weeks, and an excellent Sabbath-school, which I attend. It is good to meet with the people of God and praise his holy name. Yours, in hope of eternal life when Jesus come.

From Mrs. E. R. Pinkham, Hanover, Me.

Bro. Burr:—Another Sabbath day with all its sacred influences, with all its precious privileges, has gone. The sun is now setting. These words come to my mind: "A few more Sabbaths here, and in a little while I, with others, will have to give an account how we spend these Sabbaths and improve the privileges we have."

It is a blessed privilege to have good christian papers to peruse. The A. C. Times brings us encouragement weekly and helps us to pass many pleasant and profitable hours.

While reading an article in the A. C. Times, written by Philo and Ada Hitchcock on the death of their babe, I was much affected. Our little girl, eight years old, said, "Mamma, why don't you write to them and aunt Anna, and let them know that their little ones will live again when Jesus comes? Tell them that he is going to bring my little brother and sister with him when he comes back to earth again, and maybe he will come to-morrow."

I thought how many poor, weary, and heart-broken ones there are, sighing and saying, "Maybe he will come to morrow, and bring our loved ones to life again." Then I looked back up the stream of time years ago when death came into our home and robbed us of our first-born, our darling boy; thought of the weary days of watching, of the last and final struggle; and then when he was gone, how we prepared him for the grave, and he was buried from our sight. May the Lord give grace to all bereaved ones.

From Caroline C. Fosdick, Chenoa, Ill.

Bro. Burr:—The Lord is good and doeth all things well, although we can't always see it. I often think as the poet says,

"Behind a frowning providence,
He hides a smiling face."

The paper is a dear friend to me. I feel like a stranger in a strange land; no preaching near to attend on Sabbath, so I find comfort in reading the Times. Praise God! a few more days at most, then we shall reach fair Canaan's coast. Pleasing thought to dwell upon. Here we labor amid pain and sickness, with wearied limbs. But by and by, only a little in the future until we shall know no pain or sorrow, and where we can meet with loved friends that have fallen asleep in Jesus, and so ever be with the Lord. Pray for your unworthy sister.

From J. August Smith, Forreston, Ill.

Bro. Burr:—I had an excellent meeting with the brethren at Mineral, and Sheffield. The Lord was present in Spirit, and we all rejoiced in hope of eternal life soon to be enjoyed in the world to come. Dear Bro. Heath was with us; they were glad to meet with him. The brethren have decided to build a house of worship; and expect to have it ready for use by next fall. They have the willingness and the ability to perform it. They are a good band of brethren and sisters alive in the service of God, "looking for that blessed hope."

From Eld. G. W. Stetson, Olena, O.

Bro. Burr:—We had a most blessed time at our meeting in North Fairfield, June 2 and 3. We were most happily surprised in the full attendance and good spirit manifested. Five were planted in the likeness of Christ's death, and six received the right hand of fellowship. This church has only to hold up the light God has given them, and walk in that light according to Phil. 4: 8, 9 and 1 John 4: 7-21, in order to be blest and prospered of God.

The loud tones in which some people appeal to reason imply that reason is a great distance from them.

Young Folks.

The Little Bird.

A little bird, with feathers brown,
Sat singing on a tree;
The song was very soft and low,
But sweet as it could be.

And all the people passing by,
Looked up to see the bird
That made the sweetest melody
That ever they had heard.

But all the bright eyes looked in vain,
For birdie was so small,
And with a modest, dark-brown coat,
He made no show at all.

"Why, papa," little Gracie said,
"Where can this birdie be?
If I could sing a song like that,
I'd sit where folks could see."

"I hope my little girl will learn
A lesson from that bird,
And try to do what good she can,
Not to be seen or heard.

"This birdie is content to sit
Unnoticed by the way,
And sweetly sing his Maker's praise
From dawn to close of day.

"So live, my child, through all your life,
That, be it short or long,
Though others may forget your looks,
They'll not forget your song."

—*Sel.*

Good Maxims.

Never be idle.

If your hands cannot be usefully employed, attend to the cultivation of your mind.

Always speak the truth.

Keep good company or none.

Make few promises.

Live up to your engagements.

Keep your own secrets, if you have any.

When you speak to a person, look him in the face.

Good company and good conversation are the very sinews of virtue.

Good character is above all things else.

Never listen to loose or idle conversation.

You had better be poisoned in your blood than in your principles.

Your character cannot be essentially injured except by your own acts.

If any one speaks evil of you, let your life be so virtuous that none will believe him.

Drink no intoxicating liquors.

Ever live, misfortune excepted, within your income.

When you retire to bed, think over what you have done during the day.

Never speak lightly of religion.

Make no haste to be rich, if you would prosper.

Small and steady gains give competency with tranquility of mind.

Never play at any game of chance.

Avoid temptation through fear that you may not withstand it.

Earn your money before you spend it.

Owe no man anything.

Never borrow if you can possibly avoid it.

Be just before you are generous.

Keep yourself innocent if you would be happy.

Never think that which you do for religion is time or money mispent.

Read some portion of the Bible every day.

Seek first the kingdom of God and his righteousness.—*Counsels for Life.*

Lowliness of mind is not a flower that grows in the field of nature.

"Lost Time."

This bit of a story must be for children of all ages:

"I am sorry, Miss Jennie," cried a little girl to her Sunday school teacher; "but I have lost a whole morning."

"Lost a whole morning!" repeated Miss Jennie, with a grave look upon her face; "how is that, Clara?"

"Why, mother was very busy, and she left Harry in my room; and really, Miss Jennie, the little fellow was so full of fun, that I have done nothing but play with him."

Just then Harry put up his dimpled arms to "love Clara," as he called it in his baby talk. He pressed his lips to her cheek, saying, "Me love'oo, Laura."

"You have not lost your morning, Clara," said her teacher. "You have helped your mother, and you have bound your little brother closer to you by your kindness. Such a morning may have been well spent, my dear."

A few days after this Mrs. Palmer was seized with severe illness. She could not bear the least noise or confusion, and little Harry's noisy play distressed her very much. So Clara took the little fellow to her own room, and rocked him almost as well as mother could, until Mrs. Palmer recovered.

"My dear child," said the physician, as he placed his hand upon the little girl's head, "if your mother had not so kind and thoughtful a daughter, I fear she would not have recovered so soon—if at all."

Thus little Clara had her reward. Never call that hour lost which is spent in making others happy. The blessed Jesus spent all his time when down on earth in doing for others.—*Sel.*

Henry Clay's Debt Paid.

This eminent American was at one time considerably embarrassed by a debt of $10,000 due to the Northern Bank of Kentucky, at Lexington. Some of his political friends in different parts of the Union heard of his condition, and quietly raised the money and paid off the debt without notifying him. In utter ignorance of what had been going on, he went to the bank one day, and, addressing the cashier said: "I have called to see you in reference to that debt of mine to the bank." "You don't owe us anything," replied the cashier. "Why! How am I to understand you?" "A number of your friends have contributed and paid off that debt, and you do not owe this bank one dollar." The tears rushed to Mr. Clay's eyes, and, unable to speak, he turned and walked out of the bank. This is a faint image of what Jesus has done for us. He has met our immense obligations to God's law. He has purchased eternal life for us. Dear Savior, we cannot express our sense of the greatness and the tenderness of thy love! Let our tears, and our sighs, our sobs—let our broken utterances and our self-reproaches—tell thee what our lips cannot speak. We are bought with a price; therefore may we glorify God with our bodies and our spirits which are his.—*Sel.*

Honesty.

"Honesty is the best policy," said Harry aloud; "and I mean always to be honest."

"What does 'best policy' mean?" asked his sister Ada, looking up from her work.

"Why this," replied the boy, "that if you are always honest, even though it may not seem the wisest thing for yourself at the time, you will get best off at the end.'"

"I don't think," replied his sister, "that is a good reason; because if you saw dishonest people getting on better for a long time, you would perhaps, get tired of waiting for the time to come when you would be 'best off' and begin to be dishonest, too."

"Ada is right," said her mamma, coming into the room; "be honest because it is right, my son; that is the only safe reason. Try to please God whether any gain comes from it or not. You will sometimes not be able to see how doing the right thing is profitable in a temporal point of view; but it will matter little, when you come to die, whether you have been 'best off' in this world or not."

"Thank you, mamma," said Harry. "In future I will endeavor to do right because it is right, and is pleasing to God, whether it seems to my advantage or not."

Christian Life.

To Every Man His Work.

Our Master has taken his journey
To a country far away,
And has left us a task to finish
Against his reckoning day.
There's a work for me, and a work for you,
Something for each of his servants to do.

Your task may be great and glorious,
And mine but a simple one:
It differs little. The question is,
Will his coming find it done?

Or, perhaps in his deeper knowledge
He has thought it wise and best,
That, while others toil in service,
Our part be to wait and rest.

It matters not, in this little while,
Whether we work, or watch, or wait;
So we fill the place he assigns us,
Be the service small or great.

There is one thing only concerns us,
To find the task that is ours,
And then having found it, to do it
With all our God-given powers.

Our Master is coming most surely,
To reckon with every one;
Shall we then count the toil or sorrow,
If his sentence be "Well done?"

—*Faith and Works.*

A Quickening Spirit.

All the spiritual life there is in the world is the creation of the Spirit of God. The Son of God hath life in himself, and power to give life; and he giveth spiritual life by the Holy Ghost. Where there is spiritual life it is maintained by him; it would die out if it were not perpetually feeding the sacred flame. And if we desire an increase of life, it must still come from the same Spirit. And the Spirit of God is the life of the church.

Well, now, you see a dead church can do nothing in the world. It is a strange spectacle to see a dead preacher reading a dead essay to dead sinners. What will come of it? To see a dead congregation planning for dead visitations of dead souls, speaking the truth in a dead manner, and perhaps scarcely the pure truth. What can come of it? "In vain we tune our formal songs." In vain we deliver our formal discourses. In vain we go through the formal routine of christian work. We must have life to make our work living, to make our testimony living. When we get into actual contact with sinners what can we do to make a soul dead in trespasses and sins rise from its grave? Nothing whatever, unless the Spirit of him that raised up Jesus Christ from the dead shall also dwell in us, and shall be with us in all the attempts we make to bring sinners to Christ. We want spiritual life diffused through the masses of London, and it cannot be done except through the living people of God. That is God's chosen instrumentality, and therefore we must, first of all, drink of the fountain of the water of life, and be ourselves filled. Then out of the midst of us there shall flow rivers of living water to others

If that were the only point in the work of the Holy Spirit, it would show our entire and absolute dependence on him. Yet, if I might have a life independent of him, I would throw it away for a life that must live upon him. If one could work for God with a strength independent of the Holy Spirit, one might court to be stripped of all his own strength, and derive it only from God, so that he may have all the praise.

The Spirit of God has a grand work in the church by way of enlightening.—*Spurgeon.*

Hypocrites.

There are men in the world who love to smile but that smile is more dangerous than the furrows of a contracted brow, or a storm upon the sea, for their purpose is only to deceive; they easily speak what they never mean; they heap up many arguments to pursuade that to others which themselves believe not; they praise that vehemently which they deride in their hearts; they declaim against a thing which themselves covet; they beg passionately for that which they value not, and run from an object which they would fain have to follow and overtake them; they excuse a person dexterously where the man is beloved, and watch to surprise him where he is unguarded; they praise that they may sell, and disgrace that they may keep.—*Sel.*

The Temptation of the Flesh.

See how the great besetting ill of mankind—the temptation of the flesh—is dealt with by Jesus. In him we find no asceticism; "he came eating and drinking;" countenancing marriage and raising its ideal to that of indissoluble union; joining in the feasts and all the innocent gayety of men. But against the evil desires of the flesh he set to work a mightier force than men had learned to use before. Instead of simple will-struggle against sensual temptation, he set men upon an enthusiasm so lofty and absorbing that the lower fires should be crowded out. Paul put it into one sentence, "Be not drunk with wine, but be filled with the Spirit." Be so full of active love for others, of joy in the sense of God's companionship, of all noble and generous activities, that you shall have no inclination to degrading pleasures.—"*A Living Faith,*" *by George S. Merriam.*

Christ Our Example.

Christ is our example in praying and working. He prayed without ceasing, and he worked as constantly. He "went about doing good." His whole life was one of constant intercession and activity, for the good of others. Therefore, praying is essential. We can hardly pray too much. But the religion of Christ is something more than prayers. An apostle of this religion was accustomed to say, "My Bible reads, 'Pure religion, and undefiled before God and the Father is this, to visit the widow and the fatherless in their affliction, with a market basket of provisions for them, and keep myself unspotted from the world.'"—*Christian at Work.*

Farm and Home.

How to Preserve and Restore Flowers.

Flowers may be preserved in a fresh state for a considerable time by keeping them in a moist atmosphere. Those who love to see plenty of fresh flowers in their parlors or sitting rooms will be gratified by adopting the following plan: Pour water in a flat porcelain or glass dish. Set a vase of flowers in the dish, and over it place a bell glass, with its rim in the water. The air which surrounds the flowers being confined beneath the bell glass, is kept continually moist with the water which rose with it in the form of vapor. As fast as the water is condensed it runs down the side of the bell glass back into the dish; and if means were taken to enclose the water in the out-ide of the bell glass, so as to prevent its evaporating into the air of the sitting-room, the atmosphere around the flowers would remain continually damp.

Those who wish to "linger on the beauty" of a rare flower or bouquet will be repaid by this experiment. It can be tried on a small scale by inverting a tumbler over a rosebud in a saucer of water. Another method, by which some flowers may be preserved for months, is to carefully dip them, as soon as gathered, in perfectly limped gum water, and after allowing them to drain two or three minutes, to set them upright, or arrange them in the usual manner in an empty vase.

The gum gradually forms a transparent coating on the surface of the petals and stems, and preserves their figure and color long after they have become dry and crisp. Faded flowers may be generally more or less restored by immersing them half way up their stems in hot water, and allowing them to remain in it until it cools, or they have recovered. The cooled portion of the stems must be cut off, and the flowers placed in clear, cold water. In this way a great number of faded flowers may be restored; there are some of the more fugacious kinds on which it proves useless; but flowers may also be preserved and their tints deepened by adding to the water a little of the solution of carbonate of ammonia and a few drops of the phosphate of soda. The effect of this, in giving the flower a deeper color and a stronger appearance, is quite wonderful; and by cutting off every other day about one-half inch of the stems of the flowers with a sharp knife, they may be kept as long as their natural life would last.—*Lancaster Farmer.*

Plowing or Burning.

The *Journal of Agriculture* says: "The time was when it was thought that eveyrthing on the top of the ground should be plowed under and that a crop of weeds, grass, and dilapidated cornstalks would materially benefit the soil. That they possess some value is an admitted fact, and if turned under in the fall season, so that they will rot by spring, are of some advantage to the soil; but should they remain until spring, they should be burned. The insect world is possessed with wonderful powers of multiplication, and we know of no method equal to good burning to destroy them. In the early settlement of the country, when the prairies were burned regularly every year, many insects now common and injurious were unknown. We think we can in a very great measure attribute their absence to these fires. Lands thus cleansed are more easily cultivated than those not so treated. Many noxious seeds are destroyed and farm implements do their work much more perfectly than when they are dragging through great masses of weeds and grass. These considerations induce us to advise the burning over of fields before plowing, and we believe all doing so, will be pleased with the experiment."

Watering of Horses after Feeding.

The *National Live Stock Journal* in giving directions for the care of horses, says: Another common fault in the alimentation of horses is the leading to water just after a full feed of grain. The first effect of this is to largely distend the stomach, and the result may be as serious as if the material were masticated grain and saliva. But, should this danger be avoided, matters are not necessarily left in a better state. The sudden and excessive influx of water is likely to wash much of the contents of the stomach into the intestines before the nitrogenous principles have digested, and fermentation, extrication of gases, over distension, colics, and inflammations result. Even this is not all. The application of an excesa of cold water on the mucous membrane of the stomach and intestines causes vascular congestion and violent muscular contractions, so that all tend to digestive disorder of a dangerous nature. Copious draughts of iced water are hurtful alike to man and beast. If it must be taken it should be in small quantities only, and frequently. But a drink of water, of moderate temperature, just after a feed of grain, is full of peril. Thirst should be allayed before the feed is given; and if any is allowed after, it should be merely a mouthful, until the lapse of one or two hours' time has been had for gastric digestion. After a feed of hay there is comparatively little danger. From the excessive salivary addition to the hay, and the comparatively small amount of its albuminoids, these are rapidly dissolved out and digested, and the further addition of water is often rather favorable than otherwise in hastening its progress into the bowels, where the digestion of its starch, sugar, fat and other respiratory elements may be completed.—*Sel.*

Cookery.

Let there be a common-sense school of cookery. Let every woman who expects to be a wife and mistress of a household take lessons. Music lessons confer an excellent accomplishment, but lessons on the saucepan and gridiron make more pleasant faces in the family where these qualifications exist, than all the music would do without these homely accomplishments.

She should learn to make her table attractive and a real blessing; and her husband will eat fewer suppers at club-rooms and fashionable restaurants. Let her leave her cooking to ignorant servants, not knowing herself how to correct their errors and miserable cookery, and domestic unhappiness and the tendency to outside dissipation will continue to flourish rankly and ruinously.

We do not mean to say that the lady of the house should prepare the turkey, the joint of meat, or the steak; but she should know how to do it thoroughly well; then she can instruct her assistants greatly to their permanent benefit and to the comfort of the family. We pity the lady who is ashamed of knowing how to make her home comfortable by directing properly the preparation of the family's food.—*Phrenological Journal.*

Health.

Watch the Children's Feet.

The following advice from the N. Y. *Evening Post* is very important: "Life-long discomfort and sudden death often come to children through the inattention or carelessness of the parents. A child should never be allowed to go to sleep with cold feet; the thing to be last attended to is to see that the feet are dry and warm. Neglect of this has often led to a dangerous attack of croup, diptheria, or a fatal sore throat. Always on coming from school, on entering the house from a visit or errand in rainy, muddy, or thawy weather, the child should remove its shoes, and the mother should herself ascertain whether the stockings are the least damp. If they are, they should be taken off, the feet held before the fire and rubbed with the hands till perfectly dry, and another pair of stockings and another pair of shoes put on. The reserve shoes and stockings should be kept where they are good and dry, so as to be ready for use on a minute's notice."—*Sel.*

Life Lengthened.

1. Cultivate an equable temper; many a man has fallen dead in a fit of passion.

2. Eat regularly, not over thrice a day, and nothing between meals.

3. Go to bed at regular hours. Get up as soon as you wake of yourself, and do not sleep in the daytime, at least not longer than ten minutes, before noon.

4. Work always by the day and not by the job.

5. Stop working before you are very much tired —before you are "fagged out."

6. Cultivate a generous and accommodating temper.

7. Never cross a bridge before you come to it; this will save half the trouble of life.

8. Never eat when you are not hungry, nor drink when you are not thirsty.

9. Let your appetite always come uninvited.

10. Cool off in a place greatly warmer than the one in which you have been exercising; this simple rule would prevent incalculable sickness, and save millions of lives every year.

11. Never resist a call of nature for a single moment.

12. Never allow yourself to be chilled "through and through;' it is this which destroys so many every year, in a few days sickness, from pneumonia, called by some lung fever, or inflammation on the lungs.

13. Whoever drinks no liquids at meals will add years of pleasurable existence to his life. Of cold or warm drinks, the former are the most pernicious; drinking at meals induces persons to eat more than they otherwise would, as any one can verify by experiment; and it is excess in eating which devastates the land with sickness, suffering and death.

14. After fifty years of age, if not a day-laborer, and sedentary persons after forty, should eat but twice a day, in the morning and about four in the afternoon; for every organ without adequate rest will "give out" prematurely.

15. Begin early to live under the benign influence of the Christian religion, for it "has the promise of the life that now is, and of that which is to come."—*Hall's Journal.*

What Is Dandruff.

Is it a disease? Is it curable? No, no, no! It is an evidence of a healthy scalp, and as to its cure, you might as well attempt to stop your toe-nails from growing. It is simply nature's mode of renewing the scurf skin all over the body, and the reason why it is not shown on other parts is that the friction of clothing removes it as fast as it is loosened, while the hair of the head, if not often brushed and combed, or washed, prevents its escape. Now, if you have any doubts as to the truth of what I have asserted, rub the inside of your lower limbs smartly with a black cloth, and you will find that you have rubbed of a white powder which is of the same material as the dandruff on your scalp, only more finely pulverized. —*Sel.*

TALK of hair-cloth shirts, and scourging, and sleeping on ashes as means of saintship; there is no need of them in our country. Let a woman once look upon her domestic trials as her hair-cloth, her ashes, her scourges—accept them, rejoice in them, smile and be quiet, silent, patient, and loving under them—and the convent can teach her no more: she is a victorious saint.—*Sel.*

General News.

A Ministerial crisis is at the present time existing in France, and disorder is the ruling element.

A vessel recently passed over a submarine volcano in eruption, which sent a stone through her hull, tearing away eight or ten feet near the stem of the vessel. No further particulars.

Three women near Marion, Ill., recently gave birth to ten children in the aggregate One was the mother of four boys, another of three girls, and the other of two girls and one boy. All are doing well.

Prof. Taylor Lewis, of Chicago, Ill., accompanied by Lieut Wood, U S. A., with all the instruments for scientific explorations, recently left Victoria, B C., for Sitka, to make a survey of the famous snow peak, Mount St. Elias, and ascertain its altitude. It is situated 150 miles north of Sitka, and has never yet been ascended. The result of the exploration will be reported to the department at Washington.

Mr. Fletcher Harper, the last surviving member of the original firm of Harper & Brothers, one of the largest publishing houses in the country, recently died in New York, at the age of 71 years. He was a man of great executive ability, and of superior business capacity. Such was the integrity and faith of the brothers in each other, that until about four or five years ago, no personal accounts were kept between them. They drew what funds were needed, each trusting the others would do what was right. He was a consistent member of the Methodist denomination.

Dr. Henry Parker Blackwell died in Troy, N. Y., recently, in his 108th year. He was born in Limerick, in 1770. Surprise being expressed that he and his father should live to such advanced ages, he replied: "We took care of ourselves, and did not go to balls and parties and get drunk. We took our rest. God's animals take their needed rest, and so should men. My grandfather lived to be 127 years of age, and was as good as any man until his last sickness."

Elder McGhee, of the Disciple denomination, has just been on trial at Dixon, Ill., for the murder of his wife by poison. The evidence, though very damaging, was not sufficient to convict him of murder. He was sentenced to 14 years at hard labor in the Penitentiary, with one week of solitary confinement in each year.

John Lothrop Motley, the eminent historian and statesman, died of paralysis, on May 29, at Kingston, Russell House, Dorsetshire, England. He was appointed secretary of Legation at St. Petersburg in 1840, but remained only a few months. He then devoted himself to literary labors, his principal work being the "Rise of the Dutch Republic." The history was very popular, being translated into several languages. He then began work on "The History of the United Netherlands" In 1861 he was appointed minister to Austria, which position he resigned in 1867. During this time he continued his literary work. In 1869 he was appointed minister to England, and was recalled the next year. Shortly afterwards he began work on a history of the Thirty Years' War, in which he had made considerable progress at the time of his death. Mr. Motley was confident that this history would rank as the most important of his works. His age was 63 years.

The *Connecticut Catholic* argues and advises that Roman Catholics should form an independent party in order to obtain offices on the basis of their religion rather than on mere partisanship. Such an attempt as that would consolidate Protestantism at the polls in an overwhelming majority. The Church must not meddle with temporal matters if it wishes to retain spiritual power.

A meteor was seen on the evening of the 16th of March, at the Cape of Good Hope, which traveled slowly across the heavens, and, when it burst, sent forth myriad streams of fire, accompanied with a sound like distant thunder At one station where the meteor was observed, a glow of heat was felt as it passed and the illumination lasted for nearly a minute.

The correspondents with the Russian Army of the Danube begin to despair of ever being able to accurately forecast military movements in that quarter. So secret are the plans and intentions of the commanders, and so rigid the censorship over press dispatches sent forward from within the lines, that it would not be surprising if the attempt should be made and the crossing of the Danube effected a day or two before the newspapers found it out or were permitted to telegraph the facts. One thing seems to be entirely certain: that the Russians are all ready to cross the river, and the only thing left the correspondents is the privilege of wondering why they don't do it.

There is at present visiting in Mendota, Ill., with her descendants—the fifth generation—an old lady named Catherine Evans. She was born in Philadelphia, Jan. 1, 1770, and is consequently in her 107th year. In appearance she would seem under 80, not even evincing the feebleness that many do who arrive at that age. She walks to and from church Sundays. A few evenings since she attended a church festival, walking there and back, over two miles, without causing her any apparent fatigue. Her sight is good; she can read large print without the aid of glasses. Her memory is not bad, nor is her hearing, considering her great age.

Kars, or Kers, which comes into prominence in the war dispatches, is the citadel of the Turkish military power in Asia It stands upon the river Kurs, in the northwestern portion of Armenia, midway between Mount Ararat and the Black Sea, and upon the road between Tiflis and Ezeroum, the capital of Armenia and the center of traffic between Turkey and Northern Persia. It is a very strong fortress, both naturally and artificially, and is mounted with hundred pound Krupp guns and otherwise protected against attack. It is the scene of the memorable defense of Sir Finwick Williams Kars can hardly be taken except by siege, but its possession is necessary to the occupation of Armenia.

On the 24th ult., the last of what was so long known as Table Rock, at Niagara, broke off and fell into the river. The mass weighed nearly sixty tons, and, up to 1876, over 4000 names of visitors had been carved upon it. The part which fell on the 24th composed only half of the original rock, the rest having fallen in. On Saturday, Jan. 1, 1829, a surface of the rock supposed to be the size of half an acre, forming the bed of Maiden Walk, broke loose, and was precipitated into the immense chasm below. The crash was heard for a distance of five miles, and the effects in the immediate neighborhood resembled the shock of an earthquake. The water running under the bank is supposed to have caused the fall on the 24th, and the shock, when the rock struck the water, was distinctly felt three miles from the fall. Several of the trees which stood on the rock are now seen standing in the river as erect as when in their original places on the rock. Where the rock shelved off from the bank, at a distance of twenty feet from the top, can be seen the root of a tree estimated to be two feet in diameter. It attracts considerable attention.

The largest single contract ever taken in this country from a foreign nation is the $17,000,000 one given to the Providence Tool Company by the Turkish Government. The Tool Company were three years in preparing to begin the work upon the contract, and now employ 2500 men, who turn out 200,000 guns per year, or 600 finished guns in a day. These guns are the Martini-Henry rifle. One of the side businesses of magnitude which has grown principally out of this contract is that of the Excelsior Box Company of Providence, of which James A. L. Amoreux, of this city and South Hadley Falls, is treasurer. The Excelsior Box Company are now busy making 20,000 boxes for the Tool Company in which to ship their guns to Turkey. Each box is made to hold twenty of the guns, and with such accuracy are the groove pieces for the interior of the boxes made that they do not allow a play of even one two-hundredth part of an inch of the arms, when packed with the muzzle-tip and shoulder-piece resting in the grooves. No other precaution is needed or used in packing the guns for shipment to Turkey. The machinery for the manufacture of these boxes was perfected in an invention for the purpose The Company have still two years in which to complete the number of these boxes that they contracted to make; by which time, also, the Tool Company will have completed their immense contract with the Turkish Government.

The International Conference upon the question of resuming work on the St Gothard tunnel announces that $8 000,000 are still required to complete the undertaking, Of this amount they propose that Germany contribute $2,000,000, Italy $2,000,000, Switzerland, $1,000,000, and the Company $2,400,000.

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Treasurer and Business Agent,
BURTON W. HOLMES.

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M L Grimes	C W Low
D A Waters	P M Grinnell
M V Sheldon	W M C Rankin
Jas Hamilton	Hattie A Plank

BOOKS AND TRACTS SENT.

P E Wills	L D Carey
Avery Brown	P C Vondolank
O Goodrich	J R Goodenough
Chas F Barlow	D A Waters
A M B Graham	Rev E B Rogers
Chas Evans	Rev J C White
W R Sparling	Joseph Hamilton
O D Benton	Mary Boden
Geo Breckenridge	

ARTICLES RECEIVED.

R Morrill	A J Marsh
Thos Porter	C H Ward

THREE MONTHS' SUBSCRIPTION.

Wm B Mansell	Mrs E A Colgate
Thos Long	Sam'l Fling

Camp-meeting.

Persons sending Notices to this office, to be inserted in this paper, are requested to send them so that they will arrive at this office the Saturday previous to the issue of the paper in which they wish them to appear.

Tent Meetings—Brethren and sisters desiring tent meetings in Kansas and Southwestern Missouri, let them make known their desires at once, when and where they desire such meetings, by letter to Eld J. C. Smith, Arvonia, Osage county, Kan. The tent is ready for the field. Are our brethren and sisters ready for it, to help in Jesus' name every way possible by the direction of the Lord, to further on the glad tidings of salvation. Write at once to me. J. C. SMITH.

Notices.

Quarterly Meeting.—The next Quarterly Meeting of the DeKalb District, will be held with the church at Genoa, beginning on Friday evening, June 29th, and holding over the Sabbath. A cordial invitation is extended to all the brethren and sisters in this region to attend this meeting Come and share with us in its blessings. E H. BURINGTON, Pres.
G .M. BUTTON, Sec.

Quarterly Meeting.—The third intermediate session of the Solomon Valley, Kan, Conference will be held with the A. C. Church of Athens, on Limestone creek, about five miles above Glen Elder, commencing evening, July 20th, and holding over the following Sunday. We hope the churches will all send delegates, and that all the ministers will be present.
J. S. THORP, Sec.

Conference.—The California Advent Christian Conference will convene at San Francisco on Thursday, July 12, 1877, at 10 a. m., and continue over Sunday. These meetings will be held in the Mission tent, in the vicinity of Valencia street. Inquire for precise locality at 813 Valencia street. Come brethren and sisters from all parts of the state, and the adjoining states, to this feast. Ample provisions will be made for all, and the church and Conference wait to welcome you. Bring blankets and empty bed ticks so as to lodge yourselves in true camp style, in the tent and in the church Sr. Clark, who is now laboring successfully with the tent, will be present. A. J. YOUNG, Sec.

District Camp Meeting.—There will be a campmeeting at Malvina, Monroe county, Wis., twelve miles south of Sparta, on the Viroqua road, beginning Sunday morning, July 1, 1877, and continuing over the following Lord's day. Tents will be erected on the first Saturday. The District tent will be furnished in which to hold the services. Elds Sheldon, Thurber, and others will be present to assist in the services. Let the friends from all parts of the district be there at the beginning of the meeting. Come from Sparta, Salem, Mindoro, Springville, and from all the region round about. Come to labor for the good of souls. Every effort will be made to add to the comfort of all present. The following brethren will act as committee: John Palmer, Sparta; James Lowry, Sparta; Geo. Leavitt, Sparta; H. F. Bolles, Salem; J. D. Mathewson, Mindoro; D. W. Favor and Seth Hamilton, Springville; Bros. Brandt and Rogers, Malvina.
C. A. SLOCUM,
PHILO. HITCHCOCK.

Board Meeting.—Notice is hereby given that there will be a meeting of the Board of the Advent Christian Conference of Northern Illinois, to be held Saturday, June 30, at Genoa, in connection with the Quarterly Conference. Hope all will be present. The object of the meeting is to fix the time and place of holding campmeeting. Let those who cannot be present express their views to the president or secretary by letter prior to that time.
N. W. SPENCER, Pres.
S. B. MABEY, Sec.

Quarterly Meeting.—The last quarterly meeting (for this Conference year) of the Southern Iowa and Northern Missouri Advent Christian Conference will be held at the chapel with the Carmel church, ten miles southeast of Leon, Decatur county, Iowa, commencing Friday evening, July 20 1877, at four o'clock p m. We do hope that every church in the Conference will be represented by delegates, and as there are but few ministers in this Conference we earnestly beg every one to be present to work for the salvation of the perishing.
JOHN NEWLIN, Sec.

Conference Notice.—The next Conference session of A. C. Conference of Northern Pennsylvania, and Southern New York, will be held at the Worden Schoolhouse in Bingham, Potter Co., Pa., commencing Friday evening, June 22d, 1877, and hold over Sunday. Let every church send their delegates, and also contributions for the Conference fund. Come, all who can. Let us have a great rally. The signs are ominous. Those coming from a distance can call on Bro. Samuel Monroe, who lives near the schoolhouse.
A. H. BRIGGS, Pres.

Quarterly Meeting.—Requests for the Quarterly Meetings in the Wisconsin Conference should be made to the following evangelists, in their respective districts: Southern District, Wm. Sheldon, Brodhead, Wis.; Southwestern District, Philo Hitchcock, Mindoro, Wis.; Northwestern District, S. J. Adams, Delton, Wis.; Eastern District, B. Meigs, Arena, Wis. Call in time. WM SHELDON, Sec.

Quarterly Conference.—The Fourth Session of the Northwestern Quarterly A. C. Conference of Kansas, will meet with the Valley A. C. church on the farm of Bro. Geo. S. Vilott, Limestone Township Jewell Co., Kan., about 7 miles west of Jewell Center, commencing on the 22d of June 1877. Come one, come all, and help present the word.
T. R. COMSTOCK, Sec.

Quarterly Meeting.—The next Quarterly Meeting in Edinboro, Pa., will be held on Saturday 2 p. m., June 30th, and Sunday morning and evening, July 1st. Baptism Saturday afternoon. Love feast Sunday 9 a. m. Preaching 11 a. m, and 7 p. m. Lord's table spread after morning service.
G. W. STETSON, Pastor.

Annual Meeting.—The sixteenth session of the Advent Christian Conference of Minnesota will be held in connection with the State Campmeeting, at Utica, Winona county, on Wednesday, June 20th, 1877, the first meeting to be called at 10 o'clock a. m. The Minnesota Advent Mission Society will also hold its first annual meeting in connection with the campmeeting. Brethren and sisters, this may be our last annual gathering in this dispensation. Let there be an extra effort to attend these meetings.
E. K. SMITH, Sec.

Notice.—The Southwest Missouri Advent Christian Conference will hold their next Quarterly Meeting at the Washington schoolhouse, Vernon Co., Mo., commencing Friday evening, July 13th, 1877 Preachers from a distance are expected. Come brethren, and help to advance the cause of our Lord in this part of God's vineyard. J. M. SEYBOLD, Sec.

Quarterly Meeting.—The next quarterly meeting of the A. C. Conference will be held at Key West, Coffey county, Kan., commencing June 30, at 2 o'clock p. m., and hold over Sunday.
DANIEL WEBSTER, Clerk.

Appointments.

Parties having appointments in this column are requested to write to this office concerning their correctness as often as once in six months; otherwise they are liable to discontinuance.

ILLINOIS.

The Christian Mission hold their meetings in Greet Street Tabernacle, over the office of this paper each Sabbath. Morning service, 10:30 a. m. Evening service, 7.30 p. m. Prayer meetings Tuesday and Friday evenings. S. LAYTON, Supt.

The German Advent church hold regular meetings at their Tabernacle on the northwest corner of Chicago avenue and Chase street as follows: Every Lord's day from 9 a. m. to 10:30 a. m. Sunday school; morning services 10:30 a. m to 12 m Evening Service 7:30 p. m. Prayer Meeting on Wednesday evening, and Bible Class on Thursday evening. All letters and communications must be directed to Eld. Chas. Koier, 229 Noble street, Chicago, Ill.
CHAS. KOIER, Pastor.

Minonk, Woodford county, the fourth Sabbath in each month, in Main's Hall.
C. KOIER.

Union chapel, Union county, Ill., the third Sunday in each month until further notice. T. S. THOMASSON.

Adeline, June 3, at 10 30 a. m, and every two weeks.

Forres on every Sunday evening.
J. AUGUST SMITH

South Hume District, Whiteside county, Ill, Sunday, May 27th, at 11 a m. and at 7:30 p. m., and every two weeks.

Tampico, Whiteside county, Ill, same day, at 2:30 o'clock p. m. in the Swede chapel. SILAS B. MABEY, JR.

Religious services are held in the Advent Chapel, Rutland, Ill, every Sabbath. Sabbath-school at 12.15 p. m. Prayer meeting on Wednesday evening. All are invited to attend. Preaching brethren invited to call and assist.
C. W. SMITH, Pastor.

W. T. BAKER, S. BURRELL, } Elds.

MICHIGAN.

Lake View Advent Christian church, Moffith Schoolhouse, Mont Calm county, Mich., Sabbath School, at 9 o'clock a. m. Preaching every Sunday at 10:30 o'clock a. m. Prayer Meeting, Thursday evening, at 7 o'clock p. m. Preaching brethren having a gospel sermon to preach will please give the church a call, and preach the word. Write to or enquire for Daniel Van Antwerp, at Lake View or Moffith Schoolhouse. P. Vos.

INDIANA.

Volga Church Ind., preaching first and third Sundays in each month by L. Record; T. V. Porter, second Sunday; C. Bradley, fourth Sunday.

Union Mills, Feb. 18 and every two weeks until further notice.
FRANK BURR.

Preaching in the Christian Tabernacle at Jeffersonville, Ind., every Lord's day at 10.30 a. m., and 7.30 p m. Also, Sunday school in the morning at 10 o'clock, and prayer meeting Wednesday evening.

WISCONSIN.

Cross Plains, April 8, and once in two weeks, morning and evening until further notice.

Mill's Church, April 15, 1877, and once in two weeks.
A. N. HITCHCOCK, Pastor.

Preaching at Burns, Wis., March 25, 1877, at 11 a. m.

Same day at Salem at 3 p. m. Services in music Hall. Once in two weeks.

April 1, 1877, at 11 a. m., at Mindoro Advent Chapel.

Same day at 3 p. m. Burnham Valley. Once in two weeks. Come one, come all.
PHILO HITCHCOCK.

Sabbath-School at 9.30 and preaching at 10:30 at Otter Creek, Wis., every Sabbath until further notice. ANSON BROWN.

Meeting at the Advent church, Arena, every Sunday morning at 11 o'clock. Prayer meetings on Thursday and Sunday evenings. B. N. MEIGS.

Preaching at Vernon, Wis., Advent Chapel, May 6, 1877, at 10 a. m. and 6 p. m., and every other Lord's day.

Webster Schoolhouse same day at 2.30 p. m.

Pine River, May 13, 1877, and once in four weeks. L. H. COOK.

IOWA.

Greenfield, Adair county, Thursday, June 21.

Dexter, Sunday, June 24.

Anderson, S. H. south of Jefferson, Green county, Tuesday evening, June 26.

Scranton, Wednesday, June 27.

Sac City, Sac county, Saturday, June 30, and Sunday, July 1, as Bro. Emery may arrange.

Cherokee, July 8.

Clay, Clay county, (Huxley S. H.) July 15. J. RIDLEY.

May 6, 1877, at Solon, Johnson county, Iowa, and once in four weeks.

At Manchester, March 13, 1877, at 11 a. m., and once in four weeks.

At Raymond, Blackhawk county, May 27, 1877, at 11 o'clock a. m. and 7.30 p. m., and once in four weeks. P. W. HOUGH.

There will be religious services at the Hickory Grove Schoolhouse, Ringgold county, Iowa, the first and third Sundays in each month, at 11 o'clock a. m.

Sunday-school every Sunday at 9 o'clock. Bro. Herron acts as superintendent.
JOHN SCARCE.

Penn Center, Madison county, once in four weeks.

Troublesome, Cass county, once in four weeks.

Dover, Iowa county, once in four weeks.

The other fourth week in new places.
C. W. PITSOR.

Services at the Advent Christian chapel, Clear Lake, Iowa, every Sunday at 11 o'clock a. m. Special prayer meeting at 2 p. m., invoking God's Holy Spirit. Sunday-school at 3 p m. Young Folks' prayer meeting at 4 p. m. General prayer meeting meeting at 7 p. m.; also on Tuesday evening.
MARTHA J. JANES, Pastor.

MINNESOTA.

Elliotta, Fillmore county, Minn, Grange Hall, Feb. 4, 1877, at 2.30 p. m., and once in two weeks. PETER MITSON.

MISSOURI.

Preaching at Doyleston, St. Clair county, Mo., the first Sunday in March, 1877, and every alternate month after.

At Fairview Scholhouse, Little Dry Wood, Vernon county, the first Sunday in April, and every alternate month after.

At Montevallo, Vernon county, the second Sunday in each month.

Oak Grove Schoolhouse, two miles north of Hudson, Bates county, on the fourth Sunday in each month.

At Washington Schoolhouse, four miles north of Nevada City, on the third Sunday in each month. W. W. CATE.

KANSAS.

Ottumwa, Coffey county, Kan., the first Sunday in each month.

Centropolis, Franklin county, the fourth Sunday in month until further notice.
D. WEBSTER.

NEW YORK.

Second Advent Church, Brooklyn, N. Y. Preaching every Lord's day at 3 and 7.30 p. m. Conference at 10.30 a. m. Wednesday, prayer and conference meeting at 7.30 p. m. Friday, Bible Class, 7.45. p. m.

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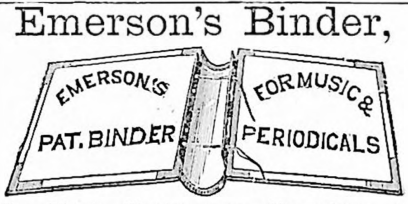

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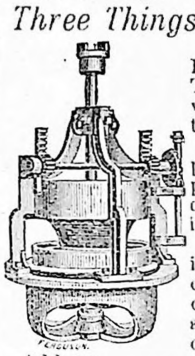

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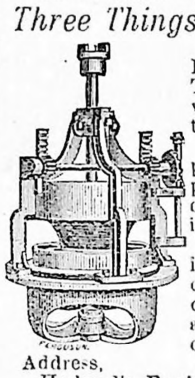

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Advent Time Movement.

JOHN LYLE.

That which Adventists call the 1843 movement was the universal excitement caused by the expectation of our Lord's second advent about that time, because the 2300 years of Daniel's prophecy, as understood and explained by Bro. Wm. Miller and his fellow teachers, were believed to end there. As the reckoning was based upon "Jewish time" it was supposed that a part of 1844 might be included. At the beginning of that year our leading brethren began to study the significance of the "tenth day of the seventh month," when the Israelites assembled and waited outside the Tabernacle for their high priest to reappear and bless them. It was believed that this typical ceremony pointed to the second advent of Christ, and indicated the very day of his coming (Lev. 15: 29; Heb. 11: 21, 28). Therefore the whole body of Adventists came up unwaveringly to the autumn of '44, but the Bridegroom tarried, and they were overwhelmed with disappointment.

Although greatly afflicted by the trial of faith, they believed that the Spirit of God had led them. The parable of the ten virgins was carefully studied, and it was plainly seen that the friends of Christ were to go forth in expectation of his advent, when the time drew nigh, and be once disappointed. This discovery was very encouraging as it proved we had a scriptural precedent for one universal disappointment. Never was there such an awakening, such a united and general movement on this subject before, nor since.

Another movement and quite an extensive one was made ten years afterward; for knowledge had increased on the word of prophecy according to Divine prediction, and a fuller light was obtained on the history of the Papacy and the events foretold in Matt. 24 and Luke 21. Faith was also much confirmed by the assurance that the parable of the virgins did not intimate another disappointment. But their time calculations of the "seventy weeks" proved a failure.

Then the great majority of the Advent people settled down on the position, which they still hold, that though the lines of prophetic numbers will end in harmony with the closing events of this world's history, as foretold by our Lord in Luke 21, and all who love and look for his appearing may know when the kingdom is at the door as certainly as we know that summer is nigh by a budding tree; yet, of that day and hour no man may know. Jesus said, after giving these indications, "Watch, therefore, for ye know neither the day nor the hour when the Son of man cometh" (Matt. 25; 12.)

Perhaps there have been a dozen of so-called time movements on a small scale since 1854, each theory claiming to have the "present truth," and the only sure prophetic light; and though some of these advocates have repeatedly failed, they have availed themselves of those very failures to figure out of them the second, third, or fourth watch (Mark 13: 35), and thus made the Lord responsible for their miscalculations. And the process by which some of those theories were invented are so illogical, so contrary to universal history, such unheard of applications of Old Testament types and utterances, and so absurd to intelligent readers, that to name them would seem more like drawing a caricature than truly describing the fancies which some of their writings contain.

There should be no objection, however, to honest and well-known brethren presenting a doctrine or interpretation of prophecy occasionally in our meetings, even if their views cannot be generally assented to, provided they are presented as the result of careful investigation, and not as an inspired message. But when an undue share of time is consumed in enforcing such views under the plausible terms of "present truth," "meat in due season," etc., which it is the hearer's duty to embrace as a divine revalation, then disunion is sure to follow, as past experience has taught us by the withering of many a promising meeting. Better for us, as Bible students, to concede that our dissenting brethren may have some information on an open question as well as ourselves; then we can keep the unity of the Spirit in the bond of peace.

Often have we heard some mistaken calculator justify his course by asserting that all his failures have Bible precedents. Three such examples are often given, viz.: Abraham was mistaken and disappointed in not being permitted to slay Isaac. Elijah was disappointed several times in the matter of his translation; and Moses was disappointed ten times before he was delivered from Egyptian bondage.

Let us candidly examine those histories to see if any one of them can be made to appear a fair precedent for the persistent renewal of a modern mistaken definite time movement.

1. Abraham. There is a man so perfectly passive under the Lord's dealing that he obeyed and followed, not knowing whither he went. His motto was, "Shall not the Judge of all the earth do right? "The father of the faithful staggered not at any divine announcement. His reply to his surprised son betrays no concern. "The Lord will provide." When his willing arm was stayed from killing his son and his eyes directed to a substitute, he took all Jehovah's dealings as a matter of course. If Isaac is slain by divine direction, he will quickly rise up from the ashes of the altar, for divine promises centre in Isaac as a living man. St. Paul shows the whole transaction to have been one of unquestioning faith which is never disappointed at the wisdom of God (Heb. 11: 17, 20). Not a symptom of disappointment in Abraham.

2. Elijah's translation (2 Kings 2). Elijah knew by the word of the Lord that his translation was within the limits of one literal day. So did Elisha; so did the sons of the prophets, and in the expectation they were not mistaken. If the several places where the prophet was sent to visit on that day, be exact tpyes or precedents of the frequent failures of various timeists, to which party they particularly apply, and which four out of a dozen failures are the true representatives of Bethel, Jericho, etc.? The prophet made several farewell visits, the last one his native district. Did he ever re-visit those places? No! there is no intimation of disappointment in Elijah's case.

3. The Israelites in Egypt. We have often heard it positively affirmed that the Lord purposely disappointed Moses ten (10) times before they were delivered. For proof these words of Moses are quoted: "For since I came to Pharoah to speak in thy name he hath done evil to this people; neither hast thou delivered them at all." Take notice that these words were spoken by Moses before the Lord began to do what he told him plainly he would do. Not one plague had yet been infected. Read the last five verses in the previous chapter (Ex. 3: 19, 22, 27). How could Moses be disappointed before one of "all the wonders" was shown to the stubborn Egyptian, of whom God informed his ser-

vant thus: "And I am sure that the king will not let you go ?"...."And I will stretch out my hand and *after that* he will let you go." And as the plagues were inflicted did Moses express disappointment with the Lord's process in the intervals ? Not at all, for he knew that judgments would be "multiplied ' and that the people would only be delivered by "great judgments" (Ex. 7: 4). How could Moses then be disappointed ten times in "coming out of Egypt ?"

It is sad to think of the misapplications of scripture testimony in support of human inventions of prophetic interpretations; but more painful it is to hear those theories, when they have exploded, charged upon the fore-ordination of the all-wise God. Often have we heard them vindicated by the high-sounding question: "Has our movement been from heaven, or of men ?" The Advent cause in all its essential features is from heaven, but, like every divine movement since Aaron's sons offered strange fire upon the holy altar, down to the latest revival in our own day, man with his good intentions and mistaken zeal has mixed himself in, and hence the divine question—"What is the chaff to the wheat, saith the Lord" (Jer. 23: 28) ?

Let us abide, brethren, by the unmistakable precedent of the Advent message, recorded in the 25th chapter of Matthew. There never will be another world-wide awakening like that of thirty-four years ago, until the slumberers will be aroused by a voice from heaven—"Behold the Bridegroom !" Suddenly, as the darkened sun and falling stars came over this land, will the Man of redemption steal upon us. We are in the watching time, for the fig-tree is budding with foretold events. We begin to see the gleaming of the rising Day-star. Hear the gentle voice of Jesus speaking above the waves of this tumultous hour: "What I say unto you I say unto all, Watch ! "Hold on a few steps longer, dear, weary, burdened pilgrims; the kingdoms of this world are soon to become the kingdom of our Lord and of his Christ. That is your everlasting rest. Even so, come, Lord Jesus.

Newark, N. J.

Our Hope.

C. P. DOW.

"I will also shew mine opinion" (Job 32: 10).

We all, who think, hold our several opinions; some of them right and proper; some of them wrong, it may be; and so far as our fellow-men are concerned, we have a right to hold them, unless they cause us to contravene their rights, and do them an injury.

The Advent question is really a great question, just now especially. To those who lived in the days of the first advent or coming of Christ that was a great event; and that advent is still in high regard by the church, and properly, as the groundword of hope, as a fundamental fact, and thus far all true christians are Adventists, and the second, the last and most important advent, has, all along the past weary ages, been the goal of hope, the end or object of faith, and now, since it is evidently so near, and Christ, our Ransom, Teacher, and Guide, would have all his people like those who look for their Lord, like those watchful servants, all ready and waiting for his return, which would make them Adventists, why not call them so, and a periodical devoted to heralding his coming, an "Advent Herald," or ADVENT CHRISTIAN TIMES.

Let us not be ashamed of our hope, for a proper "hope maketh not ashamed." There is but "one" grand consummating "hope of" our "calling." Let us cling to that, and let it become the strong bond of our union. Don't let us divide on minor points, as has been done; but may our union become complete and indissoluble. Then, though comparatively few in number, we shall become a host, like Gideon's select army.

How pitiable the spectacle of ministers turning away from this people, and hope to gain a more popular standing with some sect, well knowing that Bible truth is with those they have left. Such examples have been afforded along the receding years of trial, now gone. Verily, "this gospel of the kingdom," the glad tidings of the coming and kingdom of Christ, or Adventism, "shall be preached in all the world for a *witness* unto all nations"—not as the means of converting "all nations," but to accomplish God's purpose and ancient prophecy—as a sign or evidence of the nearness of the end—"and then shall the end come"—the last advent take place.

Let this hope, then, be distinctly inscribed upon our banners, and boldly flung to the breeze, and thus wave defiantly, not to be overcome or made to trail in the dust dishonorably by sneers or cold and haughty contempt. Then let our weekly and monthly journals bear the insignia. And since given names are generally accepted, and indeed useful, let us accept one that will plainly identify us with the most important "present truths."

Thus, my "opinion" may be gathered, however it may compare with other people's. "Is there not a cause" for decision and plainness of speech here, when nominal christendom derides, and has not a Scriptural hope, but is "turned to fables?"

Magog, P. Q.

Hymn of Consecration.

JOHN T. REA.

Tune :—"What hast thou given for me."

I give myself to thee,
Thou precious Lamb of God,
From henceforth thine to be,
O wash me in thy blood.
I come, I come, dear Lord to thee,
For thou hast died for me.

I come, dear Lord, to thee,
Though weak, and poor, and blind.
Devoid of self I rise,
My all in thee to find.
I consecrate my life to thee,
Who gave thy life for me.

I give my all to thee,
My talents, time, and store,
O fill me with thy love,
And I shall want no more.
I give, I give, my all to thee,
Forever thine to be.

I give myself to thee,
Naught else have I to give,
And yet I'm not my own,
For by thy life I live.
I give, I give myself to thee,
For thou hast purchased me.

To do thy will, dear Lord,
From henceforth let me live;
A willing sacrifice,
My life for thee to give.
And thus shall I be lost in thee,
And thou my all shalt be.

Urbana, Ill.

Christ—Our Passover.

ELD. O. D. GIBSON.

Having received a request from Bro. S. M. Judson, to give what evidence I have for saying that Christ was crucified on "passover day" as stated in my "Report of Debate," and as there may be others who might be interested in the same, with your permission I will do it through our paper.

I suppose that nearly all Bible scholars are aware that according to the law of God as given through Moses, the passover lamb must be *slain* and *eaten* on the 14th day of the first month (Ex. 12: 3-18), which was always observed by the Jews. And I suppose that all are aware, also, that the New Testament writers show that Christ was the antitype of this passover lamb (1 Cor. 5: 7). To which also reference is had in Heb. 9th, especially at verses 23-26. Also John 1: 29-36; Rev. 5: 8-12; 6: 1; 7: 9, 10, 14, 17, and many other places. This being a *fact* Christ of *necessity must be slain on the passover day*, else he could not be its antetype. Now when we go to the record of events at the time of the crucifixion, that when this *first day* of unleavened bread *came*, which was passover day (Luke 12: 7), and the passover lamb must be eaten, the disciples made ready in an upper room, where Christ and the twelve observed the type.

By turning to Matt. 26: 17-20, and Mark 14: 12-17, we see this was done in the evening, which was not with them as it is with us, the *last* of the day, but the *first*, as their days began at 6 o'clock, or sundown, instead of midnight as ordained by Rome, "who changed times and laws." (Dan. 7: 25). This was God's arrangement from creation. (Gen. 1: 5) "The evening and morning was the first day," and so of all the seven. And that this was so in the days of Christ, see Nevin's Biblical Antiquities, page 171, word "Day." Also Union Biblical Dictionary, page 201. Also Bible Dictionary, by American Tract Society, page 114.

The first act then in this drama of events was to kill and eat the passover lamb; the next was to take bread and wine (Mark 14: 22; Matt. 26: 26). He next arises and washes the disciples feet (Matt. 13: 4-16). He next sends Judas on his traitorous mission (John 13: 27). He then begins a lengthy discourse, the record of which begins in John 13: 31, and reaches to the end of chapter 17. He next arises with the eleven and goes out of the city to the garden of Gethsemane. There he prays three times, and an angel is sent to him to strengthen him (Mark 14: 35-41). And now comes Judas with a multitude to apprehend him, which, after some delay they accomplish, and take him back to the city, first to the house of Annas, father-in-law of the high priest, Caiaphas, and from there to Pilate's judgment hall (John 18: 13-32). And then Pilate sends him to another part of the city to Herod, and he, after mocking him, arrayed him gorgeously and sent him back to Pilate again (Luke 23: 6-12). Pilate then delivers him to be crucified. This was about the sixth hour (John 19: 14) which would be midnight, or soon after, for it was "the preparation of the passover" which must be the forepart of the passover day, which was the *night* part.

I would here state that the Jews had two kind of days. One was twenty-four hour day, which began and ended at 6 o'clock, or sundown. The other was twelve hours long, including the light part only, from six in the morning to six in the evening. The hours mentioned in connection with the crucifixion is of this 12 hour day, which is the last half of the twenty-four day. Now after he was delivered to be crucified the morning wore on, and they led him to Calvary where he was put on a cross between two thieves. This was at the *third* hour of the day, or nine o'clock. And from the sixth hour until the ninth hour, 3 p. m., there was darkness, at which time Christ dies. Now three more hours finish the day at six o'clock; here the evening, or another day begins. Mark 15: 42, says: "And now when the *even* was come, because it was the *preparation that is*, the day before the Sabbath," Joseph craves the body of Jesus. (See also Matt 27: 57)

Thus we have traced the events of the passover day through, and find that not only was the typical lamb slain in it, but also Christ the antetypical one was slain and died after only six hours on the cross, which was a matter so unusual that Pilate was *surprised* and at the end of nine hours would not take Joseph's word for it and had to call the centurion to get it confirmed, but the law of type and antitype could not be fulfilled unless he did die on passover day. We see also that the *evening following* his death was

not of the same day, but was the day before the Sabbath which lay in between passover day and Sabbath day. I think I have discovered something new in this matter which I will give in another article.

Palmer, Ill.

The Two Babylons.

L. C. KERR.

In the Old and New Testament Scriptures are described two corresponding female characters, bearing the name "Babylon," which signifies, *confusion*, from the building of the tower of Babel, when God confounded the language of its erectors, causing *confusion* of speech. The term has not yet lost its etymology. In the Old Testament it is presented under the figure of a lewd woman, and is typical of the feminine Babylon of the New Testament. The following shows their corresponding charaterstics in their rise, glory, fall, and destruction.

1. "And thou (Babylon) saidst, I shall be a lady forever; so that thou didst not lay these things to thy heart, neither didst remember the latter end of it. Therefore hear now this, thou that art given to pleasures; that dwellest carelessly, that sayest in thine heart, I am, and none else besides me; I shall not sit as a widow, neither shall I know the loss of children" (Isa. 47: 7, 8). "How much she hath glorified herself and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen and am no widow, and shall see no sorrow," (Rev. 18: 7).

2. "Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad" (Jer. 51: 7). "For all the nations have drank of the wine of wrath of her fornication" (Rev. 18: 3; see also Rev. 17: 2).

3. "At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations." "Howl for her; take balm for her pain" (Jer. 50: 46 and 51: 8). "And the kings of the earth who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning" (Rev. 18: 9).

4. "And then shalt say, Thus shall Babylon sink, and shall not rise from the evil that I shall bring upon her; and they shall be weary" (Jer. 51: 64). "And a mighty angel took up a stone like a great mill stone, and cast it into the sea, saying, Thus with violence shall that great city Babylon, be thrown down; and shall be found no more at all" (Rev. 18: 21).

5. "And behold, here cometh a chariot of men with a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground" (Isa. 29: 1). "And there followed another angel saying, Babylon is fallen, is fallen, that great city" (Rev. 14: 8).

6. "Flee out of the midst of Babylon, and deliver every man his soul; be not cut off in her iniquity; for this is the time of the Lord's vengeance; he will render unto her a recompence" (Jer. 51: 6). "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, that ye receive not of her plagues" (Rev. 18: 4).

7. "For her judgment reacheth unto heaven, and is lifted up even to the skies" (Jer. 51: 9). "For her sins have reached unto heaven and God hath remembered her iniquities" (Rev. 18: 5).

The description of both are identical in every particular, and answer to all the predictions. They have both been haughty and blasphemous, and have persecuted God's people, Israel. Ancient Babylon persecuted and oppressed ancient Israel, in the type; and modern and mystical Babylon, Rome, has persecuted and oppressed God's modern Israel, in the antitype; and he has temporally judged and punished them in turn for it. And they now await the remaining instalment of his wrath, which will be *eternal* in its consequences.

Highland Creek, Ont.

Jesus Careth for Us.

MISS R. P. ELDRIDGE.

Yes, Jesus careth for his children. How soul-cheering the thought! We all like to have earthly friends that both love and care for us. Friends that are interested in whatever interests us; friends that not only rejoice with us when we rejoice, but those that weep with us when we weep—that stand by us when our surroundings look dark, when adversity's storms are beating upon us; friends in whom we can safely confide, such as are willing to make sacrifices for us if need be. Dear precious friends, how highly we prize them.

Now if our earthly friends are so dear to us, and we prize them so highly, how doubly dear to us should be Jesus, our blessed Savior, who has done and is constantly doing for us more than our best earthly friends have done, or ever can do—for our earthly friends are but weak, finite mortals at best. But our adorable Redeemer is the Infinite One. Yes, he has all power in heaven and earth, and it is this dear Savior that careth for us—that tells us to "cast our care upon him, for he careth for us."

Blessed Jesus! Infinite One! We will praise thee for such sweet and precious promises. Such blessed assurances! "Thy word is truth." How we love that word!

"What a friend we have in Jesus,
All our griefs and woes to bear;
What a privilege to carry,
Everything to God in prayer."

Yes, glory be to his dear name! He not only listens to our tales of grief and woes, but has promised to carry our burdens for us. "He was a man of sorrows and acquainted with grief." He knew that we should have trials sore, and afflictions great. But "in all of our afflictions he is afflicted," and "Like as a father pitieth his children, so the Lord pitieth them that fear him."

Do we hunger for the bread of life? He can give us that "Living Bread that cometh down from heaven." Are we thirsty? He tells us to "Come unto him and drink." When we contemplate the great love of God for his children, we are lost in wonder, love, and praise. Oh, the love, the wonderful love, that caused the Son of God to leave his throne in heaven, and come to this earth to suffer, bleed, and die that sinners might live with him in his coming kingdom.

Blessed Savior, thou didst take our guilt, that we might take thy righteousness. Thou didst wear a crown of thorns, that we might wear a crown of unfading glory. Truly, we can never love thee half enough. Divine Sacrifice, O Holy One, when, oh, when shall we behold thee? We love to gaze out upon the blue heavens, and think that Jesus—our blessed Jesus that went away—is soon coming again. Yes, coming in power and great glory. Coming to take us home to dwell with him on the new earth in Paradise restored—when the curse has been removed, and all evil forever banished. Oh, blessed thought. Then these frail mortal bodies will be changed and "fashioned like unto Christ's glorious body," to know no more suffering, pain, or death.

It is not strange that good old Paul, under inspiration, found earth's language too limited to describe the joys that await God's faithful children. Oh, what a glorious hope is ours; what consolation it affords, and how blessed to feel that we have this hope, which is like an anchor to the soul, both sure and steadfast; that it reaches within the vail. This is the hope that we shall need in the last great day, when all other hopes sink into nothingness.

"This is a hope, a blessed hope;
More glorious and bright
Than all the hopes this earth can give—
This hope is my delight."

May both reader and writer enjoy this blessed hope while here, and then when the Bridegroom returns to claim his lawful bride, may we enjoy the full fruition of our hope, by being permitted to enter into the banqueting-house, and partake of the "marriage supper of the Lamb."

Weary and toil-worn watchman, you who have borne the heat and burden of the day, fight on a little longer; sound the glorious cry, "Behold, he cometh with clouds;" warn the people of impending danger; still point them to the "Lamb of God which taketh away the sin of the world." Then when Jesus comes to make up his jewels may you meet in the kingdom those whom you have been instrumental in plucking as brands from the burning, and with them unite in singing the song of Moses and the Lamb.

Chatham, Mass.

"Out-Pouring of the Spirit."—No. 1.

N. FIELD, M. D.

In the reports of revival meetings we hear much of the out-pouring of the Holy Spirit, awakening and convicting sinners, showing clearly that our brethren have never examined the question—What is the office and work of the Holy Spirit in the salvation of men?

Before presenting what the Bible says on this subject, I submit the following questions to our preachers and editors who believe in the out-pouring of the Holy Spirit in our modern revivals, and for the purposes aforesaid:

1. If preachers are specially called and sent, as some of them say, by the Holy Spirit, how does it happen that they preach contradictory doctrines? On the supposition that they tell the truth respecting their call to the ministry, how do we account for the fact that a good many of them preach the horrible doctrines of John Calvin, and another class preach the doctrines of Arminius, precisely the reverse of those of Calvin?

2. Why is it that some of the specially called positively assert that nothing but immersion is baptism, and still a larger number are equally certain that sprinkling will do?

3. Why should one be a Methodist, another a Presbyterian, and another an Episcopalian, and another a Baptist?

4. What is the reason they do not all belong to one church with the proper scriptural name, and preach the same things? They pretend to say that they are called of God as was Aaron and the Apostles, yet they preach all sorts of absurd and unscriptural tenets, and generally unite with the most popular churches, and get into the large cities where they pay high salaries; and wont preach unless they are well paid for it?

5. Then, again, if the Spirit is poured out on sinners to convict and convert them, why is it that they are not all converted to the truth? Why does the Spirit make a Methodist of one, a Presbyterian of another, and a Baptist of another? Why does the Spirit tell one to be immersed and another to be sprinkled?

We have a perfect confusion of tongues in this age of the world; lo here and lo there, lies and blasphemies, scoffing at the doctrine of the Lord's Second Advent, and all under the influence of the clergy, claiming to have been specially called, commissioned, and qualified by the Holy Spirit.

Jeffersonville, Ind.

Earthly judgments are forerunners and images of the last judgment.

Sowing and Reaping.

MARY A PARKER.

"Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting Gal. 6: 7, 8).

Reasoning from analogy, we should conclude that Paul understood very well his theme when he wrote those words.

If a farmer enters his field, after having prepared his ground for a crop, and sows it with wheat, he does so with the assurance that his ground will yield to him a crop of wheat If, perchance, to oats, he, with as much confidence, awaits the time of its growth and maturing, expecting to receive for his sowing a crop of oats to harvest; but if he was to sow instead of wheat, or oats, his ground with the seeds of a bramble, would he not, with as much certainty, expect to receive a crop of briar-bushes? Most assuredly he would.

It is a fact in nature, fully demonstrated and established, that whatever is implanted in the earth, will spring forth and bear fruit of its kind, and not of another; and the clearness with which these things in nature is demonstrated to our minds and understandings, is undoubtedly Paul's reason for ana ogizing in this way, in order to bring out facts with reference tc spiritual things, with the same clearness of apprehension. Therefore he has told us that we are not to be deceived; if one sows to his flesh he shall of the flesh reap corruption.

All know that in the present state, we are corruptible and perishable. There is in our own natures, no germ of a future life or being; therefore we at once see the folly of trusting in the flesh, or seeking, above everything else, to gratify its desires and tastes. This, we understand, to be what is meant by sowing to the flesh. Now, as flesh is corruptible, all our efforts and labor spent in "ministering to the things of the flesh," and in seeking to gratify its carnal appetites and passions to the neglect of a higher and nobler work, even that of the Spiritual sowing, spoken of in the above quotation, will only be labor lost, as we are informed that we shall just as surely receive and reap corruption, as we are to engage in this kind of sowing.

Now in view of the certainty of the harvest that we shall receive if we persist in this sowing to the flesh, and in view of the fact that God is not mocked, but understands well all our doings, and acts, would it not be well that we give heed to our ways and cease laboring to secure so unsatisfying a harvest at the end of the world (as it is declared in God's word that then is the time of the harvest), as mere corruption? It is folly in the extreme to be thus securing to ourselves such an end, when, by laboring in the right direction, and seeking to obey Christ and be led by him in following the dictations and leadings of the Spirit, we can obtain life everlasting.

The fruits of the Spirit, as portrayed in the life of the true christian, or as one who is "sowing to the Spirit," evince to the world that they are indeed thus sowing; and all can see, that such a life has a tendency to fit its possessor for a still more noble and enduring life, beyond the present; and it is by, or through, this Spirit which the christian imbibes that they receive the germ of an everlasting and immortal life; and without it, all must perish or come to nought.

The works of the flesh, and also the fruits of the Spirit are clearly set forth in the chapter from which we have quoted, and it becomes all, both professor and non-professor, to examine themselves by the light of God's word and be assured of the result they are laboring for, by comparing those works which are the fruits of the fleshly sowing, or the partial fruits, and also those virtues which are the fruits of the Spirit, and see which they are exemplifying in their lives, and carrying out in their dealings with one another; in this way they can clearly see to what end they are laboring, and what will be their final harvest as a result of their sowing in this life, as the reward of all labors will be surely meted out according as we have labored.

Laclede, Mo.

An Open Letter to J. H. N.

M. M'OMBER.

DEAR UNCLE:—Although you have not asked of me a "reason for the hope that is in me," I am persuaded that what I write you will read, and what you read you will believe if it is made plain to your comprehension as founded upon the Scriptures of eternal truth. I hope I am not dogmatic. I know I do not write these things to advance my own glory, neither to condemn any one who thinks not with me. I do not ask you to think; as I think, I only ask you to read my statement and then think for yourself. I write what I firmly believe to be the truth, leaving you to judge of error, and may God's wisdom guide you in your judgment.

I was brought up, as you well know, in the faith commonly called "orthodox," prominent among the doctrines of which are "man's natural immortality" and the "eternal conscious suffering" of the unsaved. I did not stop to prove these points by Scripture; I accepted them from my spiritual guides and for several years never doubted their truth. I believed them as I believe the word of any man whom I consider honest and worthy of confidence. Some time after that I heard a strange doctrine—as I then considered it. A man preached on the entire mortality of man (both body and soul), and the final destruction, or non-existence, of the wicked; he not only proclaimed these things fearlessly but he also quoted Scripture in abundance to maintain his position. He not only did this, but he also urged his hearers to open their Bibles and read for themselves whether the things were so written. The preacher was an entire stranger to me, but the Scripture was not, and I finally searched them thoroughly, not to find arguments to controvert him, but to find out whether he spoke the truth. The results of my search, with the conflicts through which I have since passed, I here give you, earnestly begging that you will not pre-judge me, but hear me out and then pass your judgment.

I had been taught to believe that man possessed an immortal soul. Careful search throughout the entire Scriptures with the aid of both Brown's and Cruden's Concordance failed to find such an expression as "immortal soul." Neither could I find the term "immortality" connected either with man's soul or body. I *did* find, in Job. 4: 17, the expression "mortal man," but was told that referred to man's body—that man was created with a mortal body and an immortal soul, and that where he was spoken of as dying, the body was always meant. I turned to the account of the creation, and there certainly found that "man became a living soul." This set me in doubt for awhile, but I finally found the term, "living soul," applied also to the beasts and fowls (Gen. 1: 30); that is, in the text it was called "life," but referred to the margin where it read "a living soul." This was the same expression used to describe Adam—"a living soul;" so it forced me to conclude that if it meant immortal soul in the first instance it could do no less in the last.

But I found something else. I found a passage where "living souls" were said to die: (Rev. 16: 3): "Every living soul died in the sea." Although I could not comprehend what this might mean, it made me think that "living souls" were after all subject to death. Thinking that perhaps this was the case only when the lower animals were intended, I looked further to see if the soul was ever spoken of as dying when man was the subject meant.

I found something in Ezek. 18: 4, that seemed to indicate that even the soul of man was subject to death. The expression is repeated in the 20th verse: "The soul that sinneth it shall die." I immediately thought of Paul's saying: "The wages of sin is death," and remarked the harmony. But I was afterward told that this meant "spiritual death.". I took up my Concordance and looked first under the word "spiritual" and then under the word "death," but could get no clue; I never could find such an expression as "spiritual death" in the Bible. What is spiritual death? I was told that it was sin. That when a man was in his sins he was spiritually dead, and Paul's expression "dead in trespasses and sins," was quoted in proof. I doubted whether this death was the one meant as the "wages of sin" for it seemed to me the wages must be something different from the work and that the wages were not due until the work was finished. This opinion was strengthened by Jas. 1: 15: "Then lust when it is conceived, bringeth forth sin: and sin *when it is finished* bringeth forth death." I thought that if "sin when it is finished bringeth forth death," then sin and death cannot mean the same thing unless the apostle committed the absurdity of saying, sin when it is finished bringeth forth sin, which would involve a direct contradiction of terms, for in that case sin never would be finished, and consequently never could bring forth anything.

But leaving this veiw of the question I studied it from another direction. I had heard it claimed that the soul was the conscious, thinking part of man; consequently I proceeded to examine what the Bible said of man in a state of death, for it had been claimed that as soon as a man died, his soul or consciousness went direct to heaven or hell. This inference was sustained by the parable of the rich man and Lazarus. Viewing this as a parable, I thought if the things therein set forth were facts they would be supported by other Scripture testimony; while if not facts, and not in harmony with other Scripture they must be received as figures of speech, used as a vehicle for conveying actual truths.

With this in view I proceeded to the work of overhauling the testimony of all who had written concerning man's death, his state in death, and his fnture prospects. I found something about man's giving up the ghost, his soul departing, etc., but that would give no satisfaction unless I could find that his consciousness resided in the ghost or soul spoken of. I could find nothing said of this soul or ghost entering heaven at death, neither could I find that any part of man went there. Job 14: 10, says, "Man dieth and wasteth away; yea, man giveth up the ghost and where is he? .... Man lieth down and raiseth not: till the heavens be no more they shall not arise or be waked out of sleep." Further on he says: "His sons come to honor and he knoweth it not: they are brought low but he perceiveth it not of them." This seemed to indicate that man in death was in a state of sleep. I thought that if this were the case other Scripture must agree with the idea, and by the Concordance I found that death was very frequently called "sleep." This I was told meant the sleep of the body—the soul never sleeps but goes on praising God and enjoying him forever. I thought that if this be true, Scripture would be in harmony with it. But while I never could find a text to show that the dead were praising the Lord, I found, "The dead praise not the Lord, neither any that go down into silence" (Ps. 115: 17). This also was said to refer to the body; and I thought surely that

somewhere there must be proof satisfactory that the dead either were or were not conscious.

These things seemed to be satisfactorily proven by the following texts. 1st. Eccl. 9: 5, 6: "For the living know that they shall die: *but the dead know not anything*, neither have they any more a reward; for the memory of them is forgotten: also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything under the sun." 2nd. Eccl 9: 10: "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, in the grave, whither thou goest." 3rd. Ps. 146: 4: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

In apparent contradiction to these statements stands the parable of the rich man. What could I conclude? that the plain statements were all figurative and that this figure was literal? No! that would not be reasonable. There are scores of texts representing death as a state of unconsciousness. Further than that, I find by careful examination that the parable was not given to teach the state of the dead, but to show that the children of Abraham, the Jews, if they believed not Moses and the prophets would not be persuaded though one rose from the dead. I thought it would be hardly fair to take the medium through which a truth was conveyed to settle a doctrinal point, and that too in the face of so much to the contrary. For Christ himself taught that death was a sleep. "Our friend Lazarus sleepeth; I go *that I may awake him out of sleep.* * * Then said Jesus unto them plainly, Lazarus is dead" (John 11: 11-14).

Having concluded that "the wages of sin is death," and that "the dead know not anything," it remained for me to determine whether those passages speaking of the punishment of the wicked would be in harmony or conflict with this position.. Should they prove in harmony, they must present the same terms as those used to set forth natural death—with this difference however, that the language should be stronger, inasmuch as the first death is temporal—reaching to the resurrection, while the second death is eternal—having no resurrection.

I had been taught that the damned in hell, in untold anguish, continued to grow worse and worse, blaspheming, and sinning, and suffering forever. I conld find no Scripture which seemed to teach such a thing. I did find this: "These shall go away into everlasting punishment," but it was unsatisfactory because it did not state the nature of the punishment. Another passage was more plain: "Shall be punished with everlasting destruction;" but I was told that this meant simply the destruction of happiness. Another passage made it plain I thought. I think it is Paul who says: "These, as natural brute beasts made to be taken and destroyed, shall utterly perish in their own corruption." Unless we consider the "natural brute beasts" here spoken of as immortal, this must mean extinction of being; for Paul says not only they "shall utterly perish," but he tells how, viz: "As natural brute beasts made to be taken and destroyed." On searching the Scripture I found this to be the general tenor of their teaching. Jer. 51: 67, says, speaking of Babylon: "And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men, *and they shall sleep a perpetual sleep and not wake*, saith the King, whose name is the Lord of Hosts." Obadiah 16, says: "They shall drink, they shall swallow down, and *they shall be as though they had not been.*" This he speaks of "all the heathen:" Malachi says, "For behold the day cometh that shall burn as an oven: and all the proud, yea, and all that do wickedly shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch." Job. 27: 19, says: "The rich man shall lie down but he shall not be gathered; he openeth his eyes and he is not."

These expressions I considered much too strong to be received as figurative; for indeed, they are as strong as any promise of future life to the righteous; and if the former be a mere figure of speech so may the latter, and the saints be thus robbed of their promised inheritance after all. For, once establish that these statements do not mean cessation of conscious being, as they plainly express, and by the same rule, all the promises of the future continuance of conscious being cease to mean what they affirm. This, of course, cannot be admitted. If life mean life, death must mean death. If life meant happiness all living beings would be happy. If the term death meant unhappiness, all that die would be unhappy.

Finally, then, the conclusion which I reached, was that man is mortal (Job. 4: 17); that "the dead know not anything" (Eccl. 9: 5); that "the hour is coming in which all that are in the graves shall hear his voice and shall come forth" (John 5: 25-29); that "the meek shall inherit the earth" (Ps. 37: 11); and that "the gift of God is eternal life through Jesus Christ, our Lord" (Rom. 6: 23.) This is the way it looks to me; I can form no other conclusion on these points. Whether the foregoing is the truth, or whether it is anti-Scriptural, I, of course, leave you to judge. I might offer much more but space forbids. There is yet abundance of Scriptural testimony, while that of primitive christian faith and the rational argument have been wholly untouched. A future letter may examine into these. Your affectionate nephew.

Grand Detour, Ill.

Hurrah! The "Times."

VIRGIL F. HUNT.

What do you think? On coming home last evening I found the old and reliable A. C. TIMES on the table, but there was nothing strange about that, for we see it almost every Thursday evening. And yet there was something strange, and it was this; our good paper had gone and changed its dress and form so materially that at first I could not realize it to be the same household visitor. But after giving it a thorough looking through and through, I found it none other than the paper I have so long loved. I began when but young to be interested in the Bible, and that was at the time of the birth of this paper under the name of "*Voice of the West.*" Well since that time (fifteen years ago) my love and thirst for Bible truth has been strong.

There are many good advocates of the faith but I like the A. C. TIMES above all of them. And here let me say that all of our brethren and sisters west of the "Father of waters" ought to take the A. C. TIMES. I am glad indeed it lives and improves and increases in favor. There is one thing however, of late years about its columns that I for one, do not like, I mean those *advertisements.* But then I remember that I am not like everybody else. Some relish what others do not. I am so well pleased with our new style of paper that I must try and get some new subscribers for it. And while the paper continues to advocate the blessed truths of this age (due to this age), I will work and pray and do all I can in harmony for the advancement of the cause.

Brother Burr, will you give us a column or two of what your exchanges say of the new appearance of our paper? Your brother and friend in the cause of truth.

Arvonia, Kansas.

The eye of faith seeth the things which are hidden from the natural eye, and faith is the invisible chain that binds us to God.

Reports.

Iowa Conference Report.

The third Quarterly Conference of the Southeastern Iowa A. C. Conference convened at Brooklyn, Iowa, on June 9, 1877. Conference called to order by the President; prayer by Eld. Pitsor.

Ministers present: M. Chandler, W. R. Chandler, R. L. Grimes, R. L. Clark, C. W. Pitsor, and sister M. J. Janes.

Delegates present: Bros. J. Clyde and Burroughs from Ladora; Bro. R. M. Gibbs from Belle Plaine; Bros. Thrasher and Mills from Brooklyn. Report of the last Quarterly Meeting read and approved.

As the churches were not all represented at this session, it was thought best not to follow out the general order of business. The question of uniting the Conference of the Church of God and this Conference was introduced. Some two hours was spent in the discussion of this question. Some of the brethren thought that it was not best to have so many different opinions presented at the same time and by the same organization. One brother remarked that it was impossible to unite water and oil; but Eld. Pitsor thought he had discovered a process whereby they could be united, and that was, to unite in Christ, leaving out our hobbies and extreme views and work to save those that are perishing around us.

All felt willing to unite with the West Irving church, and, if this was all that there was, it could easily be effected; but the Conference of the Church of God embraces the entire state of Iowa. The object of this union was stated by the president; which was, that we may be able to sustain an Evangelist. To this, all felt willing; or at least, no grievous objections was stated. On motion the Conference adjourned to 9 a. m., June 10th.

Concurrent to adjournment the Conference was again called to order at 9 a. m., June 10th. Delegates from the West Irving church was now present, and also Eld. Myers. On motion, Conference received Bros. Seffy, Mope, and March, as delegates from the West Irving church.

Motion made by Eld. Pitsor, that this Conference request each church to send a committee at the rate of one to every ten members to assist as police at the Union State Campmeeting.

Next came the report of the president, which was good and spirited. In the examination of ministers, no charges were preferred against any, but they were exhorted to make short sermons.

Report of ministers. Eld. Pitsor says he would make the same old report; nothing discouraging to offer; has been constantly in the field of labor, doing what he could.

Bro. Grimes says he has been preaching since the last Quarterly Meeting; has one regular appointment. Has seen the seed sown, spring up in good and honest hearts. Has reason to rejoice. Asks the prayers of the brethren.

Eld. Myers said the meetings at Belle Plaine have not been as regular as he would have liked to have had them, has been permitted to preach five or six discourses for them at West Irving, and 22 or 23 have embraced the truth. Some ten have been baptized and the church is in good working order.

Eld. M. Chandler said he spent half his time in Ladora, and half at Brooklyn. Reports the cause at Brooklyn prospering and steadily increasing. Says there is not the interest manifested at Ladora as he would love to see and closed by saying he is trying to break the bread of life as best he can. Has fully made up his mind to go on to the end.

By motion, the president appointed the following delegates to attend the New Hartford Campmeeting and Conference: Eld. C. W. Pitsor,

Eld. M. Chandler, Bro. C. H. Huson, Bro. John Clyde, and Bro. Thrasher.

By motion, the Secretary was instructed to have the minutes of this meeting published in the A. C. TIMES and the *Restitution*. Conference then adjourned to hold the next session in connection with the Union State Campmeeting.

J. HARVEY MILLS, Secretary.

Iowa Conference Report.

The Quarterly Meeting held at the Advent Christian chapel, Clayton county, Iowa, June 15, 1877, was truly encouraging. Bro. P. W. Hough presided and Bro. P. S. Buck and the writer were present to assist in the meeting.

Bro. Hough presented the following report of labors. Dearly Beloved Brethren and Sisters:—I am happy to meet you in the house of God, in Conference assembled, where we can share each other's sorrows and trials, and double our joys.

It is expected of me at this our last Quarterly Meeting of this Conference year, to give a brief report of my labors and the state of the cause. This I cheerfully comply with, at the same time reminding you that it will be imperfect. When the Conference called me by its united vote to serve its interests, and the cause of the Master, in taking the charge of the Quarterly Meetings, the Conference was divided into three quarterly districts; but it was thought best to form them into one, giving nine Quartely Meetings.

During the year, four of these have been held with isolated brethren in new places. The attendance has been good, but no special revival has followed. However, at Iron Hill, and the Stone schoolhouse an interest has been worked up, so that in both these places they have procured stated preaching by Brn. Buck and Said; and I learn that the attendance is good and the interest increasing.

The Quarterly Meeting at Manchester, was sweet and refreshing to the household; no special revival, but was a great help. The one at Cherokee and Sac City was attended with some conversions during the time of their continuance and a goodly number afterwards, by the blessing of God and the labors of Bro. Emery, and others near Sac city, and Brn. Ridley, Houghawout, and Olmstead, and others at Cherokee. The church has been multiplied and its influence greatly increased.

We attended a meeting at Solon, Johnson Co., by request of Bro. Wm. Hazzard, he being the only believer there. I labored alone until five were converted, then the M. E. minister came in and assisted and carried on the meeting some time after I left. It eventuated in the hopeful conversion of eighty-five; sixty-five have united with them, twenty-four have been buried with Christ by baptism, six by our office and ministry, and eighteen by the M. E. minister. We say with all our heart, Let God have the glory.

There has been an ingathering at Edgewood, and Elkport, and at the chapel under the labors of Brn. Marsh and Buck. Take this Conference field as a whole, we think it is gaining ground. It may be slowly, but we think it is surely. Amen. With sincere thanks to our heavenly Father for his guidance and grace, and also for the co-operation, and prompt and kind assistance of our brethren and sisters, and kind friends.

Bro. Buck gave a good report. Is preaching some, and feels the need of more grace.

Bro. Marsh reports as having given 116 discourses during the year, and is doing what he can, and will continue to work.

Bro. Raab reports the Iron Hill church as scattered; but the sympathy of the community is with them; thinks they need more of the grace of God, and more system in their work.

Bro. J. R. Beddow reported the Elk Valley church. It seems impossible to keep up prayer meetings. Feel encouraged; have good meetings here and at Elkport.

Bro. McEvarts reported the Gatesville church. Have meetings every Sabbath, but little preaching. Have had some additions.

Bro. Goodwin reported the church near him as firm in the faith. They number 23 members.

Sister Calkins, of Monticello, desires our prosperity, and prays in our behalf; may her prayers be signally answered. More faith and earnest work is needed in these last trying times.

The meetings were well attended, and close attention paid to the preaching. On Sabbath afternoon two precious souls put on Christ by baptism, Bro. P. S. Buck administering the rite. After the evening meeting twenty of the brethren and sisters commemorated the Lord's supper.

E. A. MARSH, Sec.

Health.

When Disinfectants Should be Used.

A correspondent of the *English Mechanic and World of Science*, writes:—But for the sake of saving things which it would be a pity to burn, you had better turn your eyes another way—towards sweeteners, not stinks. As fast as you can, use yourself and your family to as much clean air as possible. Let the rule be to let in all the fresh air you can afford, not only so much as you think you must. If you live in a district soddened with foulness, shift. Shoe leather is cheaper than physic, and it will be better to get up at five to go to work, than to get up at two to lay somebody out; besides, you will have better heart for everything. Read Ruskin's "Athens," if you can; and bear in mind that when you bar out the goddess Athena, Queen of the Air, you bar in a serpent whose subtle poison will shorten the number of your days, lessen your strength, and undermine all the glory which should bless them. Have water that looks clean, tastes clean, and whenever you lift the lid from a kettle or saucepan, smells clean. If in doubt, catch some rain water and filter it. Use the smallest quantity of stimulants—beer, tea, pepper, etc.—that you can live happily on. Let your food be sound. If you prefer some fresh, have it fresh. Better it be tough than decayed. Avoid dishes made up of a lot of things; aim at simplicity, which will not hinder you from having the necessary pleasant variety from day to day. Nourish well without overfeeding. Let your children have a warm wash every night, and see that it is so done that it shall not be a miserable sloppy mess. When strong enough—say in spring—let them have a cold bath every morning, followed by a good rubbing, and, above all, let them do at least two hours' useful muscular work each day. If denied useful work, then walking, rowing, etc. If you will use disinfectants, and chlorine is not strong enough, try nitrous acid, made with copper turnings and aquafortis. Rooms should be empty. Use chloralum or aluminic chloride in washing linen.

Cleanliness and Light.

Cleanliness is not at all to be feared for the sick mother, but is greatly to be desired. There are at this day old-fashioned nurses, who keep a baby's mother's sick-room so foul with bad air, from lack of cleanliness about the patient, that few can bear to enter it. They refuse to change the bedding or the patient's clothes for at least a week—most barbarous treatment of mother and babe, and all the friends. There is no danger from changes of clothes, if the fresh clothing be well aired, and put on without chilling or fatiguing the patient. And washing of the whole body is not at all perilous, if the water used be of comfortable temperature, and the air of the room be quite warm. Thousands of women every year have sitz baths before their babes are a week old, and recommend the practice; but though I know by experience that it is safe and comfortable rightly administered, I will not recommend it to any one who has not a nurse or physician accustomed to such baths, and ready to superintend them. Very serious disease sometimes results from lack of proper washing in sickness of this kind, in hot weather. Every sick-room should be kept as light as the patient's comfort will allow—not darkened at all, unless the light hurts her eyes. All reasonable efforts must be made to keep the air pure without chiliness or draughts.—*Am. Agriculturist.*

Health Proverbs.

A happy heart makes a blooming visage.

A good life keeps off wrinkles.

A pennyworth of mirth is worth a pound of sorrow.

A merry heart doeth good like a medicine.—*Solomon.*

If we subdue not our passions, they will subdue us.

Passion is a fever that leaves us weaker than it finds us.

Where reason rules, appetite obeys.

He that wants health, wants everything.

Sickness is felt, but health not at all.

Diseases are the interest paid for pleasure.

The follies of youth are food for repentance in old age.

Eat little at dinner, and less at supper.

After dinner sit a while; after supper walk a mile.

He that riseth early may walk; but he that riseth late must trot all day.

The *Lancet* suggests a simple and effective method for keeping a little ice in a sick room. It is to cover a tumbler loosely with a piece of flannel, and on the sack formed by the depression of the flannel, pieces of the ice will be preserved for hours, especially if they are covered also with a flannel cap. The flannel, if too thick to vent the melted fluid, must have a small perforation at the bottom of the sack. This is a practical suggestion, and one of both convenience and economy.

A remarkable waterproof has been invented in Paris. It is of silk, and may be folded almost as small as a pocket handkerchief. When unfolded it offers an ingenious series of pockets of different shapes, made to hold the fan and other essentials of feminine toilets. The hood can be raised over the head by means of a spring so constructed as to prevent the hood from resting on the hat and mussing the flowers or other ornaments.

Preaching, if it win souls to Christ, fulfills its office. If it fail in this, it fails in everything, and might as well not be.

The Sermon.

Immortality.

ELD. S. K. GIBSON.

There is much said in this "progressive age" about immortal souls and immortal spirits, which we regard as unscriptural. Let us look into the subject a little, briefly. The term "immortal" signifies, "A quality of being that is undying."

To possess immortality, then, is to possess the "power of an endless life" in our being or in our person. But so far as we can see of the composition and nature of man, he is wholly mortal and dying. There is nothing that human ken is able to discover in the physiology, anatomy, or make up of man to which we can apply the term "immortal."

This is very evident to all. So we are told that this term does not apply to the external man, but to a man that is "internal," to one that we do not perceive with our bodily senses. Then it is very evident that neither of the five senses is capable of conveying to our minds one particle of information respecting this superior indweller, or that such a personage has an existence. For is it not a fact that what is not communicated to us by or through one of the five senses we know nothing about? How, then, do we know about this inside man? He does not think for us, or feel for us, or act for us! We ourselves must do the thinking, seeing, talking, feeling, hearing and acting! Of what account, then, can he be to us? Paralyze the organs of the mind, of speech, of hearing and of action, and we know him not by any aid or help in any direction. *We do not know of his existence in this our time of need.* If he keeps on thinking, talking or acting, he has it all to himself, and so far as we are affected, he might just as well be inside a Hotentot or an orang-outang in Africa, as in us.

But this supposition of a man *immortal* and *undying*, like God! inside of us. We must believe, they tell us, without this evidence, upon the principle of faith. Then let us try it upon this principle. The Bible is our text-book. "Faith cometh by hearing, and hearing by the word of God." Then we are not required to believe without hearing.

"But," says one, "that the soul of man is immortal and undying, you have heard from a child; for it has been taught by our most learned men from Plato down; therefore we ought to believe it."

Very likely. Plato and others taught it; and undoubtedly it was taught before Plato, by one called "The old serpent, the devil," which deceiveth the world. He said, "Ye shall not surely die." He is of marked ability, and he taught it, but we are not required to receive his testimony or to believe upon such evidence.

The Oracle says, "Faith cometh by hearing, and hearing *by the word of God.*" Not the word of Plato, Cicero or Satan, but the word of God. This is faith.

Faith does not require of us to believe the words of man's wisdom, neither upon the testimony of the serpent—the devil. Christ said "That there was no truth in him; that he was a liar and the father of it." (John 8:44.) He said "Ye shall not surely die, ye shall be as gods." This was the lie. By this lie he deceived and murdered Adam and Eve, and brought death to the race.

God said, "Ye shall surely die," etc. This is the testimony. Which shall we believe? Paul says, "The word of God." Amen! Then we are to exclude the testimony of Satan. Why? Because it is in direct opposition to God. It gives God the lie. Whatever is in harmony with God is true, and whatever is in harmony with Satan is false.

Here then, rests our faith, and here stands our hope, upon the immutability of God's word. Now God says to the man, "Thou shalt surely die." Adam, the man, lived nine hundred and thirty years and *he died* (Gen. 5: 5). The Lord says the *man* died. He does not exclude, exempt or withhold any part that goes to make up the man. He speaks to the living, conscious, intelligent man; and that living, conscious, intelligent man must die, cease to live, and return to dust again.

To save the man—inner or outer—from the penalty of that law, would prove the devil true, and God and his Son liars!

The whole united testimony of the Bible is in harmony upon this point. Paul says, "By one man sin entered into the world and *death* by sin, and so death passed upon all men for that all have sinned" (Rom. 5: 12).

"It is appointed unto men once to die" (Heb. 9: 27).

"David is dead and buried" (Acts 2: 29).

Abraham gave up the ghost and died, and was buried in the cave of Machpelah (Gen. 25: 89).

"Isaac gave up the ghost and *died*....Jacob *buried him*" (Gen. 35: 29).

"So Joseph *died*....and they *embalmed him*, and *he* was put in a coffin in Egypt" (Gen. 50: 26).

"Lazarus is dead" (John 10: 14).

These scriptures which are a sample of many that might be adduced, prove that *man dies.* Not simply the body, but what the Lord calls "man." It will not do to say the Lord meant to say the body died and that the soul escaped death. It is a fearful charge to make. Read this: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book" (Rev. 22: 18). Then we had better be careful about attaching the significant word "immortal" to the words "soul" and "spirit;" when God has never done it in one single instance in the whole Bible.

The serpent simply added the little word "not" to the word of the Lord; and see the mischief done! Now add the qualifying word "immortal" to man or any part of man, and it will promise life eternal where God has never promised it. It will thereby "strengthen the hand of the wicked that he should not return from his wicked way, by promising him life" (Ezek. 13: 22). God has not in one single instance promised eternal life to the finally impenitent, either to soul, spirit, or body. Neither are said to be immortal or undying.

Some sixteen hundred times the words soul and spirit are used in the scriptures, and yet never in one instance are the words "immortal," "undying," or "deathless," or any other qualifying term used to denote their immortality. Why is this, if God designed to teach the soul's immortality? This is the place to find it if anywhere in the Bible, but here we do not find it. Then have we not the best of reason for doubting? Are we required to believe without evidence? Not upon the principle of faith, certainly.

But then we do find terms used to denote the soul's mortality. The Lord does say, "The soul that sinneth *it shall die*" (Ezek. 18: 20). And many times he speaks of souls perishing, and of being cut off, etc. That which can die or perish or be cut off from life, is not immortal.

These qualifying terms used as they are, prove beyond a doubt that the soul *is not* immortal. If God has given no positive declarations as to the soul's immortality, has he *inferred* such a thing? Some say he has. But inferences should be in perfect harmony with positive declarations. An inference of the soul's immortality would be diametrically opposed to the fact that "the soul that sinneth it shall die." God has here given us a grand and glorious yet solemn truth—a fact; and this truth, this fact, must agree exactly with every other fact in the scriptures. Then there are no other inferences of the soul's immortality in the Bible; there can be none, except that of Satan, "Ye shall not surely die," which we have a right to rule out. It is false—not a fact.

Again. The term "immortal" is used once only in scripture and is applied to God: "The King eternal, immortal, invisible, the only wise God" (1 Tim. 1: 17). Now see Job 4: 17: "Shall mortal man be more just than God?" Also, 14: 10: "Man dieth and wasteth away."

And the Lord said unto Adam: "Dust thou art and unto dust shalt thou return" (Gen. 3: 19).

"Like sheep they are laid in the grave" (Ps. 49: 41).

"All flesh is grass....surely the people are grass....the inhabitants of the earth are as grasshoppers" (Ps. 40: 6, 7, 22).

Reader, see the contrast! Does the Bible represent man as God? Man! poor, frail, mortal perishing, dust, man like God? How false! No wonder Christ said that the devil was a liar. Yet man still presumes to teach it, and, "Professing themselves to be wise, they become fools; and changed the glory of the uncorruptible God into an image made like to corruptible man" (Rom. 1: 22, 23).

Another fact. We are told by Paul that "God only hath immortality" (1 Tim. 6: 16). It is inherent in God only; not in man, but comes to men as a *gift of God through Christ* (Rom. 6: 22). Not by or through an immortal soul, but by Christ. How do we get it? "By patient continuance in well-doing, *seek* for glory and honor and *immortality, eternal life*" (Rom. 2: 7). But we do not seek for what we already possess; then we do not possess immortality, for we must seek for it to obtain it. Where do we learn this? From Jesus Christ "who hath abolished death and brought life and immortality to light through the gospel" (2 Tim. 1: 10). Life and immortality is brought to light by the gospel of Christ, and not through our souls by Plato. A very important difference. This honors Christ as the Son of God, our Redeemer.

Another fact we learn, that this gift of God—eternal life, comes not when we are born into the world, for we are to seek for it after we are born; neither is it when we are converted, for we are to continue in well-doing, still seeking. Then it comes at the end of a well-begun and perfected race. It comes at the time of rewards and not before. Rewards are given at the second coming of Christ. "Behold I come quickly; and my reward is with me to give every man according as his work shall be" (Rev. 22: 12). This is not at at death, nor in death, nor by death, but at the sounding of the trump of God. "When the dead in Christ shall rise first" (1 Thess. 4: 16). And when the dead, small and great, shall rise and stand before God" (Rev. 20: 12). "And the time of the dead that they should be judged, and that thou should'est give rewards unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldst destroy them that corrupt the earth" (Rev. 11: 18).

The prophets are not rewarded, the saints are not rewarded, and none are rewarded until the seventh angel sounds, or the trump of God sounds, which is at the personal return of Christ and the resurrection of the dead, and the judgment of the great day. Then the gift of God is granted (to the righteous). Eternal life is given. Immortality is put on, and Paul's mystery is fulfilled (1 Cor. 15: 51, 54). This is the time and the only time given in the Bible when we receive immortality. It is not a little immaterial man put inside of us, but it is we ourselves who are made immortal and undying. It gives us our identity and our individuality again. We shall then be real, tangible, material, but glorified beings made like Christ's glorious body (Phil. 3: 19). Christ teaches it on this wise: "They who shall be accounted worthy to obtain that world and the resurrection from the dead....*neither can they die any more*, for they are equal unto the angels, and are the children of God, being the children of the resurrection" (Luke 20: 35, 36.)

This is Bible immortality. It does away with the dogma of immortal soul-ism. That is unscriptural. We have no use for it. We have something better—far better. It is Christ our Saviour, and life through him.

Wilton Junction, Iowa.

Advent Christian Times.

FRANK BURR, - - - - - EDITOR.

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CHICAGO, WEDNESDAY, JUNE 27, 1877.

BRO. J. T. SARGENT writes from Carlinville, Ill., that they are having good meetings, with preaching by Eld David Seymour, formerly a Methodist.

IF you miss your paper next week, you may know it is because your time is out, and you have not written to us. Read our rules at the top of this column.

ELD. PITSOR writes us of an excellent Quarterly Meeting at Brooklyn, Iowa, lately, in which the power of God was present from the beginning. Two were immersed, and five united with the church.

WE are informed that the clergy of Chicago who invited Bro. Moody here last winter, have invited him to return and conduct another series of meetings in this city. We do not know what Mr. Moody's mind is upon the subject.

WE are much pleased with the commendations of the new form of the paper, which we are constantly receiving from our numerous correspondents. But we are still more pleased with the numerous promises from them, of aid in increasing its circulation. We will do our best to make the paper worthy of the confidence of its friends.

We also sincerely thank the editors of our exchanges who have so kindly given a notice of our improved condition. The various sects have shown their good will toward us very graciously in their editorial notices. May the good Lord give them and us grace to merit his approbation in all our works.

WE have made a reduction in the price of the "Jubilee Harp" and "Jubilee Hymns." See Book List.

THE interest to hear gospel preaching is so good in Belvidere, Ill., that we have consented to visit that city once in two weeks regularly; for a while at least. We had a good hearing there on the 17th. We go there again to preach July 1. Pray that good may result from our meetings.

PLEASE remember that the prosperity of this paper depends greatly on *your efforts in its behalf.* It is not enough to say, "It is a good paper," and do no more. We have improved the paper with the firm faith that our subscribers, *and especially the ministers,* will work to increase its circulation. If our friends will take hold of this matter with the faith we have in it, they will soon see the Society prosperous and entirely free from debt.

YOU have wondered for years past if this paper could live. No one need be anxious about that matter, but rather be anxious to assist it to accomplish a great and good work for the Lord Jesus. "We hope the paper will live," used to be often written to this office. Now we want the tune changed. Write to us like this: "We mean that it shall become a power for good," and then help us to make it thus. Let our faith comprehend something more than mere living. Are we not in spirit "kings and priests"? Let us then wear the crown.

MORE THAN CONQUERORS.

The world is a battle field. Even where there may be no swords nor guns, yet there is war. There is death and subjugation; there is conquering and delivering. The shout of captains may not be heard, yet there is fierce contention. The marshaling of armies, the fierce attack, the deadly onset, may be all unseen, yet there is war and death, there is conquest and victory, through all the earth.

The strife is not that of mortals fighting mortals. It is not muscle opposed to muscle, nor a strife for blood. These are terrible in their contests, and fearful in their results, but the silent, unseen warfare is more terribly fearful in its results for good or evil than earth can imagine. Its strife is that of spirit against spirit, of life against life; a struggle and warfare in which he who engages becomes a victim of suffering and woe, ending in eternal shame and death; or he becomes a conqueror, triumphing over Satanic spirits and agencies, trampling over the foes that beset his pathway, and glorying in that strength which gives him the victory.

The contrast between the conditions of the parties engaged in this strife is very apparent if we closely discern their state. There are those who fight against sin, and those who fight against God. Some are contending against the world for the sake of worldly honor; others are seeking to overcome trouble by means of will power and resolution. Some fight against certain sins while they indulge in others equally as heinous. A great many seek to put a vail over their hearts to hide what is secreted there, and then pretend that they have driven away from them that which is evil.

Some of the warriors in this strife of the world are banded together to fight in concert; some are contending singlehanded and alone. Some have peace with the Lord of glory and are warring triumphantly against sin and temptation; some have trouble from Satan and still fight against the Lord.

There are so many different phases of condition on this field of strife that we can hardly describe them all. But there is one class that is worthy of special notice because victory is always inscribed upon their banners, and they know no defeat. They triumph always, whether on land or sea, amid myriads of foes and threatened with immediate destruction beneath clouds that are fearfully dark. Amid temptation however strong and numerous, and all things apparently conspiring to overthrow them and no help to be seen, yet like Gideon's band of old they shout, the light blazes out in the darkness, and the foe flies from their presence. Victory is always theirs. And not only victory, but also glory; a glory that is enhanced by the presence of angelic visitors, giving joy to the heart and godliness to the soul. These are more than conquerors.

Who are these that are always so victorious? What is the secret of their success? Are they the ones who are fortunate in their career where some of their comrades were unfortunate? Do they triumph in human strength, and is their victory the result of human effort? No, indeed! They are sons of the Almighty God, and armed with a panoply from heaven. As God is all triumphant—as the angels of heaven are victorious—as the Son of the Highest sits enthroned over all—so do these partake of this victory which is in God, and in his Son Jesus Christ.

They are in the midst of afflictions, and are partakers of them, yet they conquor. Peril and distress are their lot, but in these they triumph. They are always conquerors; yes, even beyond that, they are "more than conquerors." They not only conquer the evils that beset them, but they enslave them. They force their enemies to work in their behalf. They lead captive all the afflictions, and distresses, and losses, and crosses, and cause these sufferings to work out a "far more exceeding and eternal weight of glory."

More than conquerors. Yes, they are kings, to lead captive all the elements of affliction, and to cause that which would be to their hurt to become a blessing. So it is that "all things work together for good to them that love God." They work together, the good and the bad, as helpers together "for good," and thus are servants to the saints. Persecutions and perils work side by side with the experience of joy and gladness, to produce benefits to the conquering kings in the army of the Lord.

More than conquerors. They not only subdue and enslave evils, but they exterminate sin in their experience. They meet the enemy and drive him from his territory. They do not merely subdue Satan, and exact a tribute from him, letting him still abide in the heart, but they drive him from his throne, his place, and his territory. They are peacemakers in their own hearts and spirits, not by merely conquering the foe, but by also driving him thence. Yes, they "let not sin reign" in their "mortal bodies" but separate it from them, causing it to become an alien continually.

Thus they turn weakness to strength, they glory in tribulation, they cause the desert to blossom as the garden of the Lord, and "lead captivity captive," all because they are the sons of God. Why stop short of such a result? Let us all join the company, and become "more than conquerors through him that loved us."

THE IMMORTALITY QUESTION.

The doctrine of the immortality of man seems to be stirring the minds of the ministry of Chicago to some extent. Sufficiently, at least, to cause it to become the theme of discourse in three of the west side churches on Sunday, June 17. Dr. Fallows, Bishop in the Reformed Episcopal church, discoursed upon it morning and evening; also Dr. Kittredge, of the Presbyterian church, and a stranger, in the Union Park Congregationalist church, spoke upon it. We are informed that their arguments and thoughts were only the reassertion of oft repeated statements, such as man in the image of God, man's desire for immortality, the general belief in an immortal soul, etc.

We have before us as we write, some notes of Dr. Fallows' sermons taken by one who was present to hear him, and we find the gist of the whole matter as far as Bishop Fallows is concerned, in a sentence uttered by him near the beginning of his discourse. He said: "If I err in believing the soul to be immortal, I am willing to err, for I do not wish to disbelieve it." Is that the mind of an honest man? We would not blame any man for merely saying that he *wished* to believe a doctrine; but when any one, and more especially a public preacher, boldly declares that he is "willing to err," then we say plainly that it is unsafe to accept the teachings of such in anything. Such men plainly declare themselves to be unfit to lead the people.

As a natural result of the bold assertions, and willingness to err, Dr. Fallows, farther on in his discourse, and near the close, said: "I do not believe my Lord is coming yet. It will be myriads of ages ere he comes. This world is but in its infancy." We presume that this assertion was a comfort to many in his audience. It would greatly disturb the worldly plans and projects of millions of people if the Lord should come now; and if people can be assured that his coming is myriads of ages away, it quiets their unrest and fears, and prevents excitement and fanaticism. But such quietness is death to the soul; it is like the ease from pain when mortification has commenced.

The doctrine of immortality is linked with that of the coming of the Lord. If man is immortal, and the common theory be true, then the Lord's coming is of but little or no importance. If men go into his presence at the time of their death and get their reward, then his second advent is an event almost entirely foreign to their interests. But, on the contrary, if man really dies, as the Scriptures affirm, and remains dead until Jesus comes, as the Scriptures also affirm, and if the Bible doctrine of immortality only to be received by the righteous from Christ at his appearing be true, then every minister of the gospel is under obligation to preach it, and the second coming o: the Lord becomes an event of vast moment to every believer in him.

Note this one thing as a fact everywhere, viz: that every man who preaches against the near coming of Jesus, or who only mentions it occasionally, with long intervals separating his allusions to it, is a firm believer in the natural immortality of the soul; also a counter fact just astsure to be found, viz.: every man who preaches the non immortality of man in his present condition, also preaches frequently and continually upon the second advent of Jesus Christ. About as difficult an undertaking as can be engaged in is that of striving to harmonize the present immortality of man and the near coming of Jesus. The one nullifies the other to a greater or less extent. But the world is being stirred more or less by these questions, and the discussion of either one introduces the other also. We would be glad if those who attempt to discuss them in public would all be willing to follow the truth, instead of saying they are "willing to err."

MICHAEL.

The strange idea is propounded by some at the present day that the Michael of Dan. 12: 1, is the brother of the Czar of Russia, the grand duke, Michael, now commander of the Russian forces in Asia. The idea is spreading somewhat, and is made to appear plausible by the fact that the Russian forces are ostensibly fighting in behalf of the Greek church, who are called christians in that country, and thus it is said they may be styled "the children of thy people." Also it is added that "thy people shall be delivered, every one that shall be found written in the book," and this is said not to include *all* the "children of thy people," and perhaps none of them, as "thy people" and "children of thy people" may be two entirely different classes of persons.

We fully believe that the "time of trouble" is just before us, and that Michael will stand up, and deliverance will be given to the people of God; but that the Michael here mentioned is the grand duke, is a great mistake. The reader will readily see this we think if the tenth chapter of Daniel is consulted upon the subject. Michael is mentioned twice in that chapter. In the thirteenth verse he is called "one of the chief princes," and in verse twenty-one he is called "your prince." In Dan. 12: 1 he is called "the great prince," thus showing him to be identical with the one in chapter tenth. This prince existed in Daniel's day, and was a co-worker with Gabriel, an angel of God. Angels are princes. Satan is called the "prince of this world." Jesus is a Prince and a Sa ior. Gabriel and Michael were princes. They were sent in Daniel's behalf. They contended with other angelic princes. See Dan. 10: 13,20. Michael, at one time, contended with the devil, as recorded in Jude 9. This is the Michael of Dan. 12: 1, and not the grand duke of Russia. He is very likely the archangel of 1 Thess. 4: 16, the leader of the heavenly host, under our Lord Jesus, the Messiah. Do not leave Bible definitions for a strange theory.

THE LAST MAN.

The editor of the *Scientific American* has been investigating the various theories of the continuation of the human race, in order to discover if possible what will be the fate of the last man who may live upon earth, and has found already nine different modes by which he will come to an end, according to the different theories of philosophizing savants. They are summed up as follows:

1. "If the last man does not starve to death, he will probably be drowned."
2. "The last man will certainly be drowned."
3. "If the last man is not suffocated by cometary gas, he will be blown up."
4. "The last man will be sunstruck."
5. "The last man will be suffocated."
6. "The last man will be burned up."
7. "He will be frozen to death."
8. "He will be crushed in some subterranean cavern."
9. "The last man will be killed by the crash of orbs."

These are followed by ano.her conclusion drawn from the theory of evolution, that there will be no last man at all. One writer has burlesqued these by attempting to surmise the fate of the last woman, declaring that she would find the last man and pour upon him all the accumulated wrongs of her sex as centered in herself, which would crush him out, and thus she would have the last word, and die satisfied.

But the conclusions of the *Scientific American* are no burlesque, any more than the theories of the philosophers are burlesque. If any one of their theories is correct, then the above conclusion attached to it is correct. It is rather amusing to see how they differ, but men are finite, and always did differ. Prof. Winchell's theory is that of freezing, unless he has changed his views since we heard him lecture upon it some four years ago.

The Scriptures do not tell us about the fate of the last man, or mention that there will be such an one; but we do read of the "last Adam." This is in contrast with the first Adam, who was "of the earth, earthy." The last or second (and there is never to be a third) is "the Lord from heaven." The first Adam has gone to the grave. The last Adam is gone to the skies. The progeny of the race who are only begotten of the first Adam are to be totally destroyed. The progeny of the race who are begotten of the last Adam are to be forever saved.

All the race is summed up in these two. And the time will come when all that are left will be summed up in the one who came from heaven. To those no destruction can ever come. They cannot be burned, frozen, blown up, starved, or otherwise affected by changes. They are eternal. And as for the last woman, we are told that in Christ there is neither male or female, so the last ones will be neither men or women, but children of God.

Correspondence.

From C. W. Low, Fredonia, N. Y.

BRO. BURR:—Last Sunday closed the sitting of our N. Y. State Annual Conference for 1877, and it was one of the best, if not the best, that our people have enjoyed for many years. Over one hundred and fifty dollars were raised by collection and subscription, for evangelical and missionary work. The Lord was with us.

From Eld. P. Holler, Nashville, Mich.

BRO. BURR:—The good work keeps moving along. I immersed two more in Round Lake, in the town of Vermontville, June 10th, and five more united with the new church at the Lake school-house. The plain, common sense gospel, is what the people want in that place. I would to God those who claim to be Adventists, and are engaged in what they call the "new light, age-to-come," etc., would engage their talents and zeal to get souls ready for the eternal age to come. It matters but little to me whether the new Jerusalem is the church, or the church is the new Jerusalem; if I and my loved ones and all others, are Christ's at his coming. I am giving all my time to the ministry at present, and especially to destitute places. Blessed are the poor, for they have the gospel preached to them.

From C. H. Ward, Ottawa, Ill.

BRO. BURR:—I write these few lines to give my views in short on John 1: 29; the last clause which reads, "Behold the Lamb of God which taketh away the sin of the world."

It seems to me that this passage is understood wrong, because it is so often read wrong. Most people read it "sins" instead of "sin." Now it

seems to me that it means only the sin of Adam, and has no reference to the sins committed by the rest of the human family; for he came to redeem man from the curse of a broken law, and place him back on probationary ground. He does not take away the sins of the finally impenitent. He gave his life to atone for the sin of Adam, or in other words, to purchase this world which Adam had sold to the devil by yielding to the temptation; then the devil offered it to Christ if he would fall down and worship him, but he had found one now that would not yield to his flattery.

As in the parable of the treasure hid in the field, which, when the man had found he went and sold all that he had and bought the field, so the Savior gave all that he had, his life, for this world; for he must have it, for it is to be his everlasting kingdom, and the inheritance of his saints. I cannot see that all this great sacrifice will benefit those that are finally lost, or that one of their sins have been atoned for.

From S. P. Hayward, Stevenson, Ala.

BRO. BURR:—I am glad to acknowledge many rich blessings from the hand of God in the past, and expect he will fulfill all his promises relating to the future. Therefore, I am face Zionward tonight, feeling confident we all shall soon know what lies at the end of the christian's race. Am preaching more or less every week, with regular appointments on Sundays at different churches. God blesses! Signs thicken! Time flies! The kingdom hastens! Eternal salvation is close at hand! O to be pure, without spot and blameless, is the desire of your brother in the blessed hope.

From L. P. Hodges, Moretz Mills, N. C.

BRO. BURR:—I am contending for the faith which was once delivered to the saints of old. I am a member of the Baptist church, and I have to bear a good deal of persecution on the account of the Advent faith and doctrine. But thank God that we daily receive strength to earnestly contend for the faith. I would say to you, dear brother, scatter the truth wherever you can.

I am taking the *Crisis;* it is an able defender of the truth, and it is a welcome visitor to my house and family. I would like also to see and take the ADVENT CHRISTIAN TIMES. I am determined to stand for the truth in this world of scoffing and mocking. I desire to help scatter the truth in my part of this country.

From Miss L. B. Weaver, North Dana, Mass.

DEAR BRETHREN AND SISTERS:—In reading the ADVENT CHRISTIAN TIMES from week to week I feel deeply interested in the things of God and his cause, and especially in the coming of the dear Lord and Master; and it cheers my heart to know that so many are interested in the coming of Jesus. What a blessed thought it is that in a very little time all our trials and sorrows, our griefs and afflictions will be over forever. Amen! Then there will be no more trying scenes to pass through. As I lie here suffering the most terrible distress and pain every moment, the thought of Jesus' soon coming is my only comfort. If ever I praised and thanked the Lord for anything, it is that he ever called me by his Spirit to give up all for him, and be a whole-hearted child of his. I am earnestly looking forward to that fair morning when earth's dark night of weeping and mourning shall end, and we shall be safe in the new earth, with Jesus in our midst, when Abraham, Isaac, and Jacob, and all the holy prophets will unite to praise him forever. Cheer up, dear saints, our Deliverer will soon come. No more days of distress and pain, followed by sleepless nights; no more weariness nor sadness when that happy morn shall burst forth in its mighty splendor to give us afflicted ones rest, and the sleeping saints a home. Pray for me, brethren and sisters; I need your prayers daily.

I am suffering extremely every moment of the time, and it makes me long for Jesus more and more. I hope the dear ones will write to me words of cheer. Time seems long. May the Lord bless you, one and all.

From M. E. Abbott, Newcastle, Cal.

BRO. BURR:—I should be lonely indeed without the ADVENT CHRISTIAN TIMES, for I depend on it for my instruction in the study of the Bible. I live in a small village on the mountains, or rather near the foothill. The climate is lovely, and I enjoy my home much, yet I long for christian society. There are but few here who take any interest in religious matters, and none of our faith. There is no church here. I wish some good Adventist minister could come here and hold a protracted meeting.

I expect to make this my home until death, or until the King of glory appears, and would love much to have a church built up here. I have never united with the Adventists, but have been in sympathy with them for over ten years, and only wait an opportunity to join in church fellowship. If any Advent preacher should wish to labor in this harvest field they would be welcomed at our house, and entertained as long as they remain.

From B. J. Goodwin, Nashua, Iowa.

BRO. BURR:—In these last days of probation how much do we appreciate a visit from a brother or sister whose heart is so full of the love of God that the things pertaining to his kingdom is their favorite theme. To meet with such a one cheers the heart and strengthens the hands for the work of the hour, which needs great carefulness and energy, for our common enemy is doing all he can to draw us from our godly purpose, that we may be taken by surprise when the Master comes, and finally perish with those who know not God. But should a brother or sister call on us and insist on occupying another room, so we could not see their face, although they might be very free to talk with us, and able also to edify us with their words, would we enjoy the visit, or be as much benefited by it, as if they had acted more familiar, and not shown by their actions a disposition to shun our company? As a visitor would lose much of his influence by hiding his face, so writers lose much of theirs by hiding their name. When I take up a paper (and I believe I speak the sentiment of a large number of the readers of the A. C. TIMES) before reading a piece I look to see who wrote it, and if no name is given a feeling of indifference come over me, and I look for another.

The editor's writing is, of course, an exception to this rule, and perhaps he will excuse me for saying that his writing is always read with great interest. I was pleased with his practical thoughts on "Looking" for the Lord's return in the paper of May 2.

The coming of the Lord is a subject in which I feel great interest. I am tired of sin and death, and long to enter a state of perfect holiness where eternal life will be enjoyed, which I cannot do until our blessed Saviour returns again.

For a few years past I have thought that the prophetic numbers have justified us in believing that the Savior's second advent was nigh, and in fact I have thought for four or five years that each year might be the last. But now we have passing events in addition to the prophetic periods, which confirm me in the faith that very soon with the natural eye we will see the same Jesus who was taken up into heaven, returning with power and great glory, to redeem his children from sin and its consequence, and to give to each waiting and watching one, a crown of righteousness which will not fade away.

Yes, the end is nearing. Soon, "He that shall come will come, and will not tarry." Let us watch unto prayer, and watch unto holy living, as well as watch the signs which establish the fact that he is near, even at the door.

From J. S. Burkhardt, Lahai, Mo.

BRO. BURR:—We should remember that the great doctrine of the gospel, concerning the propitious mercy of God through Christ Jesus, to all penitents, greatly contributes to the consolation of christians. Let it be granted that the hope of pardon is essential to the religion of fallen creatures, and one of its first principles, yet considering the doubts and suspicions which are apt to arise in a mind conscious of guilt, it is undoubtedly a great and inestimable favor to be relieved in this respect by a messenger from Omnipotence himself. This is our happiness. Here the gospel triumphs. With these assurances it abounds. Upon this head the declaration of our blessed Savior and his apostles are so express and full that every one who believes them, and knows himself to be a true penitent, must banish every doubt and fear, and rejoice with joy unspeakable. "Come unto me all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). "All manner of sin and blasphemy shall be forgiven unto men" (Matt. 12:31). "The blood of Jesus cleanseth from all sin" (1 John 1:7).

What favor this is! Now our way is plain before us, and the burden we are to bear is made easy. Our sins are pardonable if repented of and forsaken. Let the wicked, therefore, "forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. 55:7).

Another particular is its leading us to a perfect, eternal life. It cannot be denied but that the christian may draw from the light of divine revelation strong presumptions of a future state. The doctrine of a future state of rewards and punishments, in some form, enters into the religious creed of all civilized nations, ancient and modern. It has ever acted upon the hopes and fears of mankind; but in the rejection or absence of divine revelation, it has been so corrupted by fables, by priestcraft, poetry, or the false philosophy of metempsychosis, as to have lost almost all its salutary effect in the conscience and the life. Modern spiritism [miscalled spiritualism] is but a revival of ancient heathen necromancy, and is corrupting the whole doctrine of the future life in the minds of its mystified and credulous disciples. That some men of high station and culture embrace it, only proves how pride can fall before the poor image of its own creation. I do not refer to the national creeds or popular beliefs of the heathen world in the time of Christ, but to the speculations of the philosophers of Greece and Rome for five hundred years before his advent.

While conscience still asserted the judgment of God in a future life, reason recoiled from the fabulous forms in which it was generally taught, and sought for substantial evidence of its nature and reality from every quarter, as by Socrates, Plato, Cicero, Seneca, Plutarch, and others; while many, like Epicurus and Polybius, doubted or denied the evidence altogether. Among the Jews this latter class was represented by the Sadducees.

"Then seeing all things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for and hasting unto the coming of the Son of God."

From Eld. P. S. Buck, Ozark, Iowa.

DEAR READER:—Faith and hope fail with time, but love never fails. Hope is as an anchor to the soul, and without faith it is impossible to please God. But, reader, the fruit of the Spirit is love, joy, and peace in the Holy Ghost. Devils believe and tremble, but there is no love for God in their hearts, for love is kind. It thinks no evil. Devils know a great deal but they lack grace. They may transform themselves into angels of light, but it is like the whited sepulchre—nothing pure within.

Brethren, in these last days we do need much grace. How flippantly we may talk about dates and figures, of the times and seasons that the Father has put in his own power, but no evidence of the Spirit of God bearing witness with our spirit that we are his children—joint heirs with Jesus. This Spirit unites in one all that love God with a pure heart. Brethren, if we undertake to do what God must do for us, like the potter's clay, it is marred on the wheel. Let the Lord do the work, and the vessel is unto honor, fit for the Master's use.

Brethren of Iowa, can we not get more of God's Spirit in all our hearts, and come together as one man, blended in one like drops of water? Let us appoint our Annual Campmeeting with this motto: "Come all that love the Lord and let us work at Jesus' feet for the salvation of souls." The clash of arms in the East speak in thunder tones, that the Lord delayeth not his coming; and he is raising up men in these last hours of time, led by his Spirit moving the hearts of the children of men as never before since the apostle's days. They are preaching that this same Jesus, the personal Jesus, our dear Saviour, is soon coming back again. Then why should we, a little handful of corn in the earth, contend about words to no profit? May we keep our eyes on Bethlehem's star, asking the Lord to uphold us by his free Spirit, that transgressors may know his wsys, and sinners be converted unto him.

Intellectually, we may be a Paul, or an Apollos, or a Cephas, but the little child that Jesus set in the midst is the true sample of christian virtue. All else is fraud. And so, at his feet we bow, humbling our hearts as the little child, for "God who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels that the excellency of the power may be of God and not of us" (2 Cor. 4: 6, 7).

And so, we ask that the love of God that passeth all understanding may richly dwell in us, that the body, the church of the living God, harmonious with the great head, Christ Jesus, may labor in love and peace, that when he comes to make up his jewels it may be said to us, "Well done."

From Eld. E. McCulloch, Nevada, Ohio.

BRO. BURR:—In reviewing our recent meeting at Chicago, in the interests of the Publishing Society, also our visit to Union Mills, Indiana, I can but recognize the guiding hand of him who "watcheth over Israel." In our business transactions I could but feel that *God's own hand* was leading and controlling the interests of the Society, holding in check those influences which would subvert and pull down (could they succeed), the very work which, under God, we are endeavoring to carry forward, thereby spreading the good news of a coming King and kingdom, to the waiting and weary church. But the Lord was with us, and his blessing upon us; heaven smiled propitiously, and discordant elements were hushed into silence by the Spirit of him who gives harmony and unanimity to his children.

The A. C. TIMES lives; more than this, it looks healthier, fresher, and far better, than ever before. The terrible load imposed upon it by other hands, who had means enough placed at their disposal to free it from debt, is gradually wearing away, and of the five thousand dollars or more upon it when received by the present Society, only about one thousand remains unpaid. Surely the Lord has blest the honest efforts of his people in this direction.

The appearance of the A. C. TIMES in its present form, compares well with leading religious journals of the country, and its commercial standing is *first class*; and now if our brethren who have so nobly stood by it in its past few years of struggling life, together with other friends, will take hold of the matter with renewed efforts, (and we believe they will), we shall very soon have a paper free from debt, with a greatly increased circulation, and an augmented power for doing good. And now permit me to make a single suggestion, viz., let every subscriber obtain one or more within the next three months, and thus benefit the paper and the subscriber. I feel that the Lord would greatly bless such an action. Come, brethren, let us try it for once.

Our visit at Union Mills, on Friday, June 1st, and over Sabbath, was one of much enjoyment, and we trust, of profit. The church here, under the pastoral care of Bro. Burr, is a living sample of what all other churches should be, in living, working, gospel order. We formed many new, and very pleasant acquaintances with christian friends of this and other places, who came to the meeting. Old and young seemed to be all interested in the work of the Lord, and rarely have we found a church so willing to take up every cross. The singing was truly inspiring, and we thought of the time when the swelling anthem of the redeemed would be like the voice of "many waters and mighty thunderings." May God bless and keep the church at Union Mills till Jesus comes.

From Eld. Stephen E. Mabey, Victoria, Ill.

BRO. BURR:—I write to say that I like the TIMES in its new dress first rate, and can and will offer it to friends for their patronage, with great good will. Glad of the harmonious decision of the business meeting, and may love and peace prevail and continue among us, and renewed efforts be made to save our fellow-men from the swift impending doom of the ungodly. The love of God and his creatures calls us to be faithful to himand those around us. The certainty is, that probationary time is fast drawing to a close, but a short time to labor, when we shall be called to an account of our stewardship, to our reward if faithful now. Let us see to it, then, my beloved brethren and sisters in Christ, that our work is done, and well done, if we would hear those words from the Judge and King fall upon our ears in reference to ourselves when he comes in the clouds with power and great glory. No time now, to "sit idle and dumb," with arms folded "in lazy lock," light under a bushel, "waiting for reapers more to come," or to do some great thing, or for some one else to help, or to do things on a large scale, *en masse*. Let each feel an individual, personal responsibility, and discharge it in love to God and man. Let the light of present truth shine around us by precept and example, and those in darkness will be led into the light and liberty of the sons of God, and to wait for his Son from heaven. Let us endure to the end; such shall be saved. It is near—the kingdom, the crown, and the glory. The prophetic calendar is almost full—nations gathering for strife, vine of the earth almost ripe. Are we among the wheat? If so, soon the gathering time will come. Amen.

I am out visiting and preaching at Henderson, Mineral, and Victoria. Some are growing stronger in the faith. Some to be baptized soon.

From Clarissa Wood, Lake City, Iowa.

BRO. BURR:—I expect I am a stranger to most of the believers of the soon coming of Christ, but I can truly say you all seem very near to me. I have been taking the A. C. TIMES for three or four years and have taken great satisfaction in reading it. It appears to me that I can hardly do without it, for it is all the preaching I hear that I can call the true gospel, though there are but few who take any interest in reading it. O, when will people begin to be wise, and search the Scriptures for themselves? They will sooner read some old periodical, or a story paper, or even an old almanac than to read the Bible: and why is it? I think it condemns them, as they choose darkness rather than light.

There have been several kinds of gospel preached here in Lake City but they have not preached the gospel that Paul told them to preach; for they say nothing about receiving eternal life by the resurrection of the dead, but that they will go right to heaven when they die and be forever happy; which certainly is not true if we understand the Bible; and it expressly says, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." I think this is a hard saying to those who are preaching false doctrine. I should be so glad if we had some good preacher that would tell them the truth as it is in Christ Jesus, our Lord; I think there are some here that would take some interest in hearing some one of our belief; but I can only speak for myself, and I am alone here in my belief, and our means are somewhat limited; but I must wait in hope. We are acquainted with Bro. Philo Hitchcock and his wife. I, and one of my daughters were members of the church of which he was pastor, in Mills settlement, near Wingville, Wisconsin, where Alvirus N. Hitchcock, his brother, is now pastor. I have never applied for a letter, and as there is no church here, perhaps I had better remain as I am for the present. Three score and six years have gone over my head. Pray for me, brothers and sisters, that I may at last enter into that rest that remains for the people of God. O, what a blessed hope!

The Torpedo.

The following interesting item we clip from the San Francisco *Chronicle*:

"In the war which has just begun, and the end of which no mortal wisdom can foresee, new engines of death and destruction which have heretofore been unknown to maritime warfare, will probably play an important part. The great ironclads, carrying 81-ton guns and throwing projectiles of the weight of four or five hundred pounds, will be called upon to meet new and mysterious forms of danger. The Turkish waters are said to be full of torpedoes, constructed by English skill, which are capable of destroying in an instant the most powerful war vessels that were ever launched.

"It is reported that the British Admiralty have been making experiments with a terrible engine of destruction known as a 'rocket float,' which can be driven by the propelling power of a prodigious rocket, the distance of three or four miles in less than half a minute. In the bow of the float a quantity of gun-cotton is arranged with a percussion cap in such a manner that a powerful explosion ensues the instant that it comes into collision with any obstacle. If the float is accurately directed toward a ship, and started on its devastating errand at the distance of several miles, it will reach the objective point before any change in its position can be made.

"Another torpedo which moves beneath the surface at the rate of twenty miles per hour, has been invented. The French naval authorities have tested still another submarine torpedo, moving at about the same rate, and pronounced it a success. The probability is, a new era in naval warfare will take its date from the present European struggle."

Christian Life.

Experience.

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  The emblems of the Savior's death!
I heard the invitation read
  To all who could partake in faith.

"All ye who love the Lord draw nigh;"
  Alas, I looked within in vain;
No more that glowing love had I,
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I rose and joined the number, then,
  Of those who did not wish to stay;
But as I went, a voice within
  Said, "Will ye also go away?"

O gentle words of kind reproof!
  O words so sad, and yet so sweet
They whispered of a Savior's love,
  They brought me to my Savior's feet.

Again I saw the sacred board
  Spread with the emblems of his death;
With joy the invitation heard,
  Drew near and ate in humble faith.

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Honest Christian Experience.

The recital of the personal experience of those who have known the grace of God in truth, often proves a great advantage to those who are seeking the way of righteousness. It is this fact, perhaps, which has made Bunyan's "Pilgrim's Progress"—a book that embodied the experience of the author, and of those with whom he was most intimately acquainted—such a universal favorite among serious minded persons. There is, however, a danger that men learning the experience of others should depart from the right way, in an endeavor to follow their patterns in all the mistakes and blunders which they have made in their blind seekings after the path of life and light.

A man who, hearing another tell of his journey to a distant city, should, in setting out to go thither, determine that he must be mired in every slough, and overturned at every dangerous point where his predecessor had found trouble, would certainly abuse the information which he had obtained. Hence the Scripture very properly teaches us that in measuring ourselves by ourselves, and comparing ourselves among ourselves, we are not wise; and forbids us to thus take any person's experience as a standard by which to shape and govern our own lives.

The great defect in most of the statements of personal experience is the lack of honest completeness. We tell our experience of sunshine, bnt omit the story of storms and clouds. We tell of our joys, but omit to record our sorrows. Like the sun-dial, we mark only the hours that shine. We proclaim our triumphs on the mountain tops, but fail to tell of our conflicts and defeats in the valley of the shadow beneath. Hence the religious experiences which we hear and read are no more like the actual lives of those who narrate them, than a plateful of plums is like a plum pudding. No doubt we might pick from the pudding a plateful of plums, but the man who came after us would fill his plate with something very different. No statement of christian experience can be of real value unless it gives a fair average of the christian life. Anything short of this is prone to mislead. We need the downs as well as the ups, the bitter as well as the sweet, the sorrow as well as the joy.

We recollect hearing a christian lady, who in her circle, was regarded as somewhat eminent for piety, relate how at one time when she had arrived at a very complacent state of spiritual satisfaction, suddenly by some untoward occurrence she became angry, and at once upset the fabric of her piety. We shall not soon forget the consolation that this honest avowal ministered to a meek little wife of a minister, who in her struggles and conflicts had perhaps been almost driven to despair by similar misfortunes, but who was greatly delighted to find that her much esteemed and honored sister had been, to say the least, at some time in her experience, a woman of like passions with herself. And if, instead of the high level of enjoyment and triumph which we occasionally hear from the lips of persons who after all are not exempt from the temptations and frailties of common humanity, they would tell us how they have been overcome, how sometimes they have been impatient, and angry, and unreasonable; how they have scolded their wives, and fretted at their children, and done things of which they have been or should have been thoroughly ashamed; if instead of these religious ecstacies couched in the form of glittering generalities, they conld come down to the hard and unpleasant facts of buying, and selling, and bargaining, and cheating, and getting cheated; to the experiences of business vexation, and impatience, and discontent; if we could learn of all these things, and then of the grace which conquers, and the blessing which subdues and triumphs over all through Christ, then the experiences, thus narrated, might afford more encouragement, and cause less bewilderment than do some of those it is our fortune to hear.

Religious experience is ever varied. The paths by which Peter, and Paul, and Matthew, and Nathaniel, were led to Christ were not at all similar; but yet they found peace, and blessing, and rest in him to whom they came. And we are not so much concerned as to the manner in which we come, as we are in the great fact that he calls us, invites us, waits to welcome us, and will not cast us out. If we will take his promises without a doubt, and believe his word with all our hearts, and obey his voice, it will be our ample warrant for coming to his feet; and whatever mistakes others may have made in seeking and finding the Lord, we shall come to him by the new and living way, and coming, shall find rest, and peace, and life, and salvation.—*The Christian.*

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It may be some of you never give it a thought, and would be surprised to know that so many countries are represented in our gardens and fields.

Oats came originally from North Africa.
Rye is a native of Siberia.
Barley was first found in the mountains of Himalaya.
Buckwheat came from Siberia and Tartary.
The potato is a native of Peru and Mexico.
Hemp originated in Persia and the East Indies
Cucumbers, also, came from the East Indies.
Cabbages grow wild in Sicily and Naples.
Currants and gooseberries came from the south of Europe.
Parsnips are supposed to have come from Arabia.
Peas originated in Egypt.
Garden beans came from the East Indies.
Citrons came from Greece.
Onions originated in Egypt.
Celery came from Germany.
Parsley was first known in Sardinia.
Radishes are a native of China and Japan.
The quince came from the island of Crete.
Horse radish came from the south of Europe.
The sunflower came from Peru.
The mulberry tree came from Persia.
The pear and apple came from Europe.
The chestnut came from Italy.
The walnut and peach came from Persia.
The horse-chestnut originated at Thibet.
The pine is a well-known native of the East.
—*Sel.*

Aunt Doleful's Visit.

"How do you do, Cornelia? I heard you were ill, and I stepped in to cheer you up a little. My friends oftensay: It's such a comfort to see you, Aunt Doleful. You have such a flow of conversation, and are so lively!' Besides, I said to myself, as I came up stairs: perhaps it's the last time I shall ever see Cornelia Jane alive.

"You don't mean to die yet, eh? Well, now, how do you know? You can't tell. You think you are getting better, but there was poor Mrs Jones sitting up, and every one saying how much better she was, and all of a sudden she was taken ill with spasms in the heart, and went off like a flash. Jemima is young to bring up the baby by hand. But you must be careful and not get anxious and excited. Keep quite calm, and don't fret about anything. Of course, things can't go just as if you're down stairs; and I wondered whether you knew your little Billy was sailing about in a tub on the mill-pond, and that your little Sammy was letting your little Jimmy down from the balcony in a clothes-basket.

"Gracious goodness, what's the matter! I dare say providence'll take care of him. Don't look so. You thought Bridget was watching them? Well, no, she isn't. I saw her talking to a man at the gate. He looked to me like a burglar. No doubt she'll let him take the impression of the door-key in wax, and then he'll get in and murder you all. There was a family at Bobble Hill all killed last week for a few dollars. Now don't fidget so; it will be bad for the baby.

"Poor little dear! How singular it is, to be sure that you can't tell whether a child is blind, or deaf and dumb, or a cripple at that age! It might be all, and you'd never know it.

"Most of them that have their senses make bad use of them, though; that ought to be your comfort, if it does turn out to have anything dreadful the matter with it. And many don't live a year. I saw a baby's funeral down the street as I came along.

"Scarlet fever has broken out in the town, Cornelia. Little Isaac Peter has it, and I saw your little Jimmy playing with him last Saturday.

"Well I must be going now. I've got another sick friend, and I shan't think my duty done unless I cheer her up a little before I sleep. Good-by. How pale you look, Cornelia! I don't believe you have a good doctor. Do send him away and try some one else. You don't look so well as you did when I came in. But if anything happens, send for me at once. If I can't do anything else, I can cheer you up a little."—*Examiner and Chronicle.*

Farm and Home.

Fitness in Dress.

All acknowledge the propriety of putting on clothing suitable for the work in hand. Has every woman some work to do in this world? If not, why is she here? What right has she to food, and clothes, and education, if she renders no service in return? Many imagine that they do the world sufficient service simply by wearing and exhibiting fine costumes—walking pictures, as it were; pretty ornaments for the landscape or the parlor. What do you think of the head and the heart of a woman that chooses that business as her work in the world? Did you read the article on "Daily Beauty," which appeared in the "Atlantic Monthly" many years ago? It was not written for "working women," but for those who could spend most of their time in carriages and in parlors. The idea was broached that the working women of America should be willing to wear a costume distinguishing them as working women—a sort of peasant's dress. Our leaven of democracy renders that impossible, in the way that the author meant. And yet I hope that we shall soon have a genuine working woman's dress, or a costume really suitable for a woman to work in; one that allows freedom of motion, easily made, and easily kept clean; and I am sure that when the "working women" adopt such a costume, no one will long be willing to belong to the other class, and continue the use of a costume more suitable for an Eastern harem than for christian wives, mothers, and sisters.

How far shall we follow the fashion? Ruskin has been speaking to girls on the subject, in his oracular way, and he says they must make their new dresses in the prevailing style, and then wear them unaltered until they are worn out. But he says they must not use cloth to make great unnecessary bows, and bunches, and loopings, nor scatter bows and buttons about where they have no use and meaning. I don't remember whether he speaks of bustles, but I am sure sensible persons disapprove of them. But how in the world is a woman to make a dress in the prevailing style of some years past, and avoid all these outrages of taste? She must look sharp, or she will get some garment which demands a bustle to make it fit, and she will be a fortunate woman if she can dress like "other folks," and avoid meaningless loopings and trimmings. Oddity is unpleasant to the person who indulges in it—at least to a modest and affectionate person—and somewhat painful to such spectators as do not like to meet a person not modest and willing to conform to the public taste. When we see a person oddly dressed, we want to know the motive for such action, and feel relieved to learn that religious principles of some kind, prompts the deviation from the prevailing taste. But though social conformity, within reasonable limits, is right, let us never forget that Fashion so far is a mere pretender in office, having no just right to rule us; and she never will have a just right until she gives in her allegiance to principles of health and fitness, and neighborly love.

Social position has something to do with deciding what we shall wear. It is a common rule that each must dress according to her station, and this very doctrine, perhaps, leads most people to dress beyond their means, in order thus to impress others with their social consequence. The hired girl does not desire to tell every one she meets, by her dress, that she is a "servant;" neither do the poor wish to publish the fact of their poverty. So those who rank as the "lower classes," have many a lecture read to them about their wicked extravagance, and their folly in trying to dress like those above them. But the leaven of christianity works on in the great lump of humanity, and class distinctions crumble away inevitably, and more and more do we draw near each other as members of one great family. It is not uncommon now, for the rich to help to bear the burdens of the poor, by wearing plain and inexpensive fabrics themselves, thus making persons of smaller means feel comfortable at church and in general society. This is the law of love.

I have heard of a woman, now placed in the highest social position of any lady in the land, in a society where extravagance in dress is the bane of women and the ruin of men—a woman of such true womanly worth and strength of character as to resist the strong allurements of fashion in her circle, and dress with uncommon fitness as a modest christian woman and the wife of the President of a Republic, where all are supposed to be free and equal. I wish she could know how heartily many an obscure woman throughout the land thanks God for her good sense and courage.—*American Agriculturist.*

Getting Rid of House and Garden Pests.

A correspondent of the *Scientific American* says:

I have not seen a bedbug or a flea in my house for many years. If an army of them were to be brought in, mercury would speedily exterminate them; but I think cleanliness the best and perhaps the only preventive. The common house fly I do not molest, believing that it more than compensates for its trouble by clearing the atmosphere of effluvia and the animalcules which always arise from the putrefaction of decaying substances during warm weather.

So also with the birds, which are quite numerous here during the summer. Instead of shooting them or setting up scarecrows to frighten them away, I throw out every possible inducement for them to build their nests in my fruit trees. The birds capture a large share of the insects in the larva state, and thus the millers are prevented from depositing eggs for future worms. As to the loss of fruit by the birds, the latter are always sure to be on hand in force in the season of ripe fruit, whether they come early to take the worm or not.

For the residue of insects which infest my garden, I find that the laboratory of the chemist furnishes material fatal to them all, among which white hellebore and Cayenne pepper are of the most utility. The bug or worm which cannot find vegetation unflavored with these articles will seek its breakfast elsewhere and leave a garden unmolested.

A few drops of carbolic acid in a pint of water will clean house plants from lice in a very short time. If mosquitoes or other blood suckers infest our sleeping rooms at night, we uncork a bottle of pennyroyal, and these insects leave in great haste, nor will they return so long as the air in the room is loaded with the fume of that aromatic herb. If rats enter the cellar, a little powdered potash thrown into their holes, or mixed with meal and scattered in their runways, never fails to drive them away.

Cayenne pepper will keep the buttery and storeroom free from ants and cockroaches. If a mouse makes an entrance into any part of your dwelling, saturate a rag with Cayenne in solution and stuff it into a hole which can be repaired with either wood or mortar. No rat or mouse will eat that rag for the purpose of opening communication with the depot of supplies.

General News.

The gifts of the Pope during the Jubilee are said to amount to $1,300,000

At a consistory held at the Vatican in Rome the Pope raised Mgr. Miholovitz, Archbishop of Agram, Mgr. Kutschter, Archbishop of Vienna, and Mgr. Harocehi, Archbishop of Bologna, to the dignity of Cardinals.

Ten men were hung in Pennsylvania on Thursday, June 21, for murder. They were members of an organization called the Molly Maguire's, whose outrages have been a terror in the coal regions of Pennsylvania for a long time past. There has as yet been no disturbance on account of the executions.

The Indians in Idaho have commenced a general massacre of the whites in the settlements in the vicinity of the Salmon river and its tributaries, and Camas Prairie. These settlements are sixty-five miles from Lewiston, Idaho. The stockade fort at State creek is surrounded by the Indians, and is without adequate means of defense. The Indians declare they will take the fort and murder the inmates. Volunteers are on their way to help them, from various parts of the state.

The first battle of the war in the open field, between the Russians and Turks, occurred on June 16, at Zeidikun, twelve miles southwest of Toprak-Kaleh, near Delibaba Pass. The Turkish force was 8000 and the Russian 10,000. The Turks were utterly defeated and driven from the field,

The English government, it is reported, has ordered 15,000 troops to sail for Egypt. This is not a declaration of war, but is ostensibly to protect the Suez canal, which is the great passage-way between England and her Indian possessions. It is also thought possible that England may endeavor to annex Egypt, or at least to establish a protectorate over it. This is deemed a necessity in order to protect English interests in Asia, to do which, they must have possession of the Suez canal.

On June 20, the city of St. John, N. B., was almost annihilated by a destructive fire. About two hundred acres were burned over, which included all the business and most of the best residence portion of the city. The buildings being mostly of wood went down as if swept by a hurricane. Thirty dead bodies have been recovered, and as many more are missing. The loss is at least $15,000,000, and the insurance is but about one-third of that amount. Fifteen thousand people are dependent upon charity. Aid, in the form of provisions and money, is being forwarded from many parts of the country to relieve the needs of the sufferers.

The church indebtedness of New York city, as taken from the books of the County Registrar, is $2,368,000, divided as follows: Presbyterians, $706,000; Reformed, $644,000; Protestent Episcopal, $453,000; Roman Catholic, $229,000; Baptist, $212,000; Methodist, 79,000; Lutheran, 44,000. Some of the debts of single churches are very heavy. That of the church of the Heavenly Rest, is $137,000; of the Memorial Presbyterian, $130,000. These debts were incurred in the erection of new edifices, and show the costliness of church building.

The Rev. C. Chiniquy, the converted Catholic priest, who is working under the auspices of the Presbyterian church of Canada for the evangelization of the French-Canadian Catholics, reports that he is having great success, already numbering his converts by the thousand. "Since the opening of the new French Canadian church in Montreal recently," says Mr. Chiniquy, "not less than 3,000 Roman Catholics have come to hear the Word of God, of whom 700 have publicly given up the errors of Popery."

Mrs. A. T. Stewart's gift to Garden City, the new city founded by her late husband, will be a cathedral, to cost about $700,000. The total expenditures for the building and the permanent endowment of it will be in the neighborhood of a million and a half of dollars.

Of the "Gospel Hymn and Sacred Songs", used by Messrs. Moody and Sankey, in conducting their religious services, 3,400,000 copies have been sold.

Since January 1, 1877, New York has exported 70,000,000 gallons of petroleum, and other ports 25,000,000 more.

Circassians in the Russian army, numbering six calvary regiments, having refused to operate against their Mohammedan brethren, have been sent back from the main column, toward Bayazid.

The annual income of the Church of England is $36,000,000. The church has 16,000 religious edifices, including thirty cathedrals, 10,000 gleoe-houses, thirty-one episcopal palaces, and 1,000,000 acres of land, much of it in good condition for tillage

A Christian Work Assembly will be held for eight days, commencing July 5, at Geneva Lake, Wis., seventy-five miles northwest of Chicago. The camp-ground where the convention will meet contains sixteen acres of beautiful woodland. The sessions of instruction and christian work will be two hours in the fore and two hours in the afternoon, affording ample time for boating, bathing, fishing, rowing, and general recreation.

There is perhaps no state where the Roman Catholic Church is making more rapid progress than in California. New churches, schools, hospitals, etc., are springing up everywhere. A magnificent brick church has lately been built at Vallejo, where the Rev. Father Daniel, O. P., and Father McGovern are pastors. Not far distant is a large convent, a new building also, which, with the church and pastoral residence, occupies a whole square. The situation is on a hill overlooking the town and bay. The population is about 6,000, mostly Irish Catholics.

On Saturday, June 16, the Montenegrins with a force of 3,000 defeated the Turks with a force of 10,000, at Plawa. The slaughter was fearful. The Turks were on their way to relieve Nicsics.

Business.

Treasurer and Business Agent,
BURTON W. HOLMES.

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AGENT.

TO OUR FRIENDS.

We hope our friends will look at our premium list, and see if they cannot find it to their advantage, as well as our own, to endeavor to get us some new subscribers. We have changed the form and enlarged the paper, and by doing so have made it much more attractive. This has cost us money, and we have done this in the belief that it would be returned to us in the form of an increased subscription list to enable us to carry on the work of spreading gospel truth, and preparing a people for the coming of our Lord Jesus Christ. Who among us will be the ones to help carry on this glorious work. Let us not only have your well-wishes for the prosperity of this Society, but let us have your co operation also. Labor with us to scatter the seed of eternal truth that shall ripen into a glorious harvest to be gathered into the Paradise of God.

As soon as arrangements can be perfected, we shall add to our premium list.

AGENT.

THOSE of our contributors who send us articles for publication and desire extra copies of the paper containing the same, must so inform us at the time the communication is sent. If this is not done we cannot supply them, as we do not print any extra papers to lay on our shelves. Our writers will confer a favor by bearing this in mind.

AGENT.

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Camp-meeting.

Persons sending Notices to this office, to be inserted in this paper, are requested to send them so that they will arrive at this office the Saturday previous to the issue of the paper in which they wish them to appear.

Tent Meeting.—The Wayne county, N. Y., Mission Tent will be pitched in Sterling Center, Cayuga county, N. Y., June 28th, 1877, for the purpose of holding a protracted. Meeting will continue over three Sabbaths, or longer if duty requires. Preaching may be expected by Elds Jas. E. Wells, C. H. Williams, and others. We hope to see friends adjacent to this place at the meeting; specially on the Sabbath. Bring your lunch with you, so that you can stay at the evening meeting.

JAS. E. WELLS.

Campmeeting.—The General Campmeeting at Springfield, Mass., commences on August 4, and closes the 12th.

Campmeeting.—The Campmeeting at Alton Bay, N. H., is to be held August 18th to the 26th.

Tent Meetings.—Brethren and sisters desiring tent meetings in Kansas and Southwestern Missouri, let them make known their desires at once, when and where they desire such meetings, by letter to Eld. J. C. Smith, Arvonia, Osage county, Kan. The tent is ready for the field. Are our brethren and sisters ready for it, to help in Jesus' name every way possible by the direction of the Lord, to further on the glad tidings of salvation. Write at once to me.

J. C. SMITH.

District Camp Meeting.—There will be a campmeeting at Malvina, Monroe county, Wis., twelve miles south of Sparta, on the Viroqua road, beginning Sunday morning, July 1, 1877, and continuing over the following Lord's day. Tents will be erected on the first Saturday. The District tent will be furnished in which to hold the services. Elds. Sheldon, Thurber, and others will be present to assist in the services. Let the friends from all parts of the district be there at the beginning of the meeting. Come from Sparta, Salem, Mindoro, Springville, and from all the region round about. Come to labor for the good of souls. Every effort will be made to add to the comfort of all present. The following brethren will act as committee: John Palmer, Sparta; James Lowry, Sparta; Geo. Leavitt, Sparta; H. F. Bolles, Salem; J. D. Mathewson, Mindoro; D. W. Favor and Seth Hamilton, Springville; Bros. Brandt and Rogers, Malvina.

C. A. SLOCUM,
PHILO. HITCHCOCK.

Notices.

Quarterly Meeting.—The next quarterly meeting of the A. C. Conference will be held at Key West, Coffey county, Kan., commencing June 30, at 2 o'clock p. m., and hold over Sunday.

DANIEL WEBSTER, Clerk.

Quarterly Meeting.—The first Quarterly Meeting, of the Eastern District of Wisconsin, will be held with the Cassell's Prairie church, Sauk county, commencing on June 30. At 2:30 p. m., meet for conference and prayer, and to attend to church business. Preaching at 8 o'clock in the evening. The meeting will continue over the Sabbath. Let all come together at the beginning of the meeting, and come with the spirit of labor for the Master.

B. N. MEIGS.

Quarterly Meeting.—The next Quarterly Meeting of the DeKalb District, will be held with the church at Genoa, beginning on Friday evening, June 29th, and holding over the Sabbath. A cordial invitation is extended to all the brethren and sisters in this region to attend this meeting. Come and share with us in its blessings.

E H. BURINGTON, Pres.
G. M. BUTTON, Sec.

Quarterly Meeting.—The third intermediate session of the Solomon Valley, Kan., Conference will be held with the A. C. Church of Athens, on Limestone creek, about five miles above Glen Elder, commencing evening, July 20th, and holding over the following Sunday. We hope the churches will all send delegates, and that all the ministers will be present.

J. S. THORP, Sec.

Quarterly Meeting.—The last quarterly meeting (for this Conference year) of the Southern Iowa and Northern Missouri Advent Christian Conference will be held at the chapel with the Carmel church, ten miles southeast of Leon, Decatur county, Iowa, commencing Friday evening, July 20, 1877, at four o'clock p. m. We do hope that every church in the Conference will be represented by delegates, and as there are but few ministers in this Conference we earnestly beg every one to be present to work for the salvation of the perishing.
JOHN NEWLIN, Sec.

Quarterly Meeting.—Requests for the Quarterly Meetings in the Wisconsin Conference should be made to the following evangelists, in their respective districts: Southern District, Wm. Sheldon, Brodhead, Wis.; Southwestern District, Philo Hitchcock, Mindoro, Wis.; Northwestern District, S. J. Adams, Delton, Wis.; Eastern District, B. Meigs, Arena, Wis. Call in time. WM. SHELDON, Sec.

Quarterly Meeting.—The next Quarterly Meeting in Edinboro, Pa., will be held on Saturday 2 p. m., June 30th, and Sunday morning and evening, July 1st. Baptism Saturday afternoon. Love feast Sunday 9 a. m. Preaching 11 a. m, and 7 p. m. Lord's table spread after morning service.
G. W. STETSON, Pastor.

Notice.—The Southwest Missouri Advent Christian Conference will hold their next Quarterly Meeting at the Washington schoolhouse, Vernon Co., Mo., commencing Friday evening, July 13th, 1877 Preachers from a distance are expected. Come brethren, and help to advance the cause of our Lord in this part of God's vineyard. J. M. SEYBOLD, Sec.

Board Meeting.—Notice is hereby given that there will be a meeting of the Board of the Advent Christian Conference of Northern Illinois, to be held Saturday, June 30, at Genoa, in connection with the Quarterly Conference. Hope all will be present. The object of the meeting is to fix the time and place of holding camp-meeting. Let those who cannot be present express their views to the president or secretary by letter prior to that time.
N. W. SPENCER, Pres.
S. B. MABEY, Sec.

Conference.—The California Advent Christian Conference will convene at San Francisco on Thursday, July 12, 1877, at 10 a. m., and continue over Sunday. These meetings will be held in the Mission tent, in the vicinity of Valencia street. Inquire for precise locality at 813 Valencia street. Come brethren and sisters from all parts of the state, and the adjoining states, to this feast. Ample provisions will be made for all, and the church and Conference wait to welcome you. Bring blankets and empty bed ticks so as to lodge yourselves in true camp style, in the tent and in the church. Sr. Clark, who is now laboring successfully with the tent, will be present. A. J. YOUNG, Sec.

Appointments.

Parties having appointments in this column are requested to write to this office concerning their correctness as often as once in six months; otherwise they are liable to discontinuance.

ILLINOIS.

The Christian Mission hold their meetings in Green Street Tabernacle, over the office of this paper each Sabbath. Morning service, 10:30 a. m. Evening service, 7.30 p. m. Prayer meetings Tuesday and Friday evenings. S. LAYTON, Supt.

Minonk, Woodford county, the fourth Sabbath in each month, in Main's Hall.
C. KOIER.

Union chapel, Union county, Ill., the third Sunday in each month until further notice. T. S. THOMASSON.

Religious services are held in the Advent Chapel, Rutland, Ill, every Sabbath. Sabbath-school at 12.15 p. m. Prayer meeting on Wednesday evening. All are invited to attend. Preaching brethren invited to call and assist.
C. W. SMITH, Pastor.
W. T. BAKER, S. BURRELL, } Elds.

Preaching in Ionia, Ill., July 1, and once in two weeks until further notice.
S. E. MABEY.

Belvidere, Sunday, July 1, and every alternate Sabbath until further notice.
FRANK BURR.

Adeline, June 3, at 10 30 a. m, and every two weeks.

Forreston every Sunday evening.
J. AUGUST SMITH.

The German Advent church hold regular meetings at their Tabernacle on the northwest corner of Chicago avenue and Chase street as follows: Every Lord's day from 9 a. m. to 10:30 a. m. Sunday school; morning services 10:30 a. m. to 12 m Evening Service 7:30 p. m. Prayer Meeting on Wednesday evening, and Bible Class on Thursday evening. All letters and communications must be directed to Eld. Chas. Koier, 229 Noble street, Chicago, Ill.
CHAS. KOIER, Pastor.

South Hume District, Whiteside county, Ill, Sunday, May 27th, at 11 a. m. and at 7:30 p. m, and every two weeks.

Tampico, Whiteside county, Ill, same day, at 2:30 o'clock p. m. in the Swede chapel. SILAS B. MABEY, JR.

MICHIGAN.

Lake View Advent Christian church, Moffith Schoolhouse, Mont Calm county, Mich., Sabbath School, at 9 o'clock a. m. Preaching every Sunday at 10:30 o'clock a. m. Prayer Meeting, Thursday evening, at 7 o'clock p. m. Preaching brethren having a gospel sermon to preach will please give the church a call, and preach the word. Write to or enquire for Daniel Van Antwerp, at Lake View or Moffith Schoolhouse. P. Vos.

INDIANA.

Volga Church, Ind, preaching first and third Sundays in each month by L. Record; T. V. Porter, second Sunday; C. Bradley, fourth Sunday.

Union Mills, Feb. 18 and every two weeks until further notice.
FRANK BURR.

Preaching in the Christian Tabernacle at Jeffersonville, Ind., every Lord's day at 10.30 a. m., and 7.30 p. m. Also, Sunday-school in the morning at 10 o'clock, and prayer meeting Wednesday evening.

WISCONSIN.

Fairfield, Sauk county, Wis, July 8, at 11 o'clock a. m. and 2 30 p. m.

Watkin's Schoolhouse in the evening of same day.

Once in four weeks at the above appointments until further notice.
B. N. MEIGS.

Cross Plains, April 8, and once in two weeks, morning and evening until further notice.

Mill's Church, April 15, 1877, and once in two weeks.
A. N. HITCHCOCK, Pastor.

Preaching at Burns, Wis., March 25, 1877, at 11 a. m.

Same day at Salem at 3 p. m. Services in music Hall. Once in two weeks.

April 1, 1877, at 11 a. m., at Mindoro Advent Chapel.

Same day at 3 p. m. Burnham Valley. Once in two weeks. Come one, come all.
PHILO HITCHCOCK.

Meeting at the Advent church, Arena, every Sunday morning at 11 o'clock. Prayer meetings on Thursday and Sunday evenings. B. N. MEIGS.

Preaching at Vernon, Wis., Advent Chapel, May 6, 1877, at 10 a. m. and 6 p. m., and every other Lord's day.

Webster Schoolhouse same day at 2.30 p. m.

Pine River, May 13, 1877, and once in four weeks. L. H. COOK.

IOWA.

Greenfield, Iowa, once in two weeks at 11 o'clock, May 13, and onward.

Stringtown, same day at 3 o'clock p. m.
HATTIE A. PLANK.

Sac City, Sac county, Saturday, June 30, and Sunday, July 1, as Bro. Emery may arrange.

Cherokee, July 8.

Clay, Clay county, (Huxley S. H) July 15. J. RIDLEY.

May 6, 1877, at Solon, Johnson county, Iowa, and once in four weeks.

At Manchester, March 13, 1877, at 11 a. m., and once in four weeks.

At Raymond, Blackhawk county, May 27, 1877, at 11 o'clock a. m. and 7.30 p. m., and once in four weeks. P. W. HOUGH.

There will be religious services at the Hickory Grove Schoolhouse, Ringgold county, Iowa, the first and third Sundays in each month, at 11 o'clock a. m.

Sunday-school every Sunday at 9 o'clock. Bro Herron acts as superintendent.
JOHN SCARCE.

Services at the Advent Christian chapel, Clear Lake, Iowa, every Sunday at 11 o'clock a. m. Special prayer meeting at 2 p. m., invoking God's Holy Spirit. Sunday-school at 3 p. m. Young Folks' prayer meeting at 4 p. m. General prayer meeting meeting at 7 p. m.; also on Tuesday evening.
MARTHA J. JANES, Pastor.

Penn Center, Madison county, once in four weeks.

Troublesome, Cass county, once in four weeks.

Dover, Iowa county, once in four weeks.

The other fourth week in new places.
C. W. PITSOR.

MINNESOTA.

Elliotta, Fillmore county, Minn, Grange Hall, Feb. 4, 1877, at 2.30 p. m., and once in two weeks. PETER MITSON.

MISSOURI.

Preaching at Doyleston, St. Clair county, Mo., the first Sunday in March, 1877, and every alternate month after.

At Fairview Scholhouse, Little Dry Wood, Vernon county, the first Sunday in April, and every alternate month after.

At Montevallo, Vernon county, the second Sunday in each month.

Oak Grove Schoolhouse, two miles north of Hudson, Bates county, on the fourth Sunday in each month.

At Washington Schoolhouse, four miles north of Nevada City, on the third Sunday in each month. W. W. CATE.

KANSAS.

Ottumwa, Coffey county, Kan., the first Sunday in each month.

Centropolis, Franklin county, the fourth Sunday in month until further notice.
D. WEBSTER.

NEW YORK.

Second Advent Church, Brooklyn, N. Y. Preaching every Lord's day at 3 and 7.30 p m. Conference at 10.30 a. m. Wednesday, prayer and conference meeting at 7.30 p. m. Friday, Bible Class, 7.45. p. m.

Second Advent Church, New York City, 138 West Twenty-fourth street, between Sixth and Seventh avenues. Preaching on Lord's day at 10 30 a.m. and 7 30 p.m. Prayer meeting Wednesday at 7.30 p. m.

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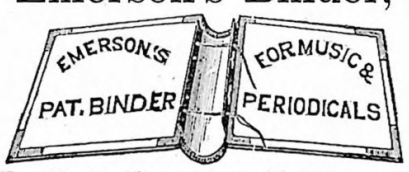

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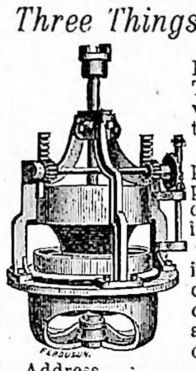

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A Rich Promise.

MRS. E. E. FISHER.

"He that overcometh, the same shall be clothed in white raiment. I will confess his name before my Father and his angels." To him that overcometh the promise is made, so full of rich meaning and value. Do we fully realize what a great and important promise this is? and how near we are of its being fulfilled?

To them that overcome shall be given a robe of spotless purity, and they shall be acknowledged by the blessed Savior. Therefore, let us take the whole armor of God, that we may be able to withstand all the troubles and persecutions that the people of God have to contend with in these last days, that we fail not to be overcomers when the day of restitution of all things shall come.

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (Rev. 5: 7). Here we have food and raiment promised to the children of the Most High, and have it in a paradise state, and in a new Eden home. What a glorious promise to those that will accept it.

"He that overcometh will not be hurt of the second death" (Rev. 2: 11). Why? Because death cannot have any more dominion over them, for they have conquered that great enemy.

"He that overcometh will I make a pillar in the temple of my God, and he shall go no more out, and I will write upon him the name of my God, and the name of the city of my God" (Rev. 3: 12). What a great reward is offered here to those that continue faithful unto the end; that are always looking unto Jesus, who is the author and finisher of our faith.

"He that overcometh shall inherit all things, and I will be his God" (Rev. 21: 7). Is not this a great inducement? to inherit all things? What more can be offered to the children of men? What greater inducements can be held out before the world? It is a life that will never end, and a great inheritance with it, and King Immanuel to reign over them.

'To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am sit down with my Father in his throne" (Rev. 3: 21). Dear reader, don't you think these great and important promises have too much value in them to be lost? It is for you, and all that will accept of them. If you once lose this great reward you can never regain it again. How important it is that we should continually look above for light, for wisdom, and for strength, that at last we may be received by the great Father, as overcomers, and may receive the promise and great reward.

Rives, Mich.

Awake, Christian!

THOMAS PORTER.

"Therefore, let us not sleep as do others, but let us watch and be sober" (1 Thess 5: 6).

Behold those men in yonder icy clime! Colder, colder grows the atmosphere! How more and more sensibly they feel its effects. Oh, see! all but one have been overcome. They fall! Alas! what must be done? The thoughtful, decisive, and persevering one who allows his judgment to rule him instead of his feelings, immediately commences to beat and pound his fellows, and thus he keeps his own self alive and also his fellows.

Just so with us, dear brethren. We are in the polar regions of sin, and colder, colder grows the moral atmosphere. Here and there all over the world are brethren being overcome by the cares of this world, and by the deceitfulness of riches, and the pleasures which are but momentary, and by the ten thousand wiles of Satan. They fall, denounce the faith, and depart from it. Others will fall in our midst and around us.

In the name of Jesus and in his mighty power let us *awake* and *bestir* ourselves, and keep alive our own soul and the soul of our perishing brother; not by beating and pounding him, but by earnest and constant appeals, exhortations, and warnings. Satan is well aware that time is fast coming to an end, that his iniquitous career will soon wind up, and thus he is using all the cunning craftiness imaginable to lead men down with himself to the pit of corruption.

Just before daylight dawns is the darkest hour of the night. Just so in our world's night. The great dawn of eternity is about to be ushered in upon us. Dark, dark is the hour through which we are passing. But thanks be to God, amidst this black darkness, gleams of light glare up; now and then a prophecy is fulfilled, which speaks the dawn very near. In this darkness we "have also a more sure word of prophecy whereunto we do well to take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." Brethren, let us keep our lamps trimmed and burning; well filled with good oil that will not fail, and the light of revelation to guide us, having on the entire armor of God—the wedding suit; and we will safely make our journey, and triumphantly reach the banks of everlasting deliverance. Then we will sing redemption's song. Awake, brethren; awake!

Volga, Ind.

Sugar.

ELD. P. S. BUCK.

One Saturday in the fall of 1868, my wife asked me to purchase some sugar. "We may have company to-morrow, and I would like to have some sugar." I replied: "I have not money, and I do not wish to ask credit of our merchant. We will trust in the Lord for some sugar." Evening came, and no sugar. My faith was tried, knowing that our merchant would willingly let me have the sugar on credit. Then why not get it? But something seemed to say, "Trust in the Lord."

The hour came to retire for the night; some one rapped at the door. Who do you suppose it was? None other than Bro. P. M., minister of the gospel, with a package of sugar. "Why Bro. P., how does this come, that you fetch me the sugar?"

"I did a job of work and took my pay in groceries, and the thought came, maybe you would like a little sugar."

Oh, yes! Israel's God still lives, and we have had several packages of sugar in our house since, but none so sweet to my mind as that one; and when the cares of life seemed heavy, and my heart cold in his service, that sugar was, like Jacob's pillar, is a witness to me that the Lord is good; and by his grace I will serve him all the days of this life; and when I see the King in his beauty, and with all that love his appearing sit down around Father's table in the kingdom of glory, may I not remember this? for "we shall know each other there."

Ozark, Iowa.

When you close your eyes at night, you know not whether you shall open them the next morning. Be always ready to die, for you know not the moment God will call you to a strict account for all your actions.

More than Conqueror.

A. J. MARSH.

Oh, how I love thy law,
Thy precepts are my guide;
To do thy will, O God,
Is all I wish besides.

Thy word was manifest,
And dwelt in flesh with man;
Filled with love, grace, and truth,
And spirit, sweet and calm.

To man he came, and died,
To thee, a purchase gave;
Redeeming thus my life,
Triumphant from the grave.

On him was power laid,
To him was given grace;
That he might give me aid,
And save from second death.

When tempted strong and fierce,
By sin and wickedness,
Wilt thou, O Christ! release
Me from the sore distress?

And through life's rugged way,
Wilt thou my footsteps guide;
And in the judgment day,
Receive me at thy side?

Thus forever I shall be,
A ransomed child of grace;
Throughout eternity,
Viewing my Savior's face.

La Crosse, Wis.

The Eastern Question.

PHILO HITCHCOCK.

This seems to be the *great* question of the day. In diplomatic circles the topic of thought and debate is the "Eastern Question." Kings and princes meet to agitate the same, hoping to find a peaceful solution to this perplexing theme. But amid the strife and storm of angry rulers, it is pleasant to know that God is still upon the throne and works all things after the counsel of his own will.

The "Eastern Question" is a Bible question. It is first referred to in Gen 2: 8. "And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed." We learn also that he was the divinely appointed *ruler* of the place. Before sin entered he was allowed control of all that surrounded him. He was monarch of all Eden. And it was a lovely place; worthy of the wisdom of God. But how great the change! Adam, the first, was not a success. Because of his one transgression, the very spot where once "the Lord walked forth in the cool of the day," has become the arena of strife, commotion, and blood. The loveliest place that ever decked the brow of nature has become the playground of devils, and a cage of unclean birds. Where once "the morning stars sang together, and the sons of God shouted for joy," the pall of the curse has dropped, hushing the music of the angels, and the singing of the stars.

But with all of her calamities, there is no spot of ground under the sun so precious in the eyes of God as lovely Palestine. His own hands planted the *first*, the *richest* garden *there*. It is the land that cradled the incarnate Lord, and witnessed his death scene. Here flows the Jordan in which he was baptized. Tabor, on whose summit he was transfigured. Calvary, where he spilled his priceless blood. This land that drank the blood of martyrs, and of prophets—land of the rising sun, *God loves*. The prophet speaking concerning it says: "Thy land shall no more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married." To-day the iron heel of the Mussulman treads its sacred soil. God says it shall be "trodden down of the Gentiles *until* the times of the Gentiles be fulfilled." After this, "Violence shall no more be heard in thy land, wasting or destruction within thy border, but thou shalt call thy walls Salvation, and thy gates Praise.

In the 16th chapter of Revelation and 12th verse we read as follows: "And the sixth angel poured out his vial on the great river Euphrates, and the water thereof was dried up that the way of the kings of the east might be prepared." This power is generally conceded to be the Ottoman empire. They are the usurped occupants of the Holy Land. The mosque of Omar stands where once the Lord Messiah stood and told the story of his reign. A greater desecration could not be known. Mohamedanism stands in the way of the "royal" family and the "holy nation" returning to their home. But they shall not always hold usurped authority over the saints of God.

The waters of the Red Sea seemed a great barrier to typical Israel, but afterward they went over *dry shod*. The Son of God owns this earth where once the garden of Eden bloomed. Gentile rulers stand in the way of his righteous reign. The Turkish power is the "great river" lying between the saints of God and *their* eternal reign. To attempt to ford the stream would be to meet a sudden death. But its waters shall be "dried up." The power of the Turks shall be broken; every barrier shall be removed, "*and the ransomed of the Lord shall return and come to Zion* with songs and everlasting joy upon their heads." The suffering saints "shall reign with" their King, when he "reigns in Mt. Zion, and in Jerusalem, and before his ancients gloriously."

The saints of God, with Christ as their illustrious head, are the "kings of the east" who shall begin their eternal reign when Gentile times are out. Those who follow him here, "are to sit upon thrones" when he takes the "throne of his glory." This shall be in "Mt. Zion and in Jerusalem" "Many shall come from the east and from the west, and shall sit down with Abraham and Isaac, and Jacob, in the *kingdom of God*." It is locally established in Palestine; then his dominion is to extend "from sea to sea, and from the rivers unto the ends of the earth."

Many more Scripture statements might be quoted to show that the saints are to assist the Lord Jesus Christ in his kingly work. But enough has been given. That the reign will "begin where it left off," none can deny. Man first lived in *Eden*, *reigned* in Eden, sinned in Eden, and fell in Eden; and in Eden restored the standard of eternal triumph will *first* be planted by the "second man—the Lord from heaven." And in the day when his conquering "feet shall stand on the Mount of Olives," "if we have suffered with him, we shall also reign with him."

What now is the prospect of a *speedy triumph* upon the part of the saints? We answer, that from every *human* appearance at least, the "way" will soon be "prepared" for the "ransomed of the Lord" to "return to Zion." There is no *possible chance*, as I conceive, for the Turks to succeed in their operations. They have scarcely a friend who could lift a helping hand, but many enemies besides their armed opponents who clamor for their life. There is little or no *solidity* to their forces. Thousands of their own soldiers and citizens yearn for freedom from Turkish tyranny. Their chief ruler, the Sultan, a miserable imbecile, and their generals, many of them, no better. A dispatch from Constantinople, dated June 3rd, says: "It is safe to say that corruption and bribery, which are ripe everywhere, destroy all chance of Turkish success. There are no horses, no money, and no order in the management of affairs The Sultan is a nonentity. The strain on the treasury is intense. There is not a particle of patriotism among the officials to give ground for the slightest hopes. Contracts for army stores and equipments are awarded by means of bribery of the officials having the matter in charge. The advertisements in newspapers of contracts open to general competition are mere shams, and are connived at by the Minister of War and those who surround him. The constitution of the country is also a sham, and is disregarded in every possible manner. The parliamentary deputies are returning to their homes in disgust, and laws which have been passed will never be put in force. The new Minister of War says Turkey will fight to the last, and the Sultan has *given up all hope of aid from the English government*."

With these facts before us it seems the chances of Mohamedan success are very small. In enlightenment and common civilization they are far behind the times. There is no reason why they should exist another month, only to fill the measure of divine prediction. The measure is nearly full; and soon, very soon, the King of all kingdoms will take the throne, and begin his never-ending reign. And O, ye princes in disguise, put on your best robe for a royal banquet. It is the spotless garment of Christ's righteousness. It shall introduce you to the society of the pure of earth and heaven. May it be our happy lot to clasp each other's hands in that world of immortality.

Mindoro, Wis.

A certain prophetic office belongs to conscience.

Selected.

The Jews.

A recent London dispatch stated that the Russian government had succeded in raising a loan by the assistance of the Jewish bankers, with whom it had been stipulated in return that the Jews shall control Palestine in case it is captured from the Turks, and that all the legal penalties against the race shall be abolished throughout the Russian Empire. Careful inquiry in the best informed circles tends to show that there is little or no foundation for this sensational story. Mr. Seligman, the banker, who would certainly know if any such arrangement existed, said yesterday to the writer that he had no informmation whatever to support these rumors, though he is in daily receipt of dispatches from Europe and has had several on the subject of the proposed Russian loan. Mr. Lewis May, of May & King, whose prominent position among the foremost American Jews would surely make him acquainted with any such important movement as the one above reported, said he had heard nothing about it, and did not believe it had any foundation in fact. Another well-known Jewish gentleman said the report was absurd on the face of it; that no one would be likely to take Palestine as security for a loan to Russia, and, least of all, when it was by no means certain that Russia would ever possess it. He thought the dispatch in question was made up of whole cloth. Similar opinions were expressed generally at the Harmonic Club, where the Jewish capitalists and bankers of the city are found in large numbers.

From conversation with several of the most prominent Israelites in New York, it appears that Jewish sympathy, here at least, is largely with Turkey in the present European conflict. The fact was mentioned that Russia had uniformly denied to the Jews all the higher civil and political rights, and had even gone so far as to exert its influence to prevent the removal of their disabilities in the provinces of Servia and Roumania. Turkey, on the contrary, is claimed to have recently shown them every consideration and to have given them representation in the government and in many of the high positions of political trust. The outrages upon the Roumanian Jews are attributed to Russian influence, and one gentleman said: "As far as race considerations

can enter into a matter like this, every Jew who has any feeling for his brethren must hope that Russia may be beaten in this war. Though it is hardly to be expected that race considerations will influence the Jewish bankers in the conduct of purely business negotiations to any great extent, you may be sure that they will not go out of their way to help a power which, of all others, has treated, and still treats, their race with the most unrelenting intolerance and cruelty."

As to the question of the existence among the prominent Jews here or elsewhere, of a desire to regain possession of Palestine for their race, there is little to add to the statements published on this subject in the *World*, three months ago. As Mr. Lewis May said of that time: "The Jews have no desire to invest in Palestine building-lots or Jordan river fronts; they prefer Fifth avenue or Boulevard lots." It is safe to say that seven-eighths of the modern Jews do not expect or care ever to return to Jerusalem, and the one-eighth expect to go back, if at all, at the time and in the manner promised in the Scriptures. With the present number of Jews in the world (and more there were in the days of King Solomon) Palestine would not be large enough to hold them, and it is universally agreed that no project looking to their return together in a body has been entertained, and that if entertained, it would be absolutely impracticable. On this point the leading Jewish ministers, like the Rev. Dr. Gottheil, the Rev. S. M. Isaacs, the Rev. H. S. Jacobs, the Rev. Dr. Huebsch, and others recently testified in a series of interviews, so that there can remain no possible doubt on the matter as far as the American Jews are concerned.

A well-known Israelite of this city, a member of the Board of American Delegates, said in regard to the general subject of the European war: "Now that it is clear that a Russo-Roumanian treaty really exists, we may look for increased oppressions of the Roumanian Jews, and an increased area of persecution by the Russo-Greek church. There will follow a large emigration of Jews from that country—not to Palestine however, but to the United States— and the tide has already begun to flow this way, as the *World* recently showed in its interesting article about the *Poyomschtski* who came here in order to return to Judaism, from which he had been forcibly estranged by the Russian tyranny. Talk about Jewish bankers helping Russia! It is absurd. There is not a Jew who does not heartily wish the success of the Turkish arms, and you may be sure that Jewish influence in Europe will be thrown altogether in favor of the Ottomans. Russian and Jew, from Gortschakoff and Disraeli to the Russian peasant and the Jewish peddler, could no more agree than oil and water could mix. You need not be surprised if prayers should soon be offered up in our synagogues and temples for the triumph of the Turk in the present conflict." These sentiments, extreme as they seem, are shared by the majority of the Jews in this city and by all with whom the *World* representative conversed on the subject.—*N. Y. World.*

Our Lord's Second Coming.

Perhaps no single truth of the Bible is more prominently in discussion among the people of God at the present time than that relating to the the second coming of our Lord Jesus Christ. And the differences of opinion as to the Bible teachings on this subject are as marked and varied as the interest in their discussion is deep and widespread.

Every intelligent christian believes that our Lord is coming back again to this world; that he is at some time and in some way to appear "in the clouds of heaven, with power and great glory." But at what hour of the world's history he is to come, and precisely for what purpose, are points strangely in dispute. Some believe that the Bible teaches us to expect our Lord's return at any time, and enjoins it upon us to be on the watch, as though he might come this hour or the next. Others believe that our Lord's coming is to be preceded by a season of universal light and glory, continuing for an indefinite period of time, spoken of figuratively as "a thousand years," or as "the millennium." The different views thus indicated are known severally as the "pre-millennial" and the "post-millennial" views of Christ's advent. It can hardly be questioned that the last-named view is the one which, at present, prevails most widely in the christian church; although it is affirmed by many that the other doctrine was held almost, if not quite, universally, in the first three centuries of christianity, and that it is now rapidly regaining its hold on the disciples of Jesus. There are very many devout Bible students who, while they do not profess to know at what time Jesus will return, nor yet what is the full significance of his coming, do believe that he may come at any time, and that we are not, by any means, entitled to expect a thousand years' notice of his second advent.

What events are to accompany or to immediately follow our Lord's coming are still more in question. Those who hold to the post-millennial view, generally suppose that Jesus will come as the Judge of the quick and the dead; that his coming, indeed, will be the day of final judgment for all the world; yet there are post-millenarians who believe that the dead in Christ will be raised at the beginning of the millennium, although Jesus will not appear in person until its close. Among those who hold to the pre-millennial view—commonly called "millennarians"—there are different opinions concerning the order of events to follow. It is plainly declared that at the coming of Jesus "the dead in Christ shall rise first," that there shall be a "resurrection of the just;" and that the saints shall never again be subject to death. Some, however, hold that these risen saints, together with all of the followers of Jesus who are on the earth, but who at that time are changed by the putting on of their spiritual bodies, shall be "caught up together with him," and go hence with Jesus, to remain away from the earth for a season; afterwards to come with him in glory, for the beginning of the new kingdom of Christ on earth—or the millennium. Others, again, hold that with the resurrection of the just begins at once the reign on earth of the King in his glory.

A generation ago the popular prejudice in the church against the millenarian view was far greater than at present. It was then commonly said, that if a christian man did not believe that the millennium was to be brought about gradually, by the influence of christian work at home and abroad, he was without any incentive to missionary zeal, and was in fact paralyzed for all hopeful christian endeavor. The millenarian view was called materialistic, not to be entertained by the truly spiritually minded. It was, moreover, sneered at as the opinion of those who were lacking in thorough scholarship. But now that it is seen that such men as Dr. Alexander Duff, Mr. Spurgeon, Newman Hall, the Drs. Tyng, senior and junior, Dr. Richard Newton, Dwight L. Moody, Henry Varley, Major Whittle, Henry Morehouse, William P. Paxson, Henry M. Parsons, George C. Needham, and indeed a very large portion of prominent evangelizing preachers and missionary workers in the home and foreign fields, not only adopt this view, but claim to find in it their chief incentive to increased activity, it has come to be admitted that the "paralysis" which this doctrine brings about is not without apparent effect for good on those whom it seizes. And, since the millenarian view has been counted precious by men of the type of Horatius Bonar and J. R. Macduff, J. C. Ryle and James H. Brookes, A. J. Gordon and P. P. Bliss (to say nothing of Thomas Chalmers, and R. M. McCheyne, and Edward Bickersteth, of a former day), it is confessed that spiritually-minded men do not of necessity reject the doctrine. And as to Bible scholarship, from the days of Justin Martyr to Dean Alford, the pre millennarian view has been approved as in accordance with the teachings of the sacred text by no small proportion of those whose learning has been applied to the illumination of that text.

While, indeed, there are very many—perhaps, most—of the learned and devout students of the Scriptures who now hold that our Lord's second coming will not occur until the end of the world, or until after the millennium, it is by no means true that all such men adhere to this rendering of the Bible disclosures on the point in question. It is manifestly true, that formal christians and inactive christians, and men who believe in christianity a great deal more than they believe in Christ, more commonly incline to the opinion that the millennium is coming on gradually, than to the belief that our Lord is coming himself—and that he may come this hour—to rule in glory over the world he died to redeem. These cold and sluggish christians are fond of resting all their hopes of progress to the world on the simile of the leaven hid in the meal until the whole is leavened. They are not believers in an absent and coming Lord, for whom they are working and watching; but they are great believers in the permeating influence of ch;istianity, and they want to sit still and see christianity permeate.—*Sunday-School Times.*

The Devil Made a Poor Job of it.

Bishop Weaver, in the *Religious Telescope*, gives the following incident: Thirteen years ago I was in Cleveland when the remains of President Lincoln were brought there. Of course I was anxious to see what remained of such a great and good man. Naturally enough I became mixed up with the crowd in the public square, and before I knew it, some mean rascal had his hand in my pocket and relieved me of my pocket book. When I found it out I felt as if I had been near to a slimy serpent. There I was, among strangers, a hundred miles from home, without a cent of money. To beg I was ashamed—and I could see no chance to dig. There seemed but one chance for me—and even that looked slim: in the morning as I was coming into the city I sat beside a gentleman from Altoona, Pa. In our conversation I learned that he was a member of the Presbyterian church. It occurred to me that if I could find him he would probably loan me enough money to get home. But to find him in such a crowd seemed very improbable. I went to the hotel where I had stopped in the morning, and among the first men I saw was my Presbyterian from Altoona. I told him what had happened and asked him to loan me five dollars. Without changing a word he gave me the money. I asked his name and address, so that I could send it to him when I returned home, but he said, No, I should not return it I insisted upon it, but he said, no. So I thanked him heartily and sat down.

In a short time afterwards a gentleman came up to me and handed me thirty dollars. I asked him what it all meant. He said he understood I was a minister and had lost my money. This surprised me, but when I looked across the room and saw my Presbyterian friend standing and looking as if nothing had happened, I understood it all. Thought I to myself, the devil tried hard to get me into close quarters, but he has made a magnificent failure, for I have five dollars more than I lost! I would as soon trust a Presbyterian

to fight the devil as anybody else. They do not move quite as briskly as some others do, but they are wonderful for holding on, in fact they do not believe in letting go at all.

"Thy Kingdom Come."

A well-known Presbyterian divine sat by me in the street car, to whom I said at parting (as I would say to many learned), "I may not see you again: but I bear testimony, *that the doctrine of the kingdom of God established in the visible church is the fundamental error of the Apostacy.*"

The same night it occurred to me, that saints, martyrs, and dying believers have testified of seeing Jesus in heaven and in glory unspeakable; but no one so far as I recollect, testifies of seeing him on *his throne.* Peter, James and John "saw his face shine as the sun," on the holy mount; and Stephen saw him "standing on the right hand of God." Acts 7: 55; 9: 5; 22: 18; 23: 11; 26:-13, and Rev 1: 17, 18.

Struck with this, I searched the New Testament with the aid of the Concordance, both English and Greek, and I find testimony abounds that Jesus is sitting in glory at the right hand of God; that he is coming in glory, and *shall sit* in the throne of his glory. Once he appears "a Lamb, standing in the midst of the throne" (Rev. 5: 6), and again, "The Lamb in the midst of the throne" (Rev. 7: 17). And Jesus testifies: "I also overcame, and am set down with my Father in his throne" (Rev. 3: 21). But nowhere do I find the Scripture witness of Jesus sitting *in his throne*, or any other, save the Father's throne while the Father is ever on the throne. What then? The current doctrine in christendom, that Jesus now reigns on his promised and sure throne over the earth, contemporary with "death and him that had the power of death" (Heb. 2: 14), is contrary to Scripture, is an invention of the deceiver, and is repugnant to the creeds in the Protestant Episcopal Prayer Book, which confess our faith that "Jesus ascended into heaven, and sitteth at the right hand of God, the Father Almighty; from thence he shall come to judge the quick and the dead; whose kingdom shall have no end." The delusion that Jesus now reigns on his promised throne, blinds the churches to our Lord's appearing in his kingdom, and also to the crown of righteousness which he shall at that day give, not to Paul only, but to all them also that love his appearing, "in the regeneration, when the Son of man *shall sit* on the throne of his glory." (Matt. 19: 28).

Why call attention to this truth familiar to your readers? Because now, the religious press, pulpit world, shut their eyes and ears to the doctrine of the Lord's coming to reign over all things, as the old world did to the preaching of Noah. We pray, Thy kingdom come in earth;" we hear the Lord "preaching the gospel of the kingdom of God, and saying: The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the good news" (Mark 1: 14); but, weak in the faith, many think that the kingdom in hand is better than the gospel of its coming at hand. They forget that things far distant in time are ever present with the Lord. Patiently wait then with Abraham, and against hope believe in hope, that what God hath spoken he is able to perform, saying: "Surely I come quickly. Amen!" Let scoffers mock, saying, "Where is the promise of his coming?" "Let him make speed, and hasten his work, that we may see it" (Isa. 5: 19). "He shall appear to your joy, and they shall be ashamed" (Isa. 66: 5). The error is the very ground of the great apostasy.—*H. D. Ward, in Messiah's Herald.*

Our best doings spring from love. When love is intensified by the love of Christ, what may we not attempt?

The Advent Watchword:—"Behold, I Come Quickly."

Expectation of the award at Christ's coming is a preservative against *religious excitement.* It was this St. Paul rebuked at Thessalonica: "We hear that there are some which walk among you disorderly, working not at all, but are busybodies." It is difficult to preserve the play of thought in the Greek; perhaps if we rendered it, "Not business men, but busybodies," it would convey the truth to English ears. We have all our business, from the sovereign on her throne, through every rank to the scullery-maid in the kitchen.

It is said that Nelson, before Trafalgar, gave his famous signal to Hardy, the captain of the Victory, first in these words: "Nelson expects every man to do his duty," and that Hardy, with that frank nobility of mind which characterizes our sailors, drew his pencil through *Nelson*, and asked if he might write *England.* This Scripture raises us to a yet higher standard: "Christ, your quickly returning Lord, *expects every man to do his duty.*" He has given to every man his work; he will reckon with every man how his work is done; he will reward every man according as his work shall be.

The promised glory is so great and ravishing, that present duties may easily seem insignificant. Will the trumpet shortly sound? shall I be an assistant to him on his throne? shall I judge angels? And shall I now, if a child, slave over these dry, hard lessons; if a servant, be so diligent in such menial work; if a mechanic, be so anxious to turn out well-made articles; if a teacher, be so patient with dull scholars; if an author, or a preacher, put so much toil into that I write or utter? Is it not cramping, degrading, vexatious? This watchword scatters such thoughts to the winds. The Master is coming—coming quickly to take account of his servants—who says, "He that is faithful in that which is least is faithful also in much, and he that is unjust in the least is unjust also in much." If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? and if ye have not been faithful in that which is another man's, who shall give you that which is your own?

But the question recurs to many, Can I pursue with the same zest the ordinary routine of work, much of which is seed-sowing, for results which can only be developed in future years, if I believe Christ may return to-night? They say, Babylon has not yet fallen, nor has the church passed through the great tribulation, nor has Israel been restored to her own land; all these events and others connected with them must imply a lapse of at least some years; and they all intervene betwixt us and the longed-for return of our Master.

For myself, I should be very jealous of affirming that any period, how short soever, must intervene betwixt our present position and the descent of the Lord from heaven with the shout of the archangel and with the trump of God. Of that day and hour knoweth no man. There seems to me impenetrable clouds, which by God's design veil the certain allottment of events to the different stages of the second advent. Once admit that the second advent, like the first, is not *a single instantaneous event* but *a mighty act, comprising many events*, and it seems to me to meet the difficulties which the prophetic chart otherwise presents. The first note of the trumpet may be the signal for Babylon's fall and for Israel's flocking to their own land and for the sorest trial of the church, and for the rapture of the saints. And there may be a second blast and a third, ushering in great events, until he cometh with clouds whom every eye shall see. But, be this as it may, we must not let our uncertainty as to the time, and the manner, and the circumstances of our Master's return, interfere with the certainties of our present duty to lay out our talents, whether five, or two, or one, with diligence and forethought, and economy and liberality, so as to obtain the largest usury possible for him, when he shall return to reckon with us.

The watchword, "Behold, I come quickly, and my reward is with me," interwoven as it is, with the promise of the reward, is a great help to fidelity in this heavenly merchandise. If we quietly and patiently reflect what hopes are held out to us, they may surely satisfy the largest and the purest ambition. It is the reward, not of debt but of grace; but it will take account of the smallest offerings of grateful affection. Even the cup of cold water given to a disciple for Christ's sake shall not be forgotten.

The general characteristics of heaven's joy will be alike to all—the presence of Christ, likeness to God, the rest which remaineth for his people, the delight of perfect service, the possession of the heavenly Jerusalem, the plenary communion of saints, the beatific vision; but all these seem to admit of lower or loftier degrees of fruition.

Like imaged like:
To all a vast promotion of their bliss,
To each the increase as each sowed on earth.
Love only can know love. And as they love
They know him. As they know him they return
His lineaments of beatific light:
So glory is proportionate to grace.

And thus the high responsibilities of the eternal kingdom will be distributed according to the fidelity of the steward now; the ten cities and the five being assigned by infinite love according to the capacities of those who have been proved worthy of each respective charge.—*Rev. H. Bickersteth, author of "Yesterday, To-day, and Forever."*

Tested.

Bunyan's pilgrim prayed himself out of the giant's dungeon. His devotion won him the key that unlocked the way to liberty. A story of a similar divine rescue from a situation that would have brought despair to a wicked man, is told in the writings of Hugh Miller, who probably heard it from the descendants of the chief actor in the scene.

A Highlander in the British army, during the war of the Revolution, was caught, one evening, creeping out of a thicket just beyond the lines, evidently returning from some secret errand. The American outposts (along the Hudson) were then quite near those of the British, and being concealed in the forests, their exact number and distance were always uncertain.

Under the circumstances, the Highlander was suspected of being an informer, i.e., in communication with the enemy. It was shortly after the execution of Major Andre, and the enraged British were in no mood to let a man go who was accused of sympathy with the Americans. The soldier was taken before his colonel, and the witnesses of his presumed guilt told their story.

"What have you to say for yourself?" demanded the colonel, with a threatening frown.

"Only this, sir; I had got away slyly from my comrades to pray a bit while in the bush, and was coming back when the soldiers took me."

"Are you in the habit of praying?" demanded the officer.

"Yes, sir."

"Then pray now. You never needed it more in your life." And the colonel took out his watch.

Fully believing that he had but a few minutes to live, the christian soldier knelt and poured out his soul in such language as only a friend of God can use. All who heard it were astonished, the commander himself among the rest.

"Go," said he. "You have told the truth. If you had not been often to drill you could not have have done so well at review."—*Sel.*

Christ's Death and Resurrection.

There can be no comfort in contemplating only the dying of Jesus. All is dark, and dismal, and desponding around the tree on which the Man of sorrows hung. If we confine our meditations exclusively to the death of the Redeemer, our feelings will resemble those of his mother and of his mother's sister; of Cleopas, and of Mary Magdalene, who stood beside the cross and witnessed the expiring agonies, and heard the dying groans of the Master whom they loved. It is the resurrection of Jesus, taken in connection with his death, that is a source of comfort and of joy.

When the Sun of righteonsness set behind the hill of Calvary, the disciples were left in darkness and in sorrow; but when he rose with resuscitated splendor on the third, the appointed day, the darkness was dissipated, their sorrow was dispelled, and they "rejoiced with joy unspeakable and full of glory." The apostles never preached the death without at the same time preaching the resurrection of Christ; as Paul in the fifteenth chapter of his first letter to the Corinthians tells us how he preached: "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures."

His death was a sacrifice, or an atonement; his resurrection was a demonstration of his power to atone; for he was declared to be the Son of God with power by the resurrection from the dead. He was "put to death for our offences," but "raised again for our justification;" so that, as Peter says, we are "begotten again unto a lively hope by the resurrection of Jesus Christ from the dead."—*Rev. D. Bagot, D. D.*

The Sons of Toil.

We have just been reading about the Prussian Royal Family. On the occasion of the Emperor's recent birthday, he was presented with an engraving by Prince Henry, and a book bound by Prince Waldemar, the younger sons of the Crown Prince. Each of the princes has learned a trade. The Emperor himself, it is said, is a glazier, and the Crown Prince a compositor. The German royal family have learned that there is no royal road to usefulness and prosperity; that they must become as the people to be able to rule the people. Reverses may come also, and it is well to be prepared; skilled workmen have little difficulty to procure employment.

Here you find the elements of strength. A people, from the throne to the cottage, skilled in some handicraft! What a lesson to American mothers and fathers who are bringing up their sons and daughters in idleness because of a false, yea, a sinful view of life. God designed that we should work, and because we have ignored this law of our being, the land is filled with idle tramps, too delicate to work, and too poor to get along without begging or stealing, or both.

As a nation, for fifteen or twenty years, we have been sowing to the winds, and are now reaping the whirlwind, and all because we have despised God's order, namely, work. A sensible writer speaks thus of the training of girls, and what he says about them applies with equal force to boys. He says: "The poorest girls in the world are those who have never been taught to work. There are thousands of them. Rich parents have petted them; they have been taught to despise labor and depend upon others for a living, and are perfectly helpless. If misfortune comes upon their friends, as it often does, their case is hopeless. The most forlorn and miserable women upon the earth belong to this class. It belongs to parents to protect their daughters from this deplorable condition. They do them a great wrong if they neglect it. Every daughter should be taught to earn her own living. The rich as well as the poor require this training. The wheel of fortune rolls swiftly round—the rich are very likely to become poor, and the poor, rich. Skill to labor is no disadvantage to the rich, and is indispensable to the poor. Well-to-do parents must educate their daughters to work; no reform is more imperative than this."

By our very surroundings, God is daily teaching us the great lesson of work. See the husbandman—toiling early and late—that by and by he may reap the golden harvest. Our bread is taken from the soil, our clothing from the herds, our coal and the ores from the bowels of the earth. Indeed, the more precious the mineral, the deeper we must dig for it. The gold does not lie on the surface nor in the streets, but deep in the mines, and away from home comforts. Along the entire range of the Rocky Mountains, from Montana to New Mexico, among all their foothills, gorges, canons, valleys, and the beds of the rivulets, and among the fastnesses of the Sierras of Arizona, are thousands of experienced, eager, and persevering men hunting for "treasure signs." In the Black Hills, in Utah, in California, in Colorado, Nevada, Mexico, Wyoming, Australia, and Chili, there are myriads of keen-eyed, sharp-witted "prospectors" hunting, hunting, ever hunting for gold or silver. And in their toils endure hunger and fatigue, and this even amid great danger. Were it not for these busy men the wheels of commerce would stop.—*Sel.*

Prophets of Evil.

There is no special virtue in maintaining a constant croaking, which only has its ground in misanthropy or dyspepsia; but there are prophets of evil whose burden is from the Lord, and who, from the deepest convictions and most righteous principles, are led to speak plainly, and solemnly, and sternly, while others around them are saying soothing words. And though it is exceedingly fashionable to decry such persons as croakers and misanthropes, who, separating themselves from the sympathy and fellowship of humanity, only speak the evil which their hearts desire should come to pass, yet it will be found that in many cases such insinuations are unjust, and unwarranted by the facts in the case. Whenever we find ourselves disposed to reject the prophecies of evil, and the forebodings of devout men, it should be our first business to inquire whether sin and iniquity, either open or secret, is at the foundation of those things against which evil is denounced. If this be the case, we may be sure that the prophecy of evil is no idle babbling. When sin triumphs, wrath impends; and when iniquity prevails, the prophet of evil is the prophet of truth.

The world has been full of men crying "Peace, peace," when there is no peace. There were prophets of peace, no doubt, in the days before the deluge. There were prophets of peace in Jerusalem. Ahab had eight hundred and fifty prophets who all united to speak good of him—bloody villain though he was. When Jerusalem was doomed to overthrow, there were not wanting men who predicted prosperity and peace. And when the last day, the judgment, breaks upon the world, it will find men wrapped in slumber and saying, "Peace and safety," in the very face of "sudden destruction."

On the contrary, in "this present evil world," the prophets of God whom he has owned and honored, and whose predictions he has verified, have been to a great extent prophets of evil. Was not Noah a prophet of evil when he bore the solemn message that the world was doomed to destruction? Was not Jonah a prophet of evil when he cried, "Yet forty days and Nineveh shall be destroyed?" Was not Jeremiah a prophet of evil, when he warned the people of Israel's captivity and Jerusalem's overthrow? Was not Joel a prophet of evil, when he called men to mourn and weep, and heralded the coming day of darkness, judgment and distress? Was not Daniel a prophet of evil, when he foretold the overthrow of great nations, kindreds, peoples, and tongues? Was not Christ himself a prophet of evil, when he predicted the destruction of Jerusalem, and the judgments that were to come upon the world? And are not God's servants necessarily prophets of evil, while they walk in the midst of the riot and iniquity of an evil world, and warn men of the danger of judgment to come? There are men who heal the wounds of Israel slightly, and speak to please the fancy and to charm the ear; but the true servant of the Lord must "Cry aloud and spare not;" must lift up his voice like a trumpet, and show to the house of Israel their transgressions and their sins.

And they must not be deterred from this by fear that men will call them prophets of evil. Sin ever ends in evil. The only way to avert it is to leave the wrong and cling to the right. A voice of divine compassion bids men turn, and pleads with them, saying, "Why will you die?" But those who pass on, pass on to their doom. Let the faithful servants of God warn the unwary, and let no fear of men's rebuke hinder them, or cause them to shun to declare all the counsel of God.—*The Wayside.*

Christian Priesthood.

"All they that believe are now dignified to be priests unto God the Father. And this was signified by the rending of the vail of the temple at his death; not only that the ceremonies and sacrifices were to cease as being all fulfilled in him, but that the people of God that were before that vail, held out in the outer court, were to be admitted into the holy place, as being all of them priests, and fitted to offer sacrifices."—*Archbishop Leighton.*

"No priest can go further than entering into the Holiest; and there I do not want him, for I go boldly myself (Heb. 10: 19). The essence of a distinct human priesthood is to say we cannot, but must get others to go into Ged's presence, to offer our gifts and sacrifices for us. All christians are altogether priests; and let it be anathama to assert there is any other priest than he who is a christian; for it will be asserted without the word of God, on no authority but the sayings of men, or the antiquity of custom, or the multitude of those that think so."—*Martin Luther.*

Who is a priest? Not one who taketh this honor to himself; nor one appointed by man; but whom God appoints (Heb. 5: 4).

Whom has God appointed? His own beloved Son, Jesus Christ. "Thou art a priest forever after the order of Melchisedec" (Heb. 7: 17).

Has God appointed any others? "Ye are a royal priesthood." He who loved us, and washed us from our sins in his own blood, hath made us kings and priests unto God. 1 Pet. 2: 5-9; Rev. 1: 6, 10; 20: 6; Ex. 19: 6; Isa. 61: 6; 2 Tim. 2: 21; 3: 17.

Have we the privilege of approach unto God? "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus—let us draw near" (Heb. 10: 19; 4: 6; Eph. 3: 12).

What is our office as priests? "To offer up spiritual sacrifices, acceptable to God, by Jesus Christ" (1 Pet. 2: 5; Mal. 1: 11).

What are those sacrifices? "By him therefore, let us offer the sacrifice of praise to God continually" (Heb. 13: 15).

Has God set up some of his priests above the others? No such enactment is to be found. "All ye are brethren;" "members of Christ's body;" "heirs of God, and joint heirs with Christ" (Matt. 23: 8-10; Eph. 5: 30; Rom. 8: 17; Mark 9: 35; Luke 22: 26; Gal. 3: 28).—*Sel.*

Killing Preachers.

While swiftly gliding along on the cars a few days ago, my attention was called to the conversation of two ministers, by a very singular remark made by one of them to the other, which caused me to give some attention to the conversation. The remark was this, "*I feel just like a whipped cat to-day.*" I soon learned by giving attention that they were both returning from their preaching points, or places of preaching, and had not been compensated as they ought to have been; the result was they were feeling bad. The one had only received twenty-five cents for his labors Saturday night, Sunday, and Sunday night; while the other had not received anything, that I could learn. Both were good men and good ministers, and had been highly complimented for their good discourses delivered on Lord's day.

Now, why all this? There certainly must be a wrong somewhere. Again, I heard one of them remark, that he once left his home during harvest time, by the earnest request of his brethren, and held a protracted meeting which resulted in the accession of forty-five members to the church. The officers had promised that he should be well rewarded for his labors, and at the close of the meeting, and just before leaving for home, the minister received quite a wad of money, which he felt considerably elated over, and started on his way home rejoicing, thinking that he had done a good work and had been sufficiently rewarded for it; but not yet knowing *how much* he had received, his curiosity induced him to count, and to his utter chagrin he had only received $2.50 for his ten or fifteen days labor and forty-five accessions to the church—and upon arriving home found he had lost *by his absence* no less than seventy-five dollars worth of grain, hay, etc., that he might have saved had he remained at home. "*Only think*," said he, and then paused, failing to find words suitable to express his mind in a becoming manner.

Now, brethren, truly, is this not killing to ministers; and I may justly add, is it any less killing to churches that so act? I have in my mind now another circumstance, which I will relate. A good minister having been earnestly solicited quite a number of times to hold a meeting at a certain country church, finally sent his appointment, paid his hack fare (full at that) to one of *their own brethren*; held a good meeting with excellent results, closed the meeting and received not one penny, and then had to walk home or get home the best way he could at that! Now think of this, brethren, you who are the guilty. Do you not realize that you are killing, not only the ministers of our land, but the cause also; for how shall they hear without a preacher?

You talk about keeping ministers humble by not paying. We say, keep them humble by keeping them alive, and by letting them know that you are willing that they should live as well as you.

You say you are not able to pay. We say you are able, and prove it by showing you that you spend more money each year, for the unnecessary use of tobacco and cigars, than you spend for the preaching of the gospel. Give your tobacco, cigars, circus and theater money for preaching the gospel, and your preachers will live, and grow, and prosper, and so will your churches; your neighbors will hear the word of the Lord, which is the power of God unto salvation to every one that believes.

Now, in conclusion, I ask, did you ever know of a church that was starved out by paying too much for good gospel preaching. No, sir, they are not on record; but those who pay the most, receive the most, are most prospered, and in the best condition; and those churches that pay the least in proportion to their worth are the poorest off, are generally starved nearly to death, have but little influence in their neighborhood, which is the natural result. Now, brethren, whoever you are and wherever you be, for the Lord's sake and for the sake of poor suffering humanity, do release yourselves from the crime of killing preachers, if you expect to be released from the curse of deadness that is upon you.—*Alpha, in Christian Standard.*

Strength.

"That is the best rope in my store," said a dealer in cordage, pointing to a not very large rope which lay coiled up on the floor.

"In what way is it best?" I inquired.

"In strength," he replied.

A friend who was present pointed to a much larger rope near by, saying that it must surely be much stronger, for the size was greater.

The man of rope then went into a description of the process of manufacturing the different kinds of ropes, from a whale line up to the largest hawser. His explanation was so clear, that we readily saw that a cable owed its strength, not so much to the amount of manilla it contained per fathom, as to the close union existing between the fibres, or, in other words, that a pound of manilla made into a loosely twisted rope, one foot long, would not be so strong as the same amount of material closely twisted; or, more properly, a loosely twisted rope, weighing a pound to the foot, would not be nearly so strong as a hard twisted rope of the same material and weight; and yet the loosely twisted, weak rope would look the largest of the two.

A familiar example of this is shown by the shoemaker, who untwists his hempen thread when he wishes to break it. This untwisting does not rob the thread of a single fibre, and yet it is so weakened, that the thread, which before almost defied man to break it with his naked hands, will now part with such ease, that it can hardly be called breaking, very few of the fibres holding firmly enough to require fracturing. Its strength depended more upon the close union of the fibres than upon their individual strength.

It is not unusual to find persons who, like the rope dealer's friend, look upon size and strength as synonymous. This impression is much more general than some would suppose. We frequently hear people speaking of some unusually large man, saying, "Just look at him; I would not like to have him take hold of me." Or of a church, "It is a very strong church—over three hundred members." Corporations are judged in the same manner—the number and wealth of its members being taken as the standard of its strength: and yet the fallacy of this is apparent to any who will take the trouble to examine the facts of the case. Great size does not always indicate corresponding strength. Even in physical contests the largest does not always prove the best man. That this is true of individuals, probably no one will dispute. Yet many who acknowledge this are unwilling to apply the same line of reasoning to societies, to whom it is certainly more applicable than to individuals. Probably many of these same false theorists could recall circumstances that would clearly disprove their own theory of strength in proportion to size. In fact, we are certain that the most striking illustrations of this are found in the case of numbers in societies, whether social, educational, political, or religious. "Many men" are likely to have "many minds," and instead of a unity of purpose, there will be more or less individuality—they will be less closely united. As great bodies exert a more powerful attractive influence upon the lesser, so two or three great minds, running in different directions, will soon be surrounded by their attendant satellites. Thus our society is split into factions. And so completely is this untwisting sometimes done, that societies composed of hundreds, or even of thousands, are often broken in two with as much ease as the shoemaker breaks his thread. Surely the strength of the family, society, association, church, state, or nation, depends upon the close unity existing between the individual members.—*Pestle.*

The Sermon.

Faith.

A SERMON BY D. L. MOODY.

I want to call your attention this evening to what many of you will call a very dry subject. The subject is "Faith;" but it is a very important subject, if dry, for we read that without it it is impossible to please God—you will never see the kingdom of God without it. In the eleventh of Hebrews we read: "Now faith is the substance of things hoped for, the evidence of things not seen." Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. By faith, Abel offered unto God a more excellent sacrifice than Cain by which he obtained witness that he was righteous, God testifying of his gifts; and by it, he being dead, yet speaketh. By faith Enoch was translated that he should not see death, and was not found because God had translated him; for before his translation he had this testimony, that he pleased God." So on by faith. I think the word occurs fourteen times in that one chapter; by faith they overcame the world; by faith they subdued and conquered the enemy. Every successful man we read of in the word of God has been a man of faith. Now, we just want a correct definition of faith; for I believe a great many people stumble right here. It is the depending upon the veracity of another. Two things are necessary to it—knowledge, and assent. There is a third, however—laying hold of it; and that is the kind of faith we want here to-night. Faith says, "I will have it because he is willing to give it to me." Faith is the foundation of all society. There is not a man in business but would be bankrupt in a few days if it was not for faith. There would be a run on every bank to-morrow if it was not for faith. It is not some miraculous kind of faith. A great many people are looking for some mysterious kind of faith by which they are going to reach out and take Christ. Faith is outside and not inside. It looks right over all mountains and difficulties. The moment we have faith in God, that moment these doubts are scattered and we walk in an unclouded sun. I want to call your attention to one thought right here. One reason why so many people are confounded about faith is because they put confidence in man and get deceived, and therefore think that God will prove untrue to them.

Look at the seventeenth of Jeremiah and the fifth verse: "Thus saith the Lord, Cursed be the man that trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited." A man who has not faith, the promises of God are nothing to him, because he don't believe in them. "Blessed is the man who trusteth in the Lord and whose hope the Lord is. For he shall be as a tree planted by the waters and that spreadeth out her roots by the river and shall not see when heat cometh, but her leaf shall be green, and shall not be careful in the year of drouth, neither shall cease from yielding fruit." It then goes on to say that the "heart is deceitful above all things and desperately wicked." In other words it says, Don't you trust your own heart. I would a good deal rather trust in God's word than in my own heart. My friends, your hearts have deceived you many a time; if we trust in them we are just as sure to fall as the sun is to shine in the heavens, because we are not strong enough to stand alone. If our trust is in God we will be established.

Look at the 146th Psalm and the third verse: "Put not your trust in princes nor in the son of man in whom there is no help: his breath goeth

forth; he returneth to his earth; in that very day his thoughts perish. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." Now my experience has been this: that whenever I find a man or a woman in the world trusting in God fully they have peace and joy all the time. But if your trust is in some creed or church you meet with some disappointment. If a man puts his trust in God he never is disappointed. That is one reason why so many christians are in darkness, trouble and sorrow, because they put their trust in some institution of man.

Why, I noticed that during the war, thousands of soldiers had been members of some church; but when they got away from the church and ministers, how many of them fell. But the man who had learned to trust in the Lord stood as firm in the army as a rock in the mountain. So, my friends, Christ says, "Have faith in God." The moment we put our faith in God, and get established in that one doctrine, we stand so that the waves of hell can't lift us from that rock. There was nothing our Lord found on earth he was so much pleased with as faith. Wherever he found it he delighted to bless those coming to him full of it. Now, my friends, let us get our eye fixed on him and have faith in him and his work.

After going along the whole line of faithful men in this eleventh chapter of Hebrews he begins in the twelfth chapter: "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith." Take your eyes off Enoch, and Abraham, and Noah. These were very good men, but we cannot afford to trust them. This is a great cloud of witnesses, but we have something better; we have Jesus, the author and finisher of faith. Some people say it is all right if they are only sincere in what they believe. This is one of the devil's great lies in the present day. Why, the most sincere men I ever read of was those on Mount Carmel. They were terribly in earnest as they cried out: "O Baal! hear us; O Baal! hear us."

I remember once reading about a man who was going up in a balloon. All was arranged. They were just untying it, but they happened to cut the only string which fastened the balloon. There were two men there. One of them seized the rope and was carried up into the air—the other didn't lay hold at all on the balloon and he was safe. The man who seized the rope was in earnest in what he did, but he was lost. So it makes all the difference in the world whether we believe the truth or not. Now, my friends, just see what you believe. Paul tells us to be ready to give a reason for the hope that is in us. I remember meeting a man in Europe, and asking him whether he was a christian or not. He said he believed; I asked him what he believed. He said he believed what the church believed. I asked him what the church believed. He said it believed what he believed. There are a great many in the church to-day like that man. They go to chnrch, but don't know what the church believes. The nextquestion which comes up is, How are we going to get faith.

How many times I used to pray myself, for faith, and did'nt get it, because I didn't understand the word of God. The way to get faith is to get acquainted with God. Job says, "Acquaint now thyself with God and be at peace; thereby good shall come unto thee." When I first got acquainted with Mr. Sankey, six years ago, I hadn't much faith in him, because I did not know much about him; but now I have a good deal because I know him well. So, my friends, the more a man gets acquainted with God the more faith he'll have. Christians have tried God in affliction, and have found him to be true, and they say, "Yes, I know him; I have believed God and he has never deceived me."

Now when these infidels talk against God they talk against some one they know nothing about. Forty-eight hours ago a man came to me and began talking against a man I was acquainted with. I asked him if he knew the man against whom he was talking. He said, "No, sir: I don't know him, I never saw him." "Then," said I, "I contend you have no right to judge." If you want to know about God you don't want to go to men who don't know him, although some men go to hear some scoffing infidel speak and take it all in. Take this book, my friends, and read about God. Twenty-one years ago I first became acquainted with God, and I have a hundred times more faith in him now than then. The more I know him the more faith I have in him. Suppose there is one man in this audience I had known for twenty years. Suppose he had made me ten distinct pledges to be fulfilled in ten years, and suppose nine years had rolled away and nine of those pledges have been fulfilled, and there is yet another year to fulfill the last; haven't I reason to believe he will fulfill it?

Men stand up and say, It is a blind faith and a leap in the dark. I deny it. These men that are talking about God and against him don't know him. I remember being down in Mobile, in Alabama, one time. It was a beautiful evening, just before our meeting was held. While I was talking to a gentleman, he took up his little boy and put him on a post about eight feet high and told him to jump. The little fellow leaped right down into his arms. He put up another little boy and he also jumped into his arms. He then picked up a larger boy and asked him to jump, but the boy trembled and cried, and wanted to be taken down. The gentleman begged of him to jump, but no, he wouldn't. I said to the gentleman, "I would like you to tell me about that—how is it that boy is afraid?" My friend said, Mr. Moody, that wasn't my boy. These infidels won't trust God, but the man who has tried him knows he is true. The moment you get acquainted with him that moment you will have faith in him. Take these people who know their Bible from back to back, and you will find they are not shaken by every wind of doctrine. My friends, let us take the word of God and let us study it. Now in the twentieth chapter of John and the thirty-first verse, we read, "But these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing you might have life through his name." Now the whole Gospel of John was written for one purpose. What was it? That man might believe Jesus Christ was the Son of God, and by believing have life. Take up the Gospel of John at the very beginning and we read that "he came unto his own and his own received him not; but to as many as received him, to them gave he the power to become the sons of God, even to them that believe on his name." And every chapter of John speaks of believing.

My friends, have faith in Christ. Now if you want to have faith in him, read the Gospel of John over carefully. John was his bosom companion, you know; he laid his head on that bosom and felt the beating of his heart. Not long ago a man came to me and said, "Mr. Moody, which is the best "Life of Christ?" "The one written by the man named John," I said. "I don't think you will find a better life than the Gospel of John—read it carefully." "Now," you may ask, "How am I to get faith?" The apostle says, "Faith cometh by hearing, and hearing by the word of God." As Isaiah says: "Lord, who hath believed our report?" That is how we get it, by just coming to the word of God. God says it. Then believe it, and that is all; for if he says it, shall he not make it good?

For six thousand years the devil and man have been in league to break God's word, but they have failed. Until an infidel comes and shows me how God has broken his word, there is no ground for unbelief. There is a story told of Napoleon the First, how that he was out reviewing his army one day, and his horse became frightened and ran away. One man in the ranks saw the the Emperor's life was in danger, and at the peril of his own life he seized the bridle and stopped the animal. The Emperor at once made him captain of his body guard. The man took him at his word and soon took his place at the head of the column. An officer ordered him back. "I am captain of the Emperor's body guard," the soldier said. "Who said it?" asked the officer. "He said it," said the soldier, pointing to the Emperor. That was enough. "He said it." So if God says a thing, that is enough, let devils and hell and infidels combined, say the contrary. My friends take him at his word to-night. He is worthy to be trusted.

This unbelief was the greatest enemy Christ had to contend with on earth, and it is the very thing which keeps back the blessing in our churches. Unbelief is telling God he is a liar. Some people think it a great misfortune that they haven't got faith. May that idea be swept out of this building to-night, and may we have faith in a living God. Some people say, "I am glad, very glad, you have such faith, Mr. Moody; I wish I could have it, but I am so constituted I cannot have it." Others say, "I don't feel it;" but God does not say "feel" it, but "believe" it. Suppose one of my friends here on the platform asked me to his home to morrow, and I said, "Doctor, I would; like to go very much nothing would give me greater pleasure; but I don't know how I'll feel to-morrow." "Why, what do you mean, Mr. Moody? Are you sick?" "No," I say, "I was never better in my life." "Why, what then do you mean?" "Why, I am so constituted that I can't believe you have invited me." What we want, each one of us, is to take God at his word.

Another class of people don't know whether they have the right kind of faith. Instead of looking away to Christ, how people are all the time analyzing their faith. What we want is Christ, and faith is just the hand which reaches out to Christ. I remember Mr. Morehouse, when he was here a few years ago, used an illustration which fixed itself on my mind. Supposing I meet a man on the street whom I have known to be a beggar for a long time and I see him dressed in a fine new suit of clothes and I called out, "Hallo, beggar, what has come over you?" "Don't call me a beggar, Mr. Moody." "Why, ain't you a beggar?" "No, sir, I am no beggar now." "Is that so—how is that?" "Well, I was coming down Madison street early this morning and I met a business friend and he just put $10,000 in my hand, and I put it in the bank." "You don't say; how do you know you got it?" "Why, he put it in my hand." "How do you know you have the right kind of hand?" "Why, I've got the money and that's all I want." My friends, lift up your eyes to the Master to-night, and make up your mind you will trust him. Let us away with every false refuge and put our trust in the living God. Is there a man or a woman here to-night who will take God at his word?

Is not that wisdom that leaves nothing for a dying hour?

The wise are they who distinguish clearly between the law court and the equity court.

Indolence is a stream which flows slowly on, but yet undermines the foundation of every virtue.

Advent Christian Times.

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CHICAGO, WEDNESDAY, JULY 4, 1877.

THE Danube is crossed by the Russians, the Suez canal is defended by the English, the Turks are falling back towards Constantinople, and thus the war in the East is progressing gradually towards its ultimate results, viz.: the overthrow of the Mohammedan power.

A GREAT question among financiers is, What is a dollar? A silver coin is not a dollar, a greenback is only ninety-five cents, and a gold coin is more than a dollar. But every thing that we get in this office goes at par except mutilated scrip. Send us silver, greenbacks, (gold is out of the question), anything but mutilated scrip. Do not be afraid that we will not allow you full value, for we will.

WE call attention to the unusual inducements offered by our Business Agent for new subscribers, by way of premiums. There is a high cash commission of twenty-five per cent., and also some excellent works, for a limited number of subscribers, if any prefer them. The Emerson Binder is a very valuable cover, and the excellence of it is increased by the fact that each paper can be bound in, one at a time as they come, without disturbing the rest. We think every one who wishes to preserve their papers or magazines will like it. Turn to the Business Agent's column and read the list of premiums.

CAMPAIGN PAPER.

Bro. A. Armour writes suggesting the publishing of a "special campaign number of the TIMES" for the issue of our paper one week. The object is to have a particular issue of the paper that is a little more choice in its reading matter, and more carefully prepared than the usual issues, so that they could be circulated with profit among the people. The preparation of such a paper would undoubtedly work well, provided we could procure orders ahead for them to be circulated. If the brethren of each place would find out how many boxes there are in their postoffice, and then send on orders enough to put one in each box, it would get the reading of the paper before many people. We do not think our regular quality of paper or reading matter is in any way very objectionable for such purposes, but we could make a special number a little improved from the regular ones, very likely. The only objection to it is that it might not be exactly considered a sample, but an extra. However, if brethren wish such a number issued for more general circulation, and will send in orders for extra quantities at $2.00 per hundred, more or less at the same rate, we will announce such an issue in August. Let us hear from you who wish them, immediately.

TOTAL DEPRAVITY.

A sister writes to us that she wishes us to publish our views on the subject of total depravity. The discussion and dissension that arose years ago upon this subject, owes its origin mainly to the use of terms that are not scriptural. It is often the case that persons differ materially upon terms of expression, while they nearly agree in their ideas. The object of all christians should be to see how near they can come together, rather than on what they can separate and create division.

The words "total depravity" are not found in the Scriptures; and as the Scriptures are the only true criterion of doctrine for the church, the use of its language is all sufficient to define the truth. There are many passages in the Bible that speak of man's condition by nature, strong samples of which are the following: "The heart is deceitful above all things, and desperately wicked; who can know it" (Jer. 17: 9)? "For I know that in me (that is, in my flesh) dwelleth no good thing" (Rom. 7: 18). "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be" (Rom. 8: 7). Such Scriptures are not difficult to understand. Every christian will readily assent to them. They describe the condition of the man who is not sanctified through Christ Jesus. They speak of elements that can never enter the kingdom of God. Do they express total depravity?

Webster defines depravity to be, "The state of being depraved, or corrupted; a vitiated state of moral character; want of virtue; extreme wickedness; absence of religious feeling and principle." If this be depravity, then total depravity would be a total absence of religious feeling and principle, and a continuous condition of want of virtue. Such might be attributed to Satan, but not to man, unless his career of sin has been such as to cause him to be wholly Satanic.

The Scriptures which we have quoted speak of the entire infection of the natural man by the principle of sin, but they do not give us to understand that the man cannot be saved from this principle. For this very purpose of salvation, the Lord Jesus came into this world. His work through the Spirit is to root out the principle of sin entirely from man, to relieve him of his depravity, and cause him to be "pure in heart." This being true, we conclude that total, or continuous depravity, is not the condition of any except those who have so resisted the Holy Spirit as to be no longer the subjects of its strivings.

Total depravity finds the man in an unsalvable condition. Depravity admits an entire lack of virtue on man's part, but also admits the possibility of virtue being infused within, so that the heart becomes renewed. The carnal mind cannot be made subject to God; hence it must be put away. A spiritual mind must take its place. But the organs of the brain that caused mind to exist are the same as before, only they are sanctified by the Holy Spirit. Thus the man is a new creature, and holiness takes the place of depravity.

REAPING BEFORE SOWING.

Men generally love to reap, but they dislike to sow. We do not refer to sowing and reaping common grain, for farmers see the necessity of sowing before reaping, and so willingly abide by it. But in matters pertaining to the Lord's service, men are very anxious to reap, but are very unwilling to sow first. And very strangely enough, men get the idea that they ought to reap first, and that they cannot sow until they get a harvest from the Lord in order to furnish them with the necessary seed. They frequently thus state it in their prayers. They ask for an unutterable fullness so that they may be able to sow the seed of truth. They hold back from taking any part in church service until they are pressed into it by an overflow of the Holy Spirit.

So also in benefits of a temporal nature as connected with God's work given to christians to perform. They would give into the Lord's treasury if the Lord would first bestow bountifully upon them. If the Lord will but give to them a great deal, they are willing to give to him a little. Although Jesus said, "Give, and it shall be given unto you; good measure, pressed down, and shaken together;" yet they think it should be reversed, and the good measure should be given to them first.

The Lord's order in grace is the same as in nature: if a man does not sow neither shall he reap. How many of us are trusting God, believing Jesus' words, and acting upon his teachings? The same carnal disposition which leads one to refuse to sow of his money or of his spiritual testimony unto the Lord until he himself is over abundantly supplied, will also close the heart against giving after the harvest is reaped. If such give at all, it is not in humility, as it should be, but with great ostentation and pretended condescension. The same selfishness they possessed before they became rich, is increased as their riches increase. The means of disseminating truth come not from the rich as a general rule, but from the laboring and the lowly.

Under Moses the people were asked to give a tenth after their harvest. But they did not do it. They let the table of the Lord be lean, and thus lost all their blessings. Christ superceded Moses. His teaching was to first sow, to first give, even if you give *all*, and the sure blessing will come. Did he blame the widow for giving her last farthing? Do you think she starved because of it? Did any one ever starve because they gave to the Lord? Faith says, "Sow first and reap afterwards." Let us live by

faith, and use our means to help on the cause of God. It is not fanaticism to believe the Lord and to trust his word. Faith will be tried, and men will learn what it is to follow Jesus, if they give as directed; but his word will never fail. We speak from positive experience. Would you reap a harvest? Then sow the seed.

All scattering of seed is not sowing. He who merely feeds the fowls does not sow. He may raise fowls and eat them, but he does not reap grain. So a man who gives up his substance to every passer-by, or contributes to every cause that presents itself, need not wonder if he never sees any harvest. But the cause of the Master is ever where it can be reached, and he who "goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

NOTICES.

We thought we would not publish any of the friendly notices of our new form of paper, which our exchanges have given us, because it would look too much like the TIMES praising itself; but as some of our subscribers are very anxious to see what is said, we give a few from outside sources, that is, from those who do not sympathize with us doctrinally. The first is from the Chicago *Inter-Ocean*. It says:

"The ADVENT CHRISTIAN TIMES, of this city, formerly a folio, comes out in an octavo form, with a new head, and is very neat and attractive in appearance."

The following is from *The Standard*, the organ of the Baptists, published in this city. It says:

"The ADVENT CHRISTIAN TIMES, of this city, came out last week with a new head, new type and in a changed form. It has now sixteen pages. The TIMES is the very well conducted organ of our Second Advent brethren, as its name indicates, and now presents a neat appearance."

The next is from the *Banner of Holiness*, published in Bloomington, Ill. It advocates particularly the theme of holiness, as its title indicates. It speaks as follows:

"The ADVENT CHRISTIAN TIMES comes to us this week enlarged and much improved in form and style. It is now a sixteen-page journal, containing much reading. The paper is the organ of the Western Advent Christian Publishing Society, of Chicago, and is published in that city. It is ably edited by Frank Burr, who is an earnest and excellent minister of the Second Advent Christian denomination. The TIMES is a most welcome exchange, and we are glad to know of its prosperity."

We give one more taken from the *Advent and Sabbath Advocate*, the organ of the free Seventh Day people, who are opposed to following the visions of Ellen White. They are not quite so proscriptive in their fellowship as those whose head quarters are in Michigan. Their paper is published in Marion, Iowa, and says of us as follows:

"The ADVENT CHRISTIAN TIMES published at 91 South Green street, Chicago, Ill., comes to us enlarged and changed to an octavo form of sixteen pages, the same sized pages as the *Christian Union*. It presents a neat appearance, and no doubt will meet the approval of its patrons. Though the Western Advent Christian Publishing Society is considerably in debt, yet they manifest a good deal of enterprise and we judge are improving their situation. The paper is devoted to the general features of the Advent faith, the signs of the times, the nature of man, and the hope of the gospel, but opposes the observance of the seventh day in the week for the Sabbath, the restoration of literal Israel, and the millennial period being one of restoration."

ACCEPTANCE WITH FEAR.

I am asked to accept the situation of a contributing editor of the A. C. TIMES. I have sent Bro. Burr a letter of acceptance but I have my fears. My time is already nearly pressed with duties. I never was busier in my life. I never had so little leisure as now. California is no place for any but workers. I fear want of time to do successfully this new work. I suggest that the readers of the A. C. Times pray daily for all its editors that God may move their hearts through their pens. Under the special blessing of God a christian can, in a brief space of time, think much, speak much, and—why not write much. Helped by fervent, effectual prayer, we may yet succeed, and never regret our acceptance with fear. H. F. C.

AT our last communion season at Vallejo, Cal., we received eight into the church. Others will join soon. Our tent is gathering souls to Christ and in the first place of its labors will result in the establishment of a good church. Eleven have already been baptized, and more than thirty reclaimed and converted. We expect a good Conference in San Francisco, and hope that that suffering church will be greatly helped.

H. F. C.

Church News.

ELD. D. MATHEWSON preaches in Nevada, Ohio, on Sabbath, July 8th.

ELD. J. F. ADAIR immersed three new converts to Jesus, on Sunday, June 17, near Seymour, Iowa.

ELD. M. MCCULLOCH, of Ionia, Warren county, Ill., is at liberty to visit or locate with any church in the western states that may desire his labors.

ELD. C. H. WILLIAMS, Martville, N. Y., writes: "The Lord is blessing my labors. A few have recently volunteered to follow Christ. Praise the Lord!"

DOES your subscription expire in July? Please look at the date by your name and see. If you cannot possibly send on money to continue it, then send us a postal-card stating that you want us to continue it, and telling about when you think you can pay. This will only cost you one cent, and will secure you the continuation of the paper.

ELD. MENDENHALL writes that the late Quarterly Meeting of the church in Lexington, Mich., was one of good attendance and spiritual interest. Also that he lately made a trip to Sweaborg, Canada, holding four meetings and visiting among the brethren. His recent lecture on tobacco will be sent to any one ordering of him, for two three-cent stamps.

Reports.

Another Annual Greeting.

MARY. A. TIBBETS.

How precious is the warm, cordial greeting of christian hearts after the separation of a year. This was the experience of myself and husband as we arrived at Jeffersonville on the 7th instant, at the home of our beloved and venerable brother, Dr. N. Field, where we not only shared their large hospitality, but the fellowship and communion of saints, always so dear to our hearts. It was our privilege to meet with the church in their Wednesday evening social meeting and with them bear testimony of the loving kindness of our blessed Lord and Saviour, and our hope in his soon coming to set upon his glorious kingdom and bestow upon his waiting children the long-promised inheritance. At the close of the meeting, the Doctor buried one sister in the likeness of our Savior's baptism and death; and though she sighed as her feet touched the dark waters, she came up out of that imitative burial rejoicing and praising the Lord aloud for the joy she felt in this act of obedience to his divine command.

The next day we found the home of a dear relative, Eld. E. F. Dolph, the pastor of the principal M. E. church of the place. He is an earnest, spiritual worker, and ready to receive the truth of God's holy word irrespective of sectarian trammels. The meetings of the Y. M. C. A. were in full force in his church, where we gladly repaired in the evening to hear these noble workers speak forth the gospel message in its native simplicity. The meeting was too interesting to give anything but a brief notice here. The most soul-striking speech made was by a reformed inebriate, who told his thrilling experience of being plucked as a brand from the burning, by the labors of this noble band, who like our Savior, are going about "doing good," in the highways and hedges, reaching far down into the haunts of vice to rescue the fallen, the outcasts of society, bringing them in contact with the glad tidings of salvation, which, in the above case, was gladly accepted. And he who had known only a street education, vicious companions, had thirty-one times been behind prison bars, had delirium tremens twice, had been five hours laid out in the dead house, yet amid all this sorrow and degradation, the grace of God found him, made a man of him, and gave him the prodigal's welcome and sent him forth an humble and earnest minister of the gospel that had brought him out of darkness into its marvellous light.

We also met at the house of our brother, a converted Indian minister, who was seeking aid to help him in his arduous work in the Oneida tribe, where he belonged. It was truly interesting to hear him talk and tell his love for Christ and his cause, and yet sad to hear him lament the obstacles put in his way by the white men who were found low enough to exchange intoxicating drink among his people and receive in return their merchandise. "O," he said, "this rendered their naturally savage life so much harder to overcome; but God had blessed his labors in the conversion of many to the truth of the gospel." And as we all bowed together and listened to his humble and intelligent prayer, my heart went out in gratitude and praise to God that it was written, "He that feareth God and worketh righteousness" in any nation under heaven is accepted of him.

We next proceeded to New Albany, where we were received with a cordial welcome among our friends, and very soon after our social greetings were exchanged, came the inquiry about the progress of Advent truth, more fully introduced in their midst, during the past year, by the weekly visits of the A. C. TIMES, which they are learning to prize very highly for the truth's sake. In the evening we were honored with a visit from Mrs. C. E. Gierlow, a lady noted in that place for her gospel readings and teachings in the meetings of the Y. M. C. A., and other churches. She is a lady of scholarly attainments, and above all, a most extensive knowledge of the blessed word, a clear understanding of the prophecies, which make her very useful in the community where she lives. She has been a strong Adventist for many years and has used her large influence in promulgating the doctrine of our Lord's second advent. Other prominent and intelligent ladies joined our social circle the two evenings we spent there, and I think we all felt, while talking about the glorious truth of God's word, of which Jesus and his resurrection coupled with

his soon coming, was the center, that the Bible was indeed a "light to our feet, a lamp to our path." My heart greatly rejoiced to see those dear friends so ready and willing to hear those great central truths that distinguish us from the common and popular teaching of the present day.

But the parting time came with all those loved ones at the different places, and we arrived home safely after a most joyous visit of ten days, and yesterday met with our dear church, engaging in the Sunday-school, listening to a good sermon by the pastor, then commemorated the emblems of our absent Lord in obedience to his word "until he come." In the afternoon at four o'clock we met for social meeting, where we had a spiritual feast. Thirteen testimonies were given by brethren and sisters whose hearts seemed filled with love to Jesus. We were glad to meet so many and see them so happy, but regretted the absence of some of our working members who had gone to carry the glad tidings to other neighborhoods. We reported the progress of the cause, and the christian greetings of those of "like precious faith," and now we feel like pressing forward, more than ever, to that "general assembly and church of the first born," which Jesus will inaugurate when he comes. Then let us be faithful to our trust, as the children of God, so that whether "we eat or drink," or visit, we may "do it for the glory of God."

Volga, Ind.

Conference Report.

The third Quarterly Conference of the Advent Christian Church for St. Paul district, Minn., for 1877, was held with the Advent church in Monticello, commencing May 19, and holding over the Sabbath. Elder M. Wellcome and Elder O. R. Fassett, present. Services commenced at half past ten Saturday morning; preaching by Elder O. R. Fossett. In the afternoon, covenant meeting. A good number were present. It was a season of interest and of profit.

After the covenant meeting the Conference met for business. Elder M. Wellcome, President, in the chair. Minutes of last Conference were read. Objection was made by Elder Fassett to the clause, "Showed a lack of interest," as charging the ministers with lack of interest in not attending the Quarterly Conference, when the fact was, they did not receive notice soon enough to provide for appointments that were then out. The objectionable clause was voted to be erased, and the records, as amended, approved.

Elder Fassett reported: Am still at work in the old field, myself and companion. Our work is increasing in interest. Am laboring in three counties.

Eld. M. Wellcome reports: Am laboring at Monticello, Otsego and Lilly Pond. The interest has been increasing during the time that I have been at work. Am trying to live in such a way that when the Master comes he may say, "Well done."

Eld. L. F. Cole reports by card: Am unable to be present; am still in the work and in patient waiting for our Lifegiver to appear.

Bro. Flemming reports the Otsego church as in a prosperous condition. All interested and alive. Have an interesting Sabbath school. Teachers, 7; scholars, 57.

S. Wilder reports the church at Monticello as working in harmony and peace together with the pastor. Our number is 37. Two have been dropped by vote of the church, and six by their own request. Sabbath school increasing in interest. Officers, 4; teachers, 8; scholars, 48.

Bro. Snow reports the reasons why the Big Lake church disorganized: The church was composed mostly of members converted under the labors of Eld. S. C. Wellcome, and being on the other side of the river, thought it better to be in a church by themselves, but have found it difficult to sustain the church meetings; and as difficulties have been removed, we have voted to disorganize and unite with the churches at Monticello and Otsego. Nineteen members of Big Lake church were then voted in as members of the Monticello church, and the right hand of fellowship given to those present.

Bro. J. Frank Smith reports the church at Minneapolis by letter: Number of members, 38; united with the church within the past few months, 6; and several more are expected to unite with them soon. Bro. F. A. Baker took charge of the church the last of November, 1876. His labors have been blessed of the Lord and some were converted. Our meetings are well attended, and the prayer-meeting specially blessed. Our meetings continue lively, and to those who enter into the work, profitable. If convenient, permit us to have the next Quarterly Conference.

Saturday evening, Eld. Wellcome being unable to be present, Eld. Gleason, pastor of the M. E. Church, preached a good, practable discourse.

Sabbath morning, a goodly number gathered for love-feast, and the good Spirit went from heart to heart. Eld. M. Wellcome spoke from 1 John 3: 1-3, to a good and interested congregation. The meeting was a success throughout.

May the good Lord keep us faithful amid the perils of these last days, and gather us all into his everlasting kingdom.

SAMUEL WILDER, District Clerk.

Conference Report.

The Conference of the Church of God, of Minnesota, held its Quarterly Meeting with the church at Rice Lake, commencing Friday, 4 o'clock, p. m, June 15th, 1877. The house was well filled.

June 16. Assembled at 9 o'clock. Prayer by the President. Letters from the churches read. Some are thriving, others are only holding their own. The President's address was appropriate.

The ministers present were Joel Raymond, C. D. W. Scott, Wm Parson, W. M. Allen, J. L. Chadwick, S. P. Matheny, and E. E. Toms. They have been laboring in different parts of the State, and sinners have been brought into the fold.

An invitation was given to those that were determined to start in the work of the ministry. Bro. Ira Gleason arose to show his determination to labor in the Lord's vineyard.

The following officers were elected for the ensuing year: President, C. D. W. Scott; Secretary, J. L. Chadwick; Treasurer, Wm. Parson.

Resolved, That we hold our next meeting at Ottawa, Lesueur Co., in September. Adjourned.

On Sunday, the 17th, assembled at 9 o'clock, for love feast. The Lord opened the windows of heaven and blessed his people. The meeting held about one hour and a half. There were 61 testimonies, and 57 hymns sung. The time was well occupied.

The preaching was done by Eld. W. Parsons, C. D. W. Scott, W. M. Allen, and S. P. Matheny. The house was too small to hold the assembly, though of good size. Many stood outside, by the windows, to hear and give in their testimonies.

J. L. CHADWICK, Secretary.

Correspondence.

From Bro. L. J. Davis, Winchendon, Mass.

BRO. BURR:—I received the first number of the TIMES in its new dress and form last week, and I was truly delighted with it. I think it is very attractive now, in its appearance as well as in the matter it contains. May God bless you and all of our precious faith; and may he prosper our paper and all its interests. Although I live in the East, yet I am very much interested in the prosperity, and spread of the cause of truth all through the West, as it is reported from week to week in the A. C. TIMES. I hope to write a word for the paper soon. Yours in Christ.

From Eld. J. C. Smith, Arvonia, Kan.

BRO. BURR:—I find the first copy of the A. C. TIMES in its new dress. I think the improvement is good, and I pray the Lord to bless its issue. By the help of the Lord I will do what I can to introduce the A. C. TIMES. My heart is with you in the great work. The Lord bless you with vigor and strength. We have had a blessed grove meeting of late; had a good season in scattering the precious seed. Three preaching brethren of the M. E. Church were present. God is at work, time is short, and the kingdom is nigh at hand. May we meet and shine forth in that kingdom is my prayer. Yours truly, in gospel labor, with all the children of God.

From J. S. Lawver, Columbus, Kan.

BRO. BURR:—Well, here comes the ADVENT CHRISTIAN TIMES in a new and convenient shape for preservation. After all, it is the man at the helm that makes the paper. I hope the Lord may bless you for your labors of love and making the TIMES a success. Yes, what a blessing it is to keep the *truth* before the people; keep it before the people, say the politicians. Why not more so, those who look and love the appearing of the Great King, who is to set up a righteous Government on the earth.

I hope the TIMES will speak out boldly as of old against the compromising of any truth; not some particular truth, but *any truth*. No, Bro. Burr, do not expect to make the truth popular. A sister told me yesterday, one whose brother is a Disciple preacher, that she asked this brother what becomes of your immortal souls when they die. "Well," says he, "the good go to Paradise, and the bad to the unseen world."

"Unseen world! Where is that? Why cal it the unseen world! Who ever saw it? Does the Bible speak of it? and pray, tell us where is paradise?"

"Oh," says he, "you are too skeptical, you lack faith," she replied. "Isn't it more a lack of that kind of brains that can lay hold on nothing and see nothing?"

She asked him, "Do you not preach that the judgment comes after the resurrection?" "Yes." "Well, are you not judging them before when you seperate these souls, putting some into the unseen world and others in paradise? This is the judgment."

"Well," says he, "that is true in one sense. What would you do with their souls?" She answered, "*Bury them*, and wait for the manifestation of the sons of God."

"Why, you couldn't bury an immortal soul." "True, that could not be done. But I will give $500 for a single verse that teaches there is such a thing." "Well, we read of an inner man." "Yes, but not an inner man *in* a man." "Well, but 'absent from the body,' Paul said." "Well, did Paul expect to be absent from himself? If so, which one of the two Pauls would be absent?"

Let us stand with God. Speak where the Bible speaks, and where it is silent let us be silent, and not care a straw about being popular. It is our duty to sow the seed. God gives the increase.

Corrections.

In my Article on "Chronology" there are some mistakes.

On page 2 of the TIMES, third column, near the middle, after "the reading of the Samaritan, that" insert *Terah died at the age of 145; or, perhaps, in Acts 7: 4* "brother," and so on.

A few lines below, 25: 6 should be 25: *26*,

Page 3, near top of first column, for "world" read *whole*, "to ascribe to the whole."

Towards the middle of the same column 1 Kings 8: 25, etc, should be *2* Kings.

The other errors and their corrections will be apparent to the intelligent reader. A. A.

Tamarack, Ill.

Christian Life.

There's Sunshine After Rain.

There's sunshine after rain, dear friends,
There's sunshine after rain;
And twilight comes when darkness ends,
To usher day again.
Spring brings to life the sleeping grain,
And varied flowers gay;
And hope, when all is grief and pain,
Shines o'er the heart's highway.

Then never let the fiend, Despair,
Enchain our troubled mind;
Nor let the clouds of bitter care
The soul's bright mission blind!
For if life's morn be dark and drear,
By gloomy ills o'ercast,
A glowing noontide, bright and clear,
May cancel troubles past!

The meads grow richer for the storm,
And sweeter smell the flowers;
And why not man receive the charm
From e'en embittered hours!
Good with the evil ever blends,
Weeds grow among the grain,
While there is love for all, dear friends,
And sunshine after rain.

Fret Not At All.

The Psalmist said: "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity" (Ps. 38: 1). A good man once arose in prayer meeting and said: "There are two things we should never fret about; one is what we can't help, and the other is what we can." I believe there is sound sense in what was written by the Psalmist, and uttered by the good man in the prayer meeting. If a thing can be helped, then we should help it, and not fret and worry about it. We should recollect that fretting about any mishap will never do any good. Fretting over spilled milk never returned it to the pail, and worrying over a basket of broken eggs never restored them to their former condition. As fretting does no good, can the converse be affirmed, that it does no harm? Nay; it does harm, much harm, sometimes harm that cannot be remedied. In the first place it annoys others. Who likes to have a fretting companion? One fretting person will spoil the joys of a whole circle.

The greatest harm that comes from fretting is to the person himself. It sours him, and of all the disagreeable persons those who are soured are the worst. It is a law of nature that like begets like and what enters into the mind becomes the burden of thought, stamping itself on the disposition.

It is said that a tree toad takes the color of the object on which it sits. So a man in a moral sense takes the color of that which engages his constant attention. Some good men are ruined in this way. Church difficulties come up and certain parties in no way connected with them get to brooding over them, and in the end are ruined. The mind can't feed on trials and contentions year in and year out without suffering serious results. If you want to take all the grace of God out of a man's heart feed him on wrongs—his own or somebody else's. Imaginary wrongs, if the man will brood over them, will have the same effect. The main thing is to fill the mind with such food and give it nothing else to feed on.

Now, the person who gets into the habit of fretting, will readily dip into such difficulties as I have mentioned. The mind of the fretter has a relish for such things and takes to them as naturally as a duck does to water. I have in mind now an old man who has become a chronic fretter. His mind is diseased, and to him come none of the sweets of old age. He is soured, ruined, and half crazed. Nothing can cure him. All this has been brought about by fretting till it became a habit. Hence, fretting while it does harm, does much harm, and in some cases the injury cannot be overcome. The conclusion to which we are led by these reflections is: Fret not at all.—*Evangelist.*

The Spirit of Adoption.

"God hath sent forth the Spirit of his Son into your hearts, whereby ye cry, Abba, Father." If christian people lose the spirit of sonship, they lose confidence towards God, their warmth of love, their power to pray for others, and also a great source of influence over the outside world. I do believe, brethren, that it is the sight of a christian living in the enjoyment of sonship that tempts many a poor sinner to wish that he, too, were in the Divine family.

And if you lose your sense of sonship, brother, you will go to work as a slave does; you will go from servile motives to serve God. The power of the Spirit of God will rest on work done by sons, but not by slaves, for he wants no such service at our hands.

You know the elder brother did not receive the returning prodigal because his sense of sonship had got dim. He knew it as a matter of fact, but he was not living under the power of it. He talks to his father, and says, "This *thy son*;" whereas, had he recognized his sonship, he would have said, "This *my brother*," as his father said, "This thy brother was lost and is found." When I know myself to be God's dear child, then my heart is moved and my eyes are ready to weep for my poor brother in the far country feeding the swine. We want the Spirit of God to be in us to get this spirit of adoption.—*C. H. Spurgeon.*

Prayer.

Has not the church almost to learn yet what is the power of prayer? What conception have we of *believing* prayer before which mountains depart? What of *persevering* prayer, which causes us to stand continually upon the watch tower in the day time, and which sets us in our ward whole nights? What of *importunate* prayer which storms heaven with its violence and force? What of *united* prayer, gathering us together to ask help of the Lord? What of *constant* prayer, which regards no niquity in our hearts? What of *practical* prayer, which fulfills itself?

Let such prayers be understood; let our spirit but break with such longing, and the expectations of our bosoms shall not be delayed.

"And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear."—*Dr. J. Hamilton.*

Weakness.

"In that it was weak through the flesh."

A wounded soldier lies on the battle field. One brings him a strong horse to carry him away. "Alas," says the poor man, "I must perish. The horse is indeed able to carry me but I have not strength to sit on him. His coming is a failure on account of the weakness of myself." They take away the horse. Then men come, bearing *a stretcher* on which the unfortunate man can lie "without strength," and be borne away to safety. The law brings the horse, the gospel brings the stretcher.—*The Standard.*

Young Folks.

A Persian Fable.

"One day
A wanderer found a lump of clay
So redolent of rich perfume
Its odor scented all the room,
'What art thou?' was his quick demand;
'Art thou some gum from Samarcand?
Or spikenard in rude disguise,
Or other costly merchandise?'
'Nay, I am but a lump of clay.'
'Then whence this wondrous sweetness, say?'
'Friend, if the secret I disclose,
I have been dwelling with the rose.'
Meet parable! and will not those
Who love to dwell with Sharon's rose
Distill sweet scents o'er all around,
Tho' poor and mean themselves be found?
Good Lord, abide with us, that we
May catch these odors fresh from thee!"

From Rosa Rayn, High Point, Iowa.

BRO. BURR:—I thought I would write again for the Young Folks column. Let us write more for this column, and tell each other of our love for Jesus. Let us not grow weary in well doing, for our Savior will come in due time, and if we wish to see Jesus and be with him in glory, we should do as he commands us. The Bible says, "Every eye shall see him;" but shall they who have not even tried to keep his commandments? Shall they be happy and rejoicing? Shall they be saved with God's children? No. The Bible says not; therefore we should try to keep his commandments that we may be saved.

The answer to Mary Main's second question, "How many are the sons of God?" I think all that do his will.

Where does it say, "And the sea gave up the dead that were in it, and death and hell delivered up the dead which were in them, and they were judged every man according to his works?"

The Sycamine or Sycamore Tree.

The sycamine is probably the same as the sycamore of the ancients, and should not be confounded with *our* sycamore. It is called sycamore from a fig tree and a mulberry tree, because it resembles the latter in its leaves, and the former in its fruit. The sycamore is about as large as a beech, and bears its fruit in a manner quite different from other trees. The fruit grows upon the trunk itself. The trunk shoots out little sprigs like grape stalks, and at the end of these sprigs the fruit grows, close together almost like a cluster of grapes.

The sycamore is one of the most common timber trees in the Holy Land. It is always green, and bears fruit several times in the year. Dr. Norden says that they do not observe any certain seasons for bearing fruit; for he has seen some sycamores that have given fruit two months after others. The fruit resembles real figs in form and smell, but is inferior to them in taste, having a disgustful sweetness. It is yellowish in color, and resembles the common fig in the inside, excepting that it has a blackish coloring with yellow spots.

The people, for the greater part, live upon its fruit, and think themselves well regaled when they have a piece of bread, a few sycamore figs, and a pitcher of water.

As this tree has a very extensive root, and is very difficult to be uprooted, our Lord uses it as an illustration of faith: "If ye have faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you."—*Youth's Instructor.*

Farm and Home.

Pet the Older Ones.

It sometimes occurs to us that the babies get more than their share of petting. Not that anybody can help it. The dear little dimpled things, with their sweet ways and their helpless dependence, and the charm of some new revelation every day, invite our caresses, and our whole store of complimentary adjectives. Darling and treasure, and the common stock of nouns of endearment and approbation, come easily to our lips when we talk to the little ones.

How often we drop these pretty forms of speech as they grow older. They leave the cunning age behind, and graduate into the awkward one. Girls and boys alike pass through a period when they are shy, sensitive, morbid, and self-conscious, yet perhaps withal arrogant, conceited, and opinionated. With what matchless confidence sixteen and eighteen adopt and parade notions on subjects which have puzzled prophets and sages! Then their fathers and mothers too often feel impatient and disappointed. They do not remember that this queer husk will fall away, and from it emerge a flower by-and-by.

So gradually and insensibly do mothers lose the habit of caressing their older children, that the latter would often look very much surprised at a kiss bestowed out of the regular way. The habit of a morning and evening salute is kept in families where it is merely mechanical and perfunctory. Yet that is better than no kiss at all. The magnetism of mother-love, shown to the boy or girl, however unamiable their transitory mood may be, is strong enough to save them from much unhappiness, or from the attacks of temptation. Do not slight so strong a power. Even though you feel difficult in taking up what should never have been laid aside, begin again, and pet your big sons and daughters.

Obtain Fruit from Barren Trees.

A correspondent of the *American Agirculturist* says: "I wish to describe to you a method of making fruit trees bear, that I blundered on. Some fifteen years ago I had a small apple tree that leaned considerably. I drove a stake by it, tied a string to a limb and fastened it to the stake. The next year that limb blossomed full, and not another blossom appeared on the tree, and, as Tim Bunker said, 'It sot me a thinking,' and I came to the conclusion that the string was so tight that it prevented the sap from returning to the roots; consequently it formed fruit buds. Having a couple of pear trees that were large enough to bear but had never blossomed, I took a coarse twine and wound it several times around the tree above the lower limbs and tied it as tight as I could. The next spring all the top above the cord blossomed as white as a sheet, and there was not one blossom below where the cord was tied. I have since tried the experiment on several trees almost with the same result. I think it a much better way than cutting off the roots. In early summer, say June or July, wind a strong twine around the tree, or a single limb, and tie it, the tighter the better, and you will be pleased with the result; the next winter or spring the cord may be taken off."

Hyacinths.

The gardener of the University of Berlin has found that hyacinths may be propagated by their leaves, thus revealing a new way to raise a large number of specimens of rare varieties The leaves require to be cut off as close to the stock as possible, put in a saucer and covered with a thin layer of sandy leaf-mold. The saucer having been placed in a greenhouse, close to the inner surface of the glass, in eight or nine weeks the leaves will develop bulbs.—*Sel.*

Insects.

The insect question is a very important one; they will destroy us if we don't destroy them. The following modes I use as occasion demands, and never fail: Melon and cucumber bugs like radish leaves better than any other kind. I sow a few radish seeds in each and never lose a plant Earth-worms, cut-worms, white grubs, and, in fact, all soft-bodied worms, are easily driven out by salt, sown broadcast. You can do no harm with ten bushels to the acre, but a half bushel is ample. Dry slacked lime is also effectual. Potato bugs find their 'anti' in Paris-green, one tablespoonful; flour, two spoonfuls; water, one bucket; mix and keep mixed as the Paris-green settles; apply with a watering-pot. For cabbage-worms apply dry salt if the plants are wet, or strong brine if they are dry. Turnip-flies are destroyed by fine slacked lime dusted over the field. But the whole tribe of depredators are wonderfully kept down by making friends with the birds. They are the natural enemies of all insects, worms, grubs, etc. In fighting vermin we must not try to oppose nature, but to rather follow her plans, and assist her if she fails.—*Western Farmer.*

To Make Butter Hard.

An English butter-maker of large experience, who is now on a visit to this country for the purpose of looking over our cheese and butter dairies, gives us the following information concerning a method in practice among the best butter-makers of England for hardening or rendering butter firm and solid during hot weather: Carbonate of soda and alum are used for the purpose, made into a powder. For twenty pounds of butter, one teaspoonful of carbonate of soda and one teaspoonful of powdered alum are mingled together at the time of churning and put into the cream. The effect of this powder is to make the butter come firm and solid, and to give it a clean, sweet flavor. It does not enter into the butter, but its action is upon the cream, and it passes off with the buttermilk. The ingredients of the powder should not be mingled together until required to be used, or at the time the cream is in the churn ready for churning.

Spinach.

Wash spinach carefully in an abundance of water; pick off all decayed leaves, and rinse; put into a pot with no water except what clings to it in rinsing; cover close and cook gently till tender, which will require from twenty to thirty minutes, according to its succulence; then take up into a colander, place it over the pot to drain, covering it to keep it warm. If you have a perforated mould, it is very convenient to press it into that, and when drained turn it out upon a platter to serve, being careful to keep it warm.—*Sel.*

Ginger Beer Powders.

The London *Chemist and Druggist* says that a powder for making ginger beer, to be sold in single packets, may be prepared thus:

Ginger, bruised, ½ ounce; cream of tartar, ¾ ounce; essence of lemon, 4 drops. Mix. Some sugar may be added if it be thought desirable to make the packet look bigger. For use, this powder is to be added to a gallon of boiling water, in which dissolve 1 pound of lump sugar, and when the mixture is nearly cool two or three tablespoonfuls of yeast are to be added. The mixture should be set aside to work for four days, when it may be strained and bottled.—*Sel.*

"All that a man hath will he give for his life" (Job 2: 4). How much for the life to come?

Sin crucifies Christ, and repentance crucifies self.

Health.

The Hair.

Hall's Journal of Health has an excellent article on this generally interesting subject, in the course of which it condemns, in its usual unequivocal way, the numberless hair restoratives; and as a simple remedy for baldness it proposes the following wash: Pour three pints of hot water on four handfuls of the stems and leaves of the garden "box," boil it for fifteen minutes in a closed vessel, then pour it in an earthen jar, and let it stand ten hours; next strain the liquid and add three tablespoons of cologne water; wash the head with this every morning; it is cleansing and tonic, and if the root-bulbs of the hair are not destroyed—which is the case where the scalp looks smooth and shiny, and then there is no remedy—the hair will begin to grow with vigor. If this wash fails after a week's perseverance, the baldness may be considered incurable, because the structure of the hair growth is destroyed.

But a more certain and more easily understood method of restoring the hair, when such a thing is possible, is to strive to secure a larger share of general health; keeping the scalp clean in the meanwhile, by the judicious application of a moderately stiff brush and a basin of old-fashioned soapsuds; for as a general rule, baldness arises from one of three things: inattention, which brought on a decline of health, dirt, or stupidity.

Sins of Eating.

The sins of eating are sins of commission, seldom are they sins of omission. The subject is not a cheerful or hopeful one to discourse upon. There is a sad lack of instruction, or a fearful amount of indifference concerning the laws of health and the true needs of the human machine, that complex organism and delicate laboratory, called the body. And there is a vast deal of unbelief when these laws are set before the people, and they are told that much that they eat is prepared unwisely and taken in excessive quantities. They wish to think that this, that, and the other rich article, or ill-compounded conglomorate won't hurt them. And so they go on having headaches, dull feelings, flatulencies, bilious spells and numberless other ills. Persons weakly and childish long for a certain thing, and to excuse the indulgence in a doubtful dainty, or unusual quantity, they, perhaps, vaguely "guess" that that much will not prove hurtful.

Now, this does not seem the wisest way. One ought to eat in faith, and refrain from those things of which he cannot honestly say: "I need it, and it will do me good.' The earth is the Lord's and the fulness thereof, and he gives us richly all things to enjoy. But to partake of more than we need is robbing God, and spoiling our own enjoyment. Surfeit means suffering. Gluttony is sin.

It has been found that fruits, the flesh of grazing animals, and the cereal grains—such as wheat, oats, corn—furnish in due proportion the elements needed for the maintenence of the highest health, and strength of body. Indeed, grains and water alone will do this, as witness the case of Daniel, who chose "pulse," (or as it is said more properly "seeds") and water, and was fairer and fatter than those who fed sumptuously from the rich fare of the Babylonish king's table.

By the way, it is a suggestive fact that too much "good living" is apt to give rise to bad livers. It seems to be one of the ways in which is given "such recompense as is meet." I know that in this land of abundance the temptations to sins of eating are strong and oft recurring. A man must firmly gird up the loins of his mind in order to bring his body under, and keep it in subjection. But through the quickening of the Spirit, through

a loving, honest desire and will to keep all God's laws, a man may even eat and drink to the glory of God. And thus doing, the members of the body will be more ready and efficient instruments for every good work. Wisdom in eating and drinking will help to maintain clean blood, clear brains, quick hands and good spirits. If every body were wisely temperate in all things, the family, the church and society would be less troubled with unkind irritations, and be more full of genial charity.

Sins of eating have a large progeny of results. Besides the wasteful expense, there are dyspeptic blues, bilious crabbedness, distrust of Providence, gloomy religious states, and a tendency to brood over wrongs done or received; these, and other consequences follow injudicious habits of eating.

It is to be feared that many a minister has preached a dull sermon to a stupid congregation because both preacher and people had too much dinner. And how it wearies the careful Marthas to "get up" these good dinners to tempt people to transgress the laws of health!—*Evangelical Messenger.*

Marbleized Iron.

Mr. George T. Angel writes to the *Boston Advertiser*: Recent enameled iron vessels, called "marbleized ironware," have been coming into extensive use in this city in the form of teapots, milk-pans, sauce-pans, frying-pans, dippers, spoons, and various other forms. Our state chemist, Dr. Hayes, has analyzed several specimens and found the enamel to contain lead and arsenic in very dangerous proportions. Sauces, sour milk, tea, and water even, take the poison. A friend of mine has a wife quite sick, who has been having her breakfast prepared in one of these dishes. Another friend narrowly escaped the same thing. I came very near having my own buckwheat cakes cooked in one of them. The ware is very handsome, is manufactured in New York city, and is coming into extensive use. It is quite liable to be found in our kitchens, and in the kitchens of our "restaurants" and "hotels," and of all the poisonous things which now enter into our food, drink, medicine, and the wallpapers which adorn our houses, arsenic is one of the most dangerous. I think it my duty to publish this information, with the hope that it will attract the attention of the press generally, and stop the sale of these wares, not only here, but elsewhere.

What to do when Badly Stung.

It is not an unknown thing, by any means, for bees to attack a man and so sting him that he dies from the effect of their venom. Mr. Dadant writes to the *American Bee Journal:* "Every bee-keeper should remember that when a person has received many stings the first thing to do is to remove the stings by slipping the edge of a knife on the skin. Pinching the sting with the fingers would empty the venom bag into the wound. The best way to prevent evil consequences is to entirely envelop the patient in a thick wet cloth, and to cover him with blankets in order to stimulate the perspiratory organs. A tablespoonful of common salt should be dissolved in the water to be used, then two or three spoonfuls of ammonia should be added and mixed. Care should be taken that the patient breathes not too freely the vapors of ammonia. To drink one or two drops of ammonia in a glass of water or tea would greatly prevent the swelling from spreading on the parts of the body that have not been stung."—*Southern Farmer.*

The church is a recruiting station from which men should go out to fight the battles of the Lord; not a hospital in which to live idly upon upon his pension.

General News.

A tunnel under the Pyrenees, uniting France and Spain, will be opened at the beginning of next year.

Sixteen thousand rifles, and two and one-half million cartridges, are expected to arrive at Constantinople from Egypt.

It is reported that France has asked the assistance of Germany to prevent England from obtaining possession of the Suez canal.

Servia is preparing for active hostilities in harmony with Russia. She has ordered from Paris accoutrements for 50,000 men to be delivered in three weeks.

At a council of Ministers held at Constantinople, June 26, Redif Pasha promised to raise 200,000 more men in two months, provided the Porte furnished the money.

The Roumanian are now in active service against the Turks. They are now engaged in reducing the fortress of Widdin, one of the famous Quadrilateral, or four strong defenses to Turkish territory.

Italy is making active preparations for a crisis in European affairs. Large purchases of horses for cavalry and artillery use are being made by the Italian government. Other preparations on an extensive scale are being carried on.

The building occupied by the English Consul, at Rustchuk, was destroyed by the Russian fire, in their bombardment of that place recently. The fire of the Russians was very severe and terribly destructive. The town is in ruins, but the fortifications are not much damaged.

Midhat Pasha, ex-Grand Vizier of Turkey, is now in London, and is described as one of the most taciturn of men, although a great scholar, speaking French, Persian, and Arabic fluently. He confidently expects to be recalled to power.

The Russians recently sank three Turkish merchant vessels in the harbor of Heraclea, in Asia Minor, near the Bosphorus. It was done by means of torpedoes. The Turks are surprised at Russian cruisers operating so near Stamboul, and wonder what their great English Admiral is doing to allow such things.

The tug Niagara is on the way from Bay City with a raft containing about 100,000 cubic feet of square timber, destined for Quebec. The raft consists of eleven cribs, six tier deep, firmly chained. The cribs will be locked through the Welland and St. Lawrence Canals, and run from Kingston to Montreal, and then towed to Quebec. This is an experiment to determine if timber can thus be transported cheaper than by vessel.

Serious disturbance is apprehended in Montreal, Canada, on the 12th of July, the occasion being the Orangemen's procession. The Irish Catholic Union are holding secret meetings, and rumor says they are arming and drilling preparatory to turning out on the 12th, to oppose the Orange demonstration. The Union numbers 2,500 or 3,000 members.

Since crossing the Danube the Russians are pushing forward, part of the army marching on Silistria, and part of them on Shumla. Shumla is one of the forts of the Quadrilateral and is a very strong place. It is defended by nine large earthworks encircling the town, and is said cannot be taken by storm. One hundred guns, including forty Krupps, are mounted on the fortifications. The Turkish force encamped there consists of 51,000 infantry, 5,000 cavalry, and 22 field batteries, under the command of Achmed Pasha.

Relics of the war periods eighteen centuries ago begin to figure in the operations of the present war. The Turks, who were forced south from the northern extremity of the Dobrudscha by the Russians, who crossed on Friday, June 29, at Galatz and Ibrail, have made their stand along the line of Trajan's wall, which crosses the Dobruscha just south of the railroad from Tchernavoda to Kostenje. The old wall was built by Trajan during his numerous wars that led to the final subjugation of the warlike Dacians and Scythians. The great Roman Emperor fought all over the Wallachian and Moldavian territory, spanned the Danube with a colossal bridge, besides capturing the very territory in Asia Minor for which the Russians and Turks are now contending. Trajan built three walls—one in Spain, one intended to run from the Rhine to the Danube, and the third across the Dobrudscha, between the points we have indicated, to prevent the incursions of the Scythians across the Danube down into the rich country of the present Roumelia. At present, the wall consists of a double, and sometimes triple, line of earth ramparts, from 10 to 19 feet in height, bounded on the north side by a marshy valley which answers the purpose of a fosse. This same wall was the Turkish line of defense against the Russian invaders in 1854, and the scene of two Russian defeats before they were able to cross it. The seat of war in Asia is not only memorable for Trajan's victories, but also as the line of Xenophon's famous retreat with his 10,000. After the victory of the Greeks at Cunaxa, near Bagdad, and their desertion by their allies, instead of retracing their steps by the route they had entered Asia Minor, they marched along the Tigris to a point corresponding with the town of Moush, in Armenia, northwest of Lake Van, made a circuitous route through Armenia until they were well up to the Caucasus, then retracing their steps passed down between Kars and Bayazid, across the mountain passes where the Russians are now operating, until they reached Ezeroum. From this point a guide took them to a mountain from which the Euxine was visible and the end of their wanderings was at hand.

The crossing of the Danube has been successfully effected by the Russian troops. It is estimated that at least 100,000 Russians are now in the Dobrudscha. Under cover of a furious bombardment of Widdin, Nikopolis, Sistova, Rustchuk, Tirtakai, and Silistria, to attract the attention of the Turks, the crossing was effected at Sistova. A body of 3,000 Turkish troops pushed forward to prevent a landing. A fight occurred, and in a short time the Turks were driven back, and the Russians took possession of the heights near Sistova and established themselves firmly there, so as to protect the landing of the troops which followed them. Everything was provided with great foresight, and the orders of the commanders were executed with great promptness and precision. This movement embraces the entire Turkish defense line of the Danube. The passage was witnessed by the czar, who sat on horseback on the summit of Mt. Gropavi.

President Hayes has been on a visit to the New England States, and was enthusiastically received.

A strike was imminent among the employes of the Pensylvania railroads, but they failed to carry it into effect.

John W. Everhart, of Marion county, W. Va., cut down a chestnut tree recently that contained 31 gallons of excellent honey a distance of 10 feet from the butt. He afterwards made 600 rails and 1,000 shingles out of the tree.

The Indian troubles in Idaho Territory still continue. Troops are on the way to restore order and defeat the hostile Indians. A long and fierce resistance is expected, as the country is rough and mountainous, and the Indians are perfectly familiar with it.

One of the most singular incidents in the history of the Bankrupt act is the filing of a voluntary petition by St. Patrick's Roman Catholic church of East St. Louis. The petition sets forth that the church is a corporation formed under the laws of the State of Illinois, and offers its assets, amounting nominally to $15,000, in payment of indebtedness reaching $22,000. This is the first recorded instance of such an application on the part of a Catholic institution, and undoubtedly there is something behind the proceeding to warrant it.

Sixteen sea lions from the Mexican coast recently arrived at N. Y. A schooner was chartered for the purpose of capturing them, manned by fifteen Mexicans skilled in throwing the lasso. The work was attended with much difficulty and danger. Two of these creatures are destined for the Brighton Aquarium, England; two for the Paris Acclimatization Society, and two for Amsterdam, Holland. The others will remain at the Aquarium in New York.

Two beautiful and practical charities have sprung up of late years in New York. One is the sea-side sanitarium for sick and destitute children. It is situated at Far Rockaway, Long Island, and can accommodate as many as there are funds to support. A dollar per week for each child is the estimated cost. The other is the fruit and flower mission to the public hospitals. An excursion up the Sound was recently given to the children of the Eye Infirmary by the promoters of this charity.

Rev. John S. C. Abbott, the popular historian, died at his residence at Fairhaven, Conn., June 17, after a lingering illness. While chiefly known to the public as a writer of popular history, he has been most of the time a successful preacher and pastor. He spent the week is his historical studies and writing, and then went into the pulpit on the Sabbath and preached, always to full churches, but always extemporaneously. He took especial delight in taking a parish that was in a ruinous condition—build them up so that they were able to support a competent pastor, and then leave them to the care of good successors. He thus served successively five different parishes, which owe their present prosperity largely to his labors. Mr. Abbott's most important works, as an author, are "The Mother at Home," and "The Child at Home;" the histories of "Napoleon Bonaparte," the "French Revolution," the "Civil War," and "Frederick the Great," besides smaller contributions to the literature of the age. The last year of his life, though he suffered at times greatly, was one of great joy and peace.

Items.

What then does it mean to put on Christ? It does not mean, of course, that you are only to make an experiment of putting on the garb of a new life, and see how you will like it. No man puts on Christ for anything short of eternity. The act must be a finality, even at the beginning. He must be accepted as the Alpha and Omega. Whoever contemplates even the possibility of being without him, or of ever being without him again, does not put him on.—*Horace Bushnell.*

Man's love to his God is like the changing sand; his is like the solid rock. Man's love is like the passing meteor with its fitful gleam; his is like the fixed stars, shining far above, clear and serene from age to age, in their own changeless firmament.—*F. M. Duff.*

There is no treatise on faith like the simple story of Abraham's life; none upon patience like the story of Job; none upon courage like the story of Daniel; none upon meekness like the life of Moses; none upon zeal like the life of Paul; none upon love like the story of Jesus. This is God's method, and the best.

If any man or church have the Spirit of Christ, it will be like him. His life on earth was noticeable for three things: for the quiet, faithful performance of the duties of common life as a son and laboring man; then when he was called to it, for going about doing good; lastly, by preaching the gospel and by self sacrifice for the salvation of souls.

A rich but parsimonious old gentleman, on being taken to task for his uncharitableness, said: "True, I don't give much; but if you only knew how it hurts when I do give anything, you would not wonder."

"Now unto him that is able to do exceeding abundantly above all we ask or think, according to the power that worketh in us, unto him be glory in the church by Jesus Christ, throughout all ages, world without end. Amen."

"And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us; and if we know that hear us, whatsoever we ask, we konw that we have the petitions that we desired of him" (1 John 5:14, 15).

Deaths.

THURBER—Orin C. Thurber, son of Eld. S. W. Thurber, died at the residence of his father, in Sparta, Wis., at 11 o'clock a m., Thursday, May 31.

He was born in Hardwick, Vt., Aug. 16, 1845, being 32 years old at his death. From his childhood he possessed a very delicate constitution, having, seemingly, more than his share of the ills of that period of life, and his parents were often doubtful of his living to reach adult age. These things naturally tended to give him one of those fine nervous temperaments, to which the world ow s so much for its imagery of poetry and the advancement of its fine arts. In 1865, while at Nahant, Mass,, taking sea bathing for his health, he began taking instructions of a Boston artist in crayon portrait painting, and in a few months excelled his instructor, and in a few years he stood without a rival, as a portrait artist, in the city of Boston. This was accomplished and his success attained, by his thorough manner, and attention to detail, with which he always dealt with any subject in which he became interested. From extensive reading and practical observation, and personal contact and conversation with the best authorities, he acquired a profound knowledge of the natural sciences—history, philosophy and geology. His collections of relics of the Mound Builders, and ancient tribes of this country, which are now in the Natural History rooms of Minnesota, form the best selected, most extensive and well preserved specimens of that state. His own works of art are to be found in nearly every state and province on this continent. Many have been the hearts made glad by the magic touch of his skillful hand in perpetuating upon canvass the shadow of loved faces they will see no more; and though dead, his works still live.

He was temperate in habits, true and kind to his friends, always ready to relieve those in distress, and care for the sick. In dealing with men he was ever actuated by the strictest sense of honor, integrity and punctuality, and demanded the same from them. As his life drew near its close, he fully realized that he was not prepared for death. He earnestly sought and found forgiveness and peace, then calmly arranging all his business affairs, and everything pertaining to his funeral, and exhorting his friends to live so as to meet him in the kingdom of heaven, he died a peaceful and triumphant death. His friends mourn, not as those who have no hope.

S. W. THURBER.

MCCULLOCH — James B. McCulloch, eldest brother of Elds. William. Eusebius, H. G., and Marshall McCulloch, died at his late residence, Lee Centre, N. Y.. May 24, 1877, after a brief but painful illness.

Br. McCulloch has been a resident of Lee for many years, and by his upright dealings and christian meekness had won the esteem of all who knew him. He leaves a wife and daughter, who have the heartfelt sympathy of the entire community in this hour of affliction. The funeral services were held at the Union Church, at 1 p. m., Sunday, Revs. Stanton and Nisbet officiating, on which occasion the building was crowded with mourning friends from this and adjoining towns. The Lee union choirs, together with Mr. Wm Burns, of the Valley, and Prof. Geo. E. Spink, of Westernville, met at the Union church on Saturday evening. and gave expression to their sorrow under this sad bereavement by the adoption of appropriate resolutions. —*Copied.*

Business.

Treasurer and Business Agent,
BURTON W. HOLMES.

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We hope our friends will look at our premium list, and see if they cannot find it to their advantage, as well as our own, to endeavor to get us some new subscribers. We have changed the form and enlarged the paper, and by doing so have made it much more attractive. This has cost us money, and we have done this in the belief that it would be returned to us in the form of an increased subscription list to enable us to carry on the work of spreading gospel truth, and preparing a people for the coming of our Lord Jesus Christ. Who among us will be the ones to help carry on this glorious work. Let us not only have your well-wishes for the prosperity of this Society, but let us have your co operation also. Labor with us to scatter the seed of eternal truth that shall ripen into a glorious harvest to be gathered into the Paradise of God.

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G W Green	L Houriet
E B Scott	H H Hubbard
Wm Barnes	Mrs L D Carey
R R Price	H F Carpenter
T S Battles	Jas L Field
J L Baker	D Mathewson
J T Sargent	P Alling
C W Smith	F S Ainsworth
H Hamblin	C Mendenhall
M Chandler	Wm Sheldon
H H Ranney	H R Kendall
E J Orr	J L Chadwick
N Field	Sarah A Shaffer
John Scarce	J S Lawver
W W Cate	D S Morris
J Wilder	Sam'l B White
John Dean	Mrs C M Gifford
S Hamilton	L H Ferrell
Chas. F Barlow	A H Johnson
Mary M Pierce	C D W Scott
Mrs F Hudson	

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E S Levi	F S Ainsworth
C Pike	Chas F Barlow
P Holler	W W Cate

THREE MONTHS' SUBSCRIPTION.

Mrs Ralph Griffin	R Kelly
J T Stage	W M Williamson

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Camp-meeting.

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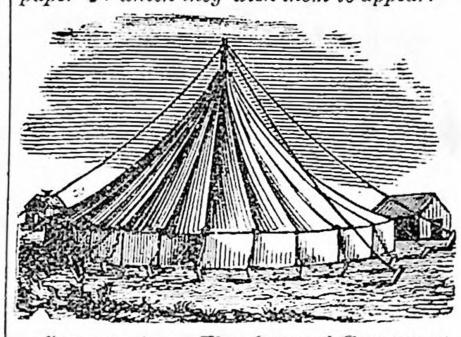

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PHILO. HITCHCOCK.

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M. CHANDLER, Pres.

Items.

What then does it mean to put on Christ? It does not mean, of course, that you are only to make an experiment of putting on the garb of a new life, and see how you will like it. No man puts on Christ for anything short of eternity. The act must be a finality, even at the beginning. He must be accepted as the Alpha and Omega. Whoever contemplates even the possibility of being without him, or of ever being without him again, does not put him on.—*Horace Bushnell.*

Man's love to his God is like the changing sand; his is like the solid rock. Man's love is like the passing meteor with its fitful gleam; his is like the fixed stars, shining far above, clear and serene from age to age, in their own changeless firmament.—*F. M. Duff.*

There is no treatise on faith like the simple story of Abraham's life; none upon patience like the story of Job; none upon courage like the story of Daniel; none upon meekness like the life of Moses; none upon zeal like the life of Paul; none upon love like the story of Jesus. This is God's method, and the best.

If any man or church have the Spirit of Christ, it will be like him. His life on earth was noticeable for three things: for the quiet, faithful performance of the duties of common life as a son and laboring man; then when he was called to it, for going about doing good; lastly, by preaching the gospel and by self sacrifice for the salvation of souls.

A rich but parsimonious old gentleman, on being taken to task for his uncharitableness, said: "True, I don't give much; but if you only knew how it hurts when I do give anything, you would not wonder."

"Now unto him that is able to do exceeding abundantly above all we ask or think, according to the power that worketh in us, unto him be glory in the church by Jesus Christ, throughout all ages, world without end. Amen."

"And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us; and if we know that hear us, whatsoever we ask, we konw that we have the petitions that we desired of him" (1 John 5:14, 15).

Deaths.

THURBER—Orin C. Thurber, son of Eld. S. W. Thurber, died at the residence of his father, in Sparta, Wis., at 11 o'clock a m., Thursday, May 31.

He was born in Hardwick, Vt., Aug. 16, 1845, being 32 years old at his death. From his childhood he possessed a very delicate constitution, having, seemingly, more than his share of the ills of that period of life, and his parents were often doubtful of his living to reach adult age. These things naturally tended to give him one of those fine nervous temperaments, to which the world ow s so much for its imagery of poetry and the advancement of its fine arts. In 1865, while at Nahant, Mass,, taking sea bathing for his health, he began taking instructions of a Boston artist in crayon portrait painting, and in a few months excelled his instructor, and in a few years he stood without a rival, as a portrait artist, in the city of Boston. This was accomplished and his success attained, by his thorough manner, and attention to detail, with which he always dealt with any subject in which he became interested. From extensive reading and practical observation, and personal contact and conversation with the best authorities, he acquired a profound knowledge of the natural sciences—history, philosophy and geology. His collections of relics of the Mound Builders, and ancient tribes of this country, which are now in the Natural History rooms of Minnesota, form the best selected, most extensive and well preserved specimens of that state. His own works of art are to be found in nearly every state and province on this continent. Many have been the hearts made glad by the magic touch of his skillful hand in perpetuating upon canvass the shadow of loved faces they will see no more; and though dead, his works still live.

He was temperate in habits, true and kind to his friends, always ready to relieve those in distress, and care for the sick. In dealing with men he was ever actuated by the strictest sense of honor, integrity and punctuality, and demanded the same from them. As his life drew near its close, he fully realized that he was not prepared for death. He earnestly sought and found forgiveness and peace, then calmly arranging all his business affairs, and everything pertaining to his funeral, and exhorting his friends to live so as to meet him in the kingdom of heaven, he died a peaceful and triumphant death. His friends mourn, not as those who have no hope.

S. W. THURBER.

MCCULLOCH — James .B. McCulloch, eldest brother of Elds. William. Eusebius, H. G., and Marshall McCulloch, died at his late residence, Lee Centre, N. Y.. May 24, 1877, after a brief but painful illness.

Br. McCulloch has been a resident of Lee for many years, and by his upright dealings and christian meekness had won the esteem of all who knew him. He leaves a wife and daughter, who have the heartfelt sympathy of the entire community in this hour of affliction. The funeral services were held at the Union Church, at 1 p. m., Sunday, Revs. Stanton and Nisbet officiating, on which occasion the building was crowded with mourning friends from this and adjoining towns. The Lee union choirs, together with Mr. Wm Burns, of the Valley, and Prof. Geo. E. Spink, of Westernville, met at the Union church on Saturday evening. and gave expression to their sorrow under this sad bereavement by the adoption of appropriate resolutions. —*Copied.*

Business.

Treasurer and Business Agent,
BURTON W. HOLMES.

All remittances and communications in relation to the business of THE TIMES *or of the Society and its other publications must be addressed to*

ADVENT CHRISTIAN TIMES,
91 South Green Street,
Chicago, Ill.

TO OUR FRIENDS.

We hope our friends will look at our premium list, and see if they cannot find it to their advantage, as well as our own, to endeavor to get us some new subscribers. We have changed the form and enlarged the paper, and by doing so have made it much more attractive. This has cost us money, and we have done this in the belief that it would be returned to us in the form of an increased subscription list to enable us to carry on the work of spreading gospel truth, and preparing a people for the coming of our Lord Jesus Christ Who among us will be the ones to help carry on this glorious work. Let us not only have your well-wishes for the prosperity of this Society, but let us have your co operation also. Labor with us to scatter the seed of eternal truth that shall ripen into a glorious harvest to be gathered into the Paradise of God.

As soon as arrangements can be perfected, we shall add to our premium list.

AGENT.

PREMIUMS.

We will give one copy of A. C. TIMES one year, for 3 new yearly subscribers.

One Emerson's Binder ($1), for 1 new yearly subscriber.

One copy "Smith's Bible Dictionary," ($5) for 5 new yearly subscribers.

One copy "Conybeare and Howson's Life and Epistles of St, Paul" ($4.50), for 4 new yearly subscribers.

If preferred we will give a cash premium of 25 per cent. (55 cents) of the regular subscription for every new yearly subscriber—2 six months or 4 three months, count the same as one yearly subscriber.

In sending in names of new subscribers, state at the time of sending if they are for Premiums; for we shall not keep record of such names unless such statement is made. By doing this you will oblige the

AGENT.

THOSE of our contributors who send us articles for publication and desire extra copies of the paper containing the same, must so inform us at the time the communication is sent. If this is not done we cannot supply them, as we do not print any extra papers to lay on our shelves. Our writers will confer a favor by bearing this in mind.

AGENT.

LETTERS RECEIVED.

All letters containing money received at this office are acknowledged under this head, and answers the purpose of a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within Two Weeks after your name appears in this list, write to us at ONCE.

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Mrs Frank Lombard	M McCulloch
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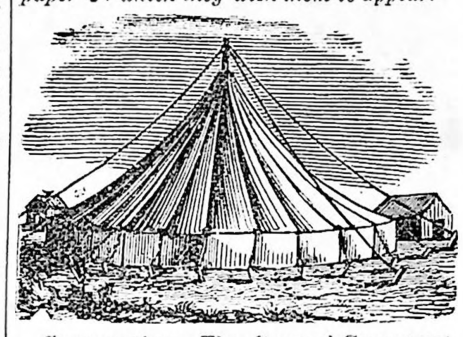

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M. CHANDLER, Pres.

Tent Meetings.—Brethren and sisters desiring tent meetings in Kansas and Southwestern Missouri, let them make known their desires at once, when and where they desire such meetings, by letter to Eld. J. C. Smith, Arvonia, Osage county, Kan. The tent is ready for the field. Are our brethren and sisters ready for it, to help in Jesus' name every way possible by the direction of the Lord, to further on the glad tidings of salvation. Write at once to me. J. C. SMITH.

Notices.

Quarterly Meeting.—The third intermediate session of the Solomon Valley, Kan., Conference will be held with the A. C. Church of Athens, on Limestone creek, about five miles above Glen Elder, commencing evening, July 20th, and holding over the following Sunday. We hope the churches will all send delegates, and that all the ministers will be present.
J. S. THORP, Sec.

Quarterly Conference.—The Advent Christian Quarterly Conference of Lawrence and Leavenworth will meet with the church at Tonganoxie, Kansas, on Saturday, July 14, at 10 o'clock a. m., and hold over Sunday. Preaching Friday night preceding. All who love the dear Savior are invited to meet with us and join us in our labors for the saving of the perishing. The foretold events of this world's history are *wonderful* and *startling* to those who have open eyes; but the world is blinded by the peace and safety cry of false teachers. Lay aside worldly cares for a little season and let us, like faithful watchmen, sound the alarm to a guilty world, that the day of judgment is come, and that the King of kings is just at hand. Let us pray earnestly dear brethren, that much good may be done at this meeting,
M. MCGUIRE, Sec.

Quarterly Meeting.—The Christian Society of South Hume, Whiteside county, Ill., will hold a Quarterly Meeting, commencing Friday evening, July 20, holding over the following Sabbath. Other ministers are expected. All who love the Lord are invited to come and labor for Christ.
SILAS B. MABEY.

Wisconsin Quarterly Meeting.—A Quarterly Meeting will be held at Brodhead, Wis., beginning Friday eve., July 13, Let friends come from all directions. Eld. S W. Thurber will be with us. We hope for a good time.
WM. SHELDON.

Quarterly Meeting.—A Quarterly Meeting of the A. C. Church of Norwalk, Ohio, will commence at 2 p. m., on Saturday, July 28, and continue over the Sabbath. A general invitation is extended to all lovers of truth. Bro. G. W. Stetson, of Edinboro, Pa., will be with us.
P. ALLING, Clerk.

Quarterly Meeting.—The last quarterly meeting (for this Conference year) of the Southern Iowa and Northern Missouri Advent Christian Conference will be held at the chapel with the Carmel church, ten miles southeast of Leon, Decatur county, Iowa, commencing Friday evening, July 20, 1877, at four o'clock p m. We do hope that every church in the Conference will be represented by delegates, and as there are but few ministers in this Conference we earnestly beg every one to be present to work for the salvation of the perishing.
JOHN NEWLIN, Sec.

Notice.—The Southwest Missouri Advent Christian Conference will hold their next Quarterly Meeting at the Washington schoolhouse, Vernon Co., Mo., commencing Friday evening, July 13th, 1877 Preachers from a distance are expected. Come brethren, and help to advance the cause of our Lord in this part of God's vineyard. J. M. SEYBOLD, Sec.

Conference.—The California Advent Christian Conference will convene at San Francisco on Thursday, July 12, 1877, at 10 a. m., and continue over Sunday. These meetings will be held in the Mission tent, in the vicinity of Valencia street. Inquire for precise locality at 813 Valencia street. Come brethren and sisters from all parts of the state, and the adjoining states, to this feast. Ample provisions will be made for all, and the church and Conference wait to welcome you Bring blankets and empty bed ticks so as to lodge yourselves in true camp style, in the tent and in the church Sr. Clark, who is now laboring successfully with the tent, will be present. A. J. YOUNG, Sec.

Quarterly Meeting.—Requests for the Quarterly Meetings in the Wisconsin Conference should be made to the following evangelists, in their respective districts: Southern District, Wm. Sheldon, Brodhead, Wis.; Southwestern District, Philo Hitchcock, Mindoro, Wis.; Northwestern District, S. J. Adams, Delton, Wis.; Eastern District, B. Meigs, Arena, Wis. Call in time. WM SHELDON, Sec.

Appointments.

Parties having appointments in this column are requested to write to this office concerning their correctness as often as once in six months; otherwise they are liable to discontinuance.

ILLINOIS.

The Christian Mission hold their meetings in Green Street Tabernacle, over the office of this paper each Sabbath. Morning service, 10:30 a. m. Evening service, 7.30 p. m. Prayer meetings Tuesday and Friday evenings. S. LAYTON, Supt.

Minonk, Woodford county, the fourth Sabbath in each month, in Main's Hall.
C. KOIER.

Union chapel, Union county, Ill., the third Sunday in each month until further notice. T. S. THOMASSON.

Religious services are held in the Advent Chapel, Rutland, Ill, every Sabbath. Sabbath-school at 12.15 p. m. Prayer meeting on Wednesday evening. All are invited to attend. Preaching brethren invited to call and assist.
C. W. SMITH, Pastor.
W. T. BAKER, S. BURRELL, } Elds.

Preaching in Ionia, Ill., July 1, and once in two weeks until further notice.
S. E. MABEY.

Tampico, Whiteside county, Ill., Saturday evening, July 7, 7:30 p m.
South Hume, Sunday, July 8.
S. B. MABEY.

Belvidere, Sunday, July 1, and every alternate Sabbath until further notice.
FRANK BURR.

Adeline, June 3, at 10 30 a. m, and every two weeks.
Forreston every Sunday evening.
J. AUGUST SMITH

The German Advent church hold regular meetings at their Tabernacle on the northwest corner of Chicago avenue and Chase street as follows: Every Lord's day from 9 a. m. to 10:30 a. m. Sunday-school; morning services 10:30 a. m. to 12 m Evening Service 7:30 p. m. Prayer Meeting on Wednesday evening, and Bible Class on Thursday evening. All letters and communications must be directed to Eld. Chas. Koier, 229 Noble street, Chicago, Ill.
CHAS KOIER, Pastor.

South Hume District, Whiteside county, Ill, Sunday, May 27th, at 11 a. m. and at 7:30 p. m., and every two weeks.
Tampico, Whiteside county, Ill, same day, at 2:30 o'clock p m. in the Swede chapel. SILAS B. MABEY, JR.

MICHIGAN

Lake View Advent Christian church, Moffith Schoolhouse, Mont Calm county, Mich., Sabbath School, at 9 o'clock a. m. Preaching every Sunday at 10:30 o'clock a. m. Prayer Meeting, Thursday evening, at 7 o'clock p. m. Preaching brethren having a gospel sermon to preach will please give the church a call, and preach the word. Write to or enquire for Daniel Van Antwerp, at Lake View or Moffith Schoolhouse. P. VOS.

INDIANA.

Volga Church, Ind., preaching first and third Sundays in each month by L. Record; T. V. Porter, second Sunday; C. Bradley, fourth Sunday.

Preaching at Muddy Fork, (Bridgeport) chapel, Ind, the second and fourth Sunday in every month, at 10:30 a. m., until further notice. G. W. GREEN, Pastor.

Union Mills, Feb. 18 and every two weeks until further notice
FRANK BURR.

Preaching in the Christian Tabernacle at Jeffersonville, Ind., every Lord's day at 10.30 a. m., and 7.30 p. m. Also, Sunday-school in the morning at 10 o'clock, and prayer meeting Wednesday evening.

WISCONSIN.

Fairfield, Sauk county, Wis, July 8, at 11 o'clock a. m. and 2 30 p. m.
Watkin's Schoolhouse in the evening of same day.
Once in four weeks at the above appointments until further notice.
B. N. MEIGS.

Cross Plains, April 8, and once in two weeks, morning and evening until further notice.
Mill's Church, April 15, 1877, and once in two weeks.
A. N. HITCHCOCK, Pastor.

Preaching at Burns, Wis., March 25, 1877, at 11 a. m.
Same day at Salem at 3 p. m. Services in music Hall. Once in two weeks.
April 1, 1877, at 11 a. m., at Mindoro Advent Chapel.
Same day at 3 p. m. Burnham Valley. Once in two weeks. Come one, come all.
PHILO HITCHCOCK.

Meeting at the Advent church, Arena, every Sunday morning at 11 o'clock. Prayer meetings on Thursday and Sunday evenings. B. N. MEIGS

Preaching at Vernon, Wis., Advent Chapel, May 6, 1877, at 10 a. m. and 6 p. m., and every other Lord's day.
Webster Schoolhouse same day at 2.30 p. m.
Pine River, May 13, 1877, and once in four weeks. L. H. COOK.

IOWA.

Greenfield, Iowa, once in two weeks at 11 o'clock, May 13, and onward.
Stringtown, same day at 3 o'clock p. m.
HATTIE A. PLANK.

Sac City, Sac county, Saturday, June 30, and Sunday, July 1, as Bro. Emery may arrange.
Cherokee, July 8.
Clay, Clay county, (Huxley S. H.) July 15. J. RIDLEY.

May 6, 1877, at Solon, Johnson county, Iowa, and once in four weeks.
At Manchester, March 13, 1877, at 11 a. m., and once in four weeks
At Raymond, Blackhawk county, May 27, 1877, at 11 o'clock a. m. and 7.30 p. m., and once in four weeks. P. W. HOUGH.

There will be religious services at the Hickory Grove Schoolhouse, Ringgold county, Iowa, the first and third Sundays in each month, at 11 o'clock a. m.
Sunday-school every Sunday at 9 o'clock. Bro Herron acts as superintendent.
JOHN SCARCE.

Services at the Advent Christian chapel, Clear Lake, Iowa, every Sunday at 11 o'clock a. m. Special prayer meeting at 2 p. m., invoking God's Holy Spirit. Sunday-school at 3 p m. Young Folks' prayer meeting at 4 p. m. General prayer meeting meeting at 7 p. m.; also on Tuesday evening.
MARTHA J. JANES, Pastor.

Penn Center, Madison county, once in four weeks.
Troublesome, Cass county, once in four weeks.
Dover, Iowa county, once in four weeks.
The other fourth week in new places.
C. W. PITSOR

MINNESOTA.

Elliotta, Fillmore county, Minn, Grange Hall, Feb. 4, 1877, at 2.30 p. m., and once in two weeks. PETER MITSON.

MISSOURI.

Preaching at Doyleston, St. Clair county, Mo., the first Sunday in March, 1877, and every alternate month after.
At Fairview Scholhouse, Little Dry Wood, Vernon county, the first Sunday in April, and every alternate month after.
At Montevallo, Vernon county, the second Sunday in each month.
Oak Grove Schoolhouse, two miles north of Hudson, Bates county, on the fourth Sunday in each month.
At Washington Schoolhouse, four miles north of Nevada City, on the third Sunday in each month. W. W. CATE.

KANSAS.

Ottumwa, Coffey county, Kan., the first Sunday in each month.
Centropolis, Franklin county, the fourth Sunday in month until further notice.
D. WEBSTER.

NEW YORK.

Second Advent Church, Brooklyn, N. Y. Preaching every Lord's day at 3 and 7.30 p m. Conference at 10.30 a. m. Wednesday, prayer and conference meeting at 7.30 p. m. Friday, Bible Class, 7.45. p. m
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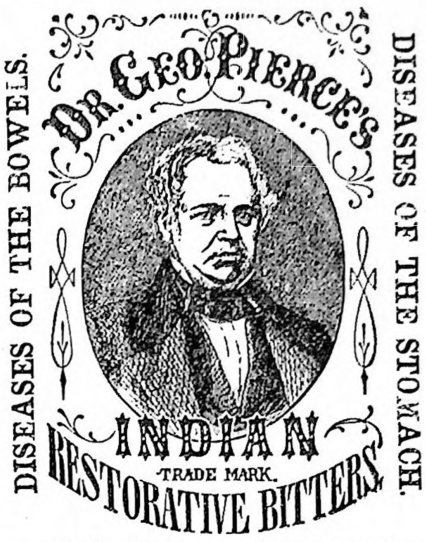

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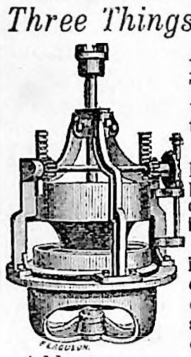

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Napoleon I. on the Eastern Question.

A. ARMOUR.

To Lord Whitworth, when remonstrating with him against the rupture of the peace of Amiens, he said: "....The Turkish empire threatens to fall. For my part I shall contribute to uphold it as long as possible. But if it falls to pieces I intend that France shall have her share. But be assured I shall not hasten events....I wanted to establish a barrier against those barbarians (the Russians) by re-establishing the kingdom of Poland, and putting Poniatowski at the head of it as king, but your imbeciles of ministers would not consent. A hundred years hence I shall be applauded; and Europe, especially England, will lament that I did not succeed. When they see the finest countries in Europe overcome, and a prey to those northern barbarians, they will say, 'Napoleon was right!'"

At St. Helena, Napoleon said, "I could have shared the Turkish empire with Russia; we have discussed the question more than once. Constantinople always saved it. This capital was the great embarrassment, the true stumbling-block. Russia wanted it, and I would not grant it. It is too precious a key; it alone is worth an empire; whoever possesses it can govern the world."

And again at St. Helena he said, "All the Emperor Alexander's thoughts are directed to the conquest of Turkey. We have had many discussions about it. At first his proposals pleased me, because I thought it would enlighten the world, to drive these brutes, the Turks, out of Europe. But when I reflected upon its consequences, and saw what a tremendous weight of power it would give to Russia, on account of the number of Greeks in the Turkish dominion, who would naturally join the Russians, I refused to consent to it, especially as Alexander wanted Constantinople, which I would not consent to, as it would destroy the equilibrium of power in Europe."—*Table Talk and Opinions of Napoleon I., pp.* 42, 74, 80.

Thus did the "Eastern Question" appear to the great mind of Napoleon sixty years ago. The Turk is still a "brute," and the Russian a "barbarian," little, if any, better than the Turk. The defense of the "christians" is a good pretext to cover Russia's long-cherished scheme of conquest, but nothing more.

Our sympathies are not due either to the brutal Turk or the ambitious Russian, but to the poor people whose fields and homes will shortly be desolated by the fire and sword of both Cossack and Bashi-Bazouk, Russian and Turk. Suppose the Russian at Constantinople, would that satisfy her? No; there is no limit to ambition but the want of ability to conquer further. Turkey, with its Greek population, would be a source of strength to Russia, and she would soon crave more.

Tamarack, Ill.

Activity.

C. MENDENHALL.

There never was a time in the history of the world when so much activity has been shown in things temporal.

The devil, with all the emissaries he can command, is pushing his evil cause to the utmost. Men of the world are struggling and laboring against the many difficulties that just now surround them. Nations are sounding the tocsin of war and straining every nerve to reach a war basis.

From the New York *Witness* we clip the following:

"Europe is one vast camp. The soldiers of England, France, Germany, Austria, Italy, and Russia costs each of those governments about $500,000,000 annually. England's army of 106,000 men costs $53,250,160; France 480,000 men, $112,913,298; Russia's 575,000 men, $137,034,925; Germany's 412,000 men, $92,764,603; Italy's 205,000 men, $37,176,086; and Austria's 273,000 men, $47,705,914. The support of the various navies also costs $135,000,000 a year, of which England expends $60,000,000, France $35,000,000, Russia $24,000,000, Germany and Italy $7,500,000 each, and Austria $5,000,000."

The world's people are all astir. Is Christianity fully aroused? Do the followers of Jesus realize that "now it is high time to awake out of sleep?" These are momentous times, fraught with much that is terribly grand—but there is more for us to do than to stand idly by and watch the gathering gloom. Those who are awake, renewed, quickened—upon them devolves the duty of warning mankind of the earth's approaching change, and the sinner's pending doom.

Yes, the world in all its phases is astir. Brethren, let us be on the alert, grasping every opportunity to point men to the immutable "Rock of ages." Earthly things are tottering, but Jesus is the same "yesterday, to-day, and forever." We need at this hour a holy, active, untiring zeal, quickened by the agency of the Holy Spirit. A heart centered entirely upon the Lamb of God who taketh away the sin of the world, and a mind that fully grasps the great truth that time is fast ebbing away, while the whole world lieth in wickedness. May God help each one, however humble he or she may be, to do that which devolves upon each, and do it now.

No moments for idleness, bickerings, or doubtful disputations. No time for "civil war;" but let the hosts of God's people present a solid front against the combinations of infidelity, iniquity, and lukewarmness. Then may we sing:

"Our lamps are trimmed and burning,
Our robes are white and clean,
We've tarried for the Bridegroom,
O may we enter in?
We know we've nothing worthy
That we may call our own—
The light, the oil, the robes we wear,
Are all from him alone."

Lexington, Mich.

Eastern Question.

J. E. CLARK.

"Will Bro. Clark please give us his views of the Eastern Question. Do you believe the present crisis is the winding up of earth's destiny? A. C."

In reply to the above reasonable question, it is our view, that the present conflict will gradually lead up to the "great crisis" which awaits the world, known as the last conflict before the coming of Christ to reign on earth. We must all wait and watch for further developments. The present signs are very significant that gentile times are about to close. It appears to me the death-knell of the Ottoman Empire has sounded, and that Russia will be successful in her war against the Turks. It is evident a mighty war has begun and God only knows the final result. We dare not venture to say too much, but advise all to watch and to keep their lamps trimmed and burning, not knowing what hour the Lord will come; whose coming is nigh at hand. If there should be a cessation of hostilities by the combined action of the Western powers, we shall be disappointed; and yet such may be the case; or on the other hand, the whole of Europe may be involved in one general conflict, which will then soon tell the story. Satan's kingdom is soon to tumble down; and Christ's kingdom to fill the whole earth. Solemn moments, and yet glorious, to the believer in Christ.

Fair Haven, Conn.

Hymn of the Dunkers.

Kloster Kedar, Ephrata. Pennsylvania, 1738. Sister Maria Christina sings.

Wake, sisters, wake! the day-star shines;
Above Ephrata's eastern pines.
The dawn is breaking, cool and calm.
Wake, sisters, wake! to prayer and psalm!

Praised be the Lord for shade and light,
For toil by day, and rest by night!
Praised be his name who deigns to bless
Our Kedar of the wilderness!

Our refuge when the spoiler's hand
Was heavy on our native land;
And freedom, to her children due,
The wolf and vulture only knew.

We praised him when to prison led,
We owned him when the stake blazed red,
We knew, whatever might befall,
His love and power were over all.

He heard our prayers; with outstretched arm
He led us forth from cruel harm;
Still, wheresoe'er our steps were bent,
His cloud and fire before us went!

The watch of faith and prayer he set;
We kept it then, we keep it yet;
At midnight, crow of cock, or noon,
He cometh sure, he cometh soon.

He comes to chasten, not destroy,
To purge the earth from sin's alloy.
At last, at last shall all confess
His mercy and his righteousness.

The dead shall live, the sick be whole,
The scarlet sin be white as wool;
No discord mar below, above,
The music of eternal love!

Sound, welcome trump, the last alarm!
Lord God of hosts make bare thine arm,
Fulfill this day our long desire,
Make sweet and clean the world with fire!

Sweep, flaming besom, sweep from sight
The lies of time; be swift to smite,
Sharp sword of God, all idols down,
Genevan creed and Roman crown.

Quake, earth, through all thy zones, till all
The fanes of pride and priestcraft fall;
And lift thou up in place of them
The gates of pearl, Jerusalem!

Lo! rising from baptismal flame,
Transfigured, glorious, yet the same,
Within the heavenly city's bound
Our Kloster Kedar shall be found.

He cometh soon! at dawn or noon
Or set of sun, he cometh soon.
Our prayers shall meet him on his way;
Wake, sisters, wake! arise and pray!

—*John Greenleaf Whittier.*

The Seventh-Day Sabbath.

JOHN SCARCE.

Eld. Miles Grant says there is no possible way to sustain the seventh-day Sabbath but by proving one of the two things: 1. That the old covenant is now binding upon all mankind; or, 2, that the fourth commandment is incorporated into the new covenant, neither of which has yet been done. The old covenant, with its ordinances, has never been binding on all mankind, but only on the Jews, who came out of Egypt. It is not binding on them now, because it is abolished. The seventh-day Sabbath is not in the new covenant; therefore, it is not binding on any one. The time that is spent in preaching the old Jewish Sabbath could be spent to a much better purpose. It would avail us nothing to keep the old Jewish Sabbath. The penalty under the old law was stoning to death (Num. 15:32-36). And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day; and they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation; and they put him in ward, because it was not declared what should be done to him. And the Lord said unto Moses, The man shall be surely put to death; all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp and stoned him with stones, and he died; as the Lord commanded Moses.

We are not living under the old law; we are living under grace. John says, "For the law was given by Moses, but grace and truth came by Jesus Christ." Paul says, "The law was our schoolmaster to bring us unto Christ. We are no longer under a schoolmaster." That is, we are not under the old covenant. Christ has done away the old covenant and given us the new.

Ingart's Grove, Iowa.

"Out-Pouring of the Spirit."—No. 2.

N. FIELD, M. D.

In the examination of the office and work of the Holy Spirit in the salvation of men—I propose to prove by the Bible that God never poured out his Spirit upon any man to convert him since the world began. Hence, all prayers for that purpose are unscriptural and will never be answered. God never authorized either saint or sinner to offer such a prayer. He has promised his Spirit to his people, but not to the world.

Christ says positively, the world cannot receive it. It dwells in his church to comfort and strengthen it, and will finally quicken all the saints into immortal life. No sinner ever receives it until he believes the gospel and obeys it. The Samaritans believed and were baptized several days before they received the Holy Spirit. The three thousand converts on the day of Pentecost were required to repent and be baptized for the remission of sins, that they might receive the gift of the Holy Spirit.

It was not even given to the Apostles until Jesus was glorified. Throughout the whole of the ministry of the Savior not a word was said about the Holy Spirit convicting and drawing men to him. No one was told to pray that it might be poured out for such a purpose. He made converts by his word and the miracles which he wrought. The evidence on which his disciples believed on him was visible and demonstrative. It was addressed to the understanding, through their eyes and their ears.

Many people are made to believe that the Holy Spirit was poured out on the multitude on the day of Pentecost, and the conversion of three thousand was the result. There is no truth whatever in the assumption. It was poured out on the apostles in order to qualify them to preach in all languages and confirm their proclamation by miracles. Not a man who heard Peter's sermon on that occasion was convinced by anything but the words, "Ye men of Israel, hear these words." They were not told to pray for the convicting power of the Holy Spirit, or for the forgiveness of sins, to seek religion, come forward for prayers, and give their hearts to the Lord, and try to be christians, and many other things in the programme of modern revivals, but to repent and be baptized, every one of them, for the remission of sins, with the promise that they should receive the gift of the Holy Spirit. Then they that gladly received his word were baptized and the same day there were added to them about three thousand souls. Peter did not institute "inquiry meetings" and examine them from day to day to satisfy himself that they were in earnest and that they were convicted by the Holy Spirit. He held no prayer-meetings with them that they might be soundly converted and "get religion."

Peter's conditions were too plain and intelligible for this age of mysticism and human inventions. The way people were taught in apostolic times is obsolete. Baptism of the Holy Spirit and fire is what is wanted to awaken sinners. Paul did not receive the Holy Spirit until after his conversion, of which baptism was the crowning act. But how many revivalists will tell a penitent to do as Ananias told Paul to do: "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord?" Not many. Had they been there with their perverted ideas of the plan of salvation and the work of the Holy Spirit, they would have had Paul at the mourner's bench and an uproarious prayer-meeting for his benefit.

Jeffersonville, Ind.

Religion.

S. M. JUDSON.

Permit me, in remarking on the above word, to say that grammarians have variously defined religion to reconsider, or to bind fast. Religion has been divided into natural and revealed, which imply reverence for God, as manifested in his works and word, wherein he makes known his mind and will.

Four kinds of religion are enumerated in the world—the Christian, the Jewish, the Mohammedan, and the Pagan. The foundation of the first is a belief in the existence of God as manifested in his Son, who died to redeem us from the curse of the law, that we may work out our own salvation; for it is God who worketh in us both to will and to do his good pleasure. Religion then is not external, but an internal indwelling of the Holy Spirit.

The word "religion" is used four times in the Scriptures. Paul refers to it three times to condemn his former course when a persecutor, declaring "that after the most straitest sect of our religion I lived a Pharisee" (Acts 26:5). In his epistle to the Galatians, he says: "For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it, and profited above many of my equals in my own nation, being more exceedingly zealous of the traditions of my fathers" (Gal. 1:14). The scriptural definition of "religion" is found in James 1:27, "Pure and undefiled religion before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Its primary meaning, then, is, benevolence or honesty of purpose; in a word, "to love God, and our neighbor as ourselves." The plaudit at the judgment, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," will be to those who visit the destitute, who give of their substance to the needy. To such "the King shall say, Inasmuch as ye have done it to the least of these, my brethren, ye have done it unto me."

We have often thought that the word "religion" is popularly used without understanding its import. How is it scripturally explained by those who preach the gospel? How variously the word is used! "Come to the altar and get religion" is quite a common invitation of some ministers to the impenitent, thereby signifying that it is to be acquired in one place better than in another. Were there an altar, it is to be created in the heart. "For with the heart man believeth unto salvation." Then, too, it is said that such a person has lost his religion. Well, if it can be acquired it can be lost.

Suppose I affirm that a man has lost a certain sum of money. Must I not know that he had the amount to lose? But can we tell who has religion and who has it not? What is the criterion? It is a profession?

Frequently, those who make great pretensions are the most remiss in the service of Christ. Does religion consist in making many and long prayers? Are they acceptable to God where the heart is not found? God, by his prophet, declares, "Though they make many prayers, yet will not I hear" (Isa. 1:15). Do we remember in our prayers that, while man looks at the outward ap-

pearance God looks at the heart?" Neither is it evidence because a man essays to preach the gospel that he is a Christian. Not to speak of those who bring a reproach on the ministry, how many there doubtless are who, like Wesley and Chalmers, declare, after preaching for years, that they had no religion! Then, too, how many ministers and laymen bring the Bible to their creeds, instead of bringing their creeds to the Bible? Hence the various sects of Christians. How many ministers can say with Paul to the Galatians, "Am I become your enemy because I tell you the truth" (Gal. 4: 16). Or with our Lord, "Because I tell you the truth ye believe me not" (John 8: 45). Do they not rather comply with the demand, "Preach unto us smooth things?"

I was recently in a protracted meeting where God had evidently renewed sinners by his word and Spirit. Several so-called young converts were relating their experience. Many were listening to their words. I remarked that some of you doubtless are prophesying the halting of some who have vowed to be the Lord's; that when the excitement has abated they will act as wickedly as before. I said that if any of you can assure us that those who have spoken have religion, you will please manifest it by rising. None arose. Then I remarked, Forever after hold your peace; God's word shall be vindicated. I quoted Paul's language to the Philippians, "Being confident of this very thing, that he who hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1: 6). Where is any falling from grace indicated? They may fail of the grace of God. Hence, we are commanded to "grow in grace and in the knowledge of our Lord and Savior Jesus Christ" (2 Pet. 3: 18). I referred to the promise, "Who are kept by the power of God through faith unto salvation" (1 Pet. 1: 5).

John also says of those who apostatized, "They went out from us, but they were not of us. If they had been of us they would no doubt have continued with us; but they went out that they might be made manifest that they were not all of us" (1 John 2: 19). What can be plainer than that Christians should persevere in holiness The above young converts were asking Christians to pray for them. While I believe in prayer, and that the "effectual, fervent prayer of a righteous man availeth much" (James 5: 16), I also believe that God knows them that are his; they shall be owned in that day when he maketh up his jewels. Says our Lord, "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life" (John 10: 28). Hence it follows that those who appear to lose their religion, never had it, but only fall back from their promises and their profession. They get into a slough of despond, as Bunyan has it, and finally struggle back to their former ways.

How many, like Peter, follow Christ afar off, until at length they deny him. I shall admit the genuineness of revivals when they come from God, as did the one on the day of Pentecost. But let us ask, When so many accessions are made to churches, to what are they converted? The religious papers often give the numbers of those who join the various churches. Recently the *Independent* specified several Congregational churches that had a membership of over five hundred outside of New England, to show that the church was numerically strong. How many say, I am of Paul, and I of Apollos, and I of Cephas, and I of Wesley, and I of Calvin! But few say, I am of Christ. Is Christ divided? To what then are men converted? Is it to a church, or to a party? or is it to truthfulness, to honesty, and to God?

Sylvania, O.

Peace on earth—good will to men.—*Jesus.*

Lost.

STEPHEN R. BENTLEY.

A little child, daughter of a German named Yonkie, on Sunday night, 10th instant, became lost in the woods adjoining Cassel's Prairie, while seeking the cows. Her father sought her in vain until a late hour in the night, and the little wanderer was out in the bitter storm and darkness and cold, and what she suffered, as the little bare feet and limbs wandered in the woods and marshes, among wild beasts and serpents, torn by thorns and brambles, is known only to him who sees all things.

On Monday the neighborhood was alarm ed, and men and women too joined in the search. Strong men who know what hardship and suffering are, could have been seen searching the woods, while tears coursed down their sunburned cheeks; but the day passed, and sadhearted and weary the people returned home, and another stormy night the little seven year old girl must endure.

On Tuesday the search was continued all day long and hope was well night gone. Tuesday night another terrible storm set in and it seemed impossible the child could survive.

Wednesday the woods were full of people searching, only expecting to find the child dead. The search went on, some dragging the lake, others with boats, searching the river, until about eleven o'clock a. m. a runner came across the field, shouting, "The child is found and alive." Oh! God had heard the many prayers that had been sent up to him for the child, and five miles away, across the bluffs and marshes, the little one was found, apparently by accident, but we believe by direction of the Almighty.

Oh! how ready to respond to the call of suffering humanity we are, and ought to be, when temporal dangers assail. But how is it when we see our fellow creatures wandering away from God, away from home, "away from the Shepherd's tender care," and in danger of losing, not this life which is to be restored by a resurrection from the dead, but they are in danger of losing eternal life in the world to come. They are exposed; not merely to the elements, but to the storms of passion that blast and blacken the soul.

How can we see our fellows going on in sin, wandering thoughtlessly among snares set by Satan to trap the unwary? Oh! what anguish of heart we felt, and how earnest we prayed, when the child was lost in the woods. And can we calmly see our children, and brothers and sisters, and friends, going down to perdition? No, we cannot, if we have felt the influence of the Holy Spirit in our hearts. We are anxious for their salvation, and when that child refuses to come back to the Savior, it seems as if our overburdened hearts would break. Oh! thoughtless one, you little know the anxiety of loving friends for you; you little know how your Father's heart is wrung with anguish; you never can know what heart pangs your thoughtless, heedless wanderings have brought your mother. You do not realize that Jesus is pleading for you, that he gave his life to save the lost ones that have wandered away from God. Oh! what rejoicing there would be should you return, could we hear the glad news, "The child is found." Yes! there would be rejoicing, not only among your friends, but among the angels of God.

Brothers and sisters, let us pray on; plead with God for the unsaved ones; let us put forth every possible effort, and never give up the search; death is daily snatching them from our grasp and very soon our work will be done. Let us work and watch till Jesus comes.

Cassel's Prairie, Wis.

Most of our misfortunes are more supportable than the comments of our friends upon them.

Our Hope.

M. D. PEAVY.

Let us stand by the thundering waters of Niagara and feel the thrilling awe inspired by those never ceasing drops of water that follow each other so fast and closely that they form but one majestic arch from the summit of the beetling cliff, to the yawning abyss below. Here we feel the soul renewed, and imbued with a spirit of adoration which we did not feel when away from the presence of this majestic agent of God's majesty and power. It is thrilling, invigorating, and purifying, to stand with bared head in the presence of these mighty waters, and meditate upon the majesty and power of their Creator. For thousands of years that glittering sheet has spanned the arch, and been suspended in the air by the will of him who holds the destiny of the heavens in his hands and makes a footstool of the earth. We gaze upon the work of his hands, and are pregnant with amazement; we look aloft, from the thing created to the Creator.

In faith we behold him, in love we worship and adore; with this love in our hearts let us pass on. The thundering waters of Niagara pass away in the distance, and die with the sound of tinkling bells. The laughing echoes of Minnehaha beckon us onward toward the northland clothed in its mantle of purity, the beautiful snow. Here, too, the limpid waters gush forth that expands into the mighty Mississippi, that rolls on and on, in the ever widening and deepening stream, through the land of the apple, the plum, the peach and pear, the fields of grain, the cotton lawns, cane plantations, and everglades of the sunny clime. Oh, how thrilling! The very majesty and splendor of the everchanging scenes lift us up, up, up, until in imagination we stand in the very presence of Deity, and with the adoration of the mind and longing of the soul worship him before his face. We have seen his works, and we love him for the very work's sake.

But we will walk again. This time our course is over a level plain. For leagues nothing but the flowery landscape of the prairie and the arching blue of heaven meets the gaze. But even this by its strange mildness buoys our spirits higher and brings the Creator of all, in ecstacies before the eye of our mind, and leaves us like Jacob, wrestling for a blessing. Oh! how lovely, how pure, how unoffending all things seem.

We pass from this region of bliss, buoyed up on the wings of love, till we stand in the presence of the high rearing mountain that seems to meet the stars in its mighty altitude. Here again our adoration rises, higher than the mountain top. It scales the summit, it pierces the dome of space, it rushes over the golden streets, it lingers on the throne of grace and stands erect in glory. But oh! the pollution of this same world, that gives us such transports of joy. It is covered with shame, it is cemented in iniquity, it is married to wrong. He shall remove the diadem and crown from all potentates, and reign in their stead over the whole earth, under the whole heaven. Then shall the rose of Sharon fade away, and the lily of the valley grow dim when placed beside the gorgeous flowers that shall bloom in the paradise of God.

Oh! what a glorious sight appears to our believing eyes,
The sin cursed earth has passed away, with sea and rolling skies,
But in their stead the new earth shines with radiance divine
Oh! may I in that realm live, Oh! may that home be mine.

Arena, Wis.

There are many who know their own wisdom, but there are few who know their own folly.

He only truly knows who consents with the docility of a child to be taught of God.

Reports.

Report of the Twelfth Annual Meeting of the New York State Adv. Chris. Conference.

Our annual meeting for the year 1877 was held with the church at Lockport, commencing Thursday evening, June 7th, and continued until the 11th.

With the commencement of this Conference we had the largest gathering we have seen for several years; in fact, it was the largest meeting throughout that has convened in Conference capacity for some time, and our Lockport brethren were considerably taxed in caring for the wants of the gathered ones.

The annual address was delivered by Eld. R. H. Bateman, of Springwater, which was ordered to be published. We hope that *all* our isolated brethren and sisters and the churches will read, ponder, digest and *practically* endorse the sentiments it contains concerning missionary labor and responsibility.

Our ministers, hitherto, have borne too large a proportion of the burdens in pioneer and missionary work. The laity can do much to lighten the task of the ministry who have and are ever making sacrifices, which if known would abash, and put to shame those who are *complaining* about *hard times*, and what *they* have done. Many of our preachers have left lucrative positions to proclaim the unpopular truths we love so much, and they are committed to the work for life, or until Jesus comes, though they may be deprived of some of the *comforts*, aye, some of the *necessities* of life. We want the gospel of the kingdom carried to every available point in western New York; and this can be done if every believer will do *their duty*, and will put their hand into their pocket when they pray, "Thy kingdom come," and then use a *little* of *all* that a kind Providence has put into their hands. The *poorest* of the *poor* that read this report can give ONE CENT a week to send the news throughout western New York, that Jesus is coming soon. In behalf of all perishing souls, and for the love that God has manifested to you, this Conference prays you, dear brethren and sisters one and all, to lay by ONE CENT or more regularly every week, and send it to the Treasurer, Eld. M. R. Miles, Kendall, Orleans Co., N. Y., on or before the 1st of December next. We want every believer to make a free-will offering this year to the Lord. Dedicate a portion of what you raise or earn, to the Lord, and then give it to his steward. Once more we appeal; give something, if no more than one penny a month; give systematically until Jesus comes. Many of the brethren who read this, have, under the blessing of Almighty God, accumulated property more or less; you have or intend to make a will before you die; do not forget to leave a little for the cause of our coming Messiah. Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me. Jesus has kindly remembered you in his last will, do not forget him in yours.

The address contains many rich thoughts, and was delivered with marked effect to an attentive and appreciative audience. We recommend its reading to all.

The President, M. R. Miles, appointed as devotional committee, Wm. E. Brown, A. Riggs, J. Phelan, B. S. Crofoot and Warren Burnham. Business committee, Elds. W. J. Hobbs, R. H. Bateman, E. F. Sergisson.

Friday, 9 a. m. Met for the transaction of business. Ministers present during the meeting. Ordained—M. R. Miles, C. W. Low, A. C. Newell, P. A. Smith, C. P. Greenman, E. F. Sergisson, Mrs. L. M. Stoddard, Mrs. E. S. Jennings, W. J. Hobbs, R. H. Bateman, C. H. Luttenton, Jas. E. Well. Unordained—Wm. M. Steele, O. M. Owen. Visitors—Eld. E. C. Cowles, of Pennsylvania Conference, Eld. I. B. Potter from Connecticut Conference, Eld. R. C. Brown, of the Life and Union Conference, and Bro. Wm. E. Brown, of California, a former member of this Conference.

Letters were received from the following ministers regretting their inability to attend the annual session. Elders C. Colegrove, P. C. Marsh, Wm. Morrell, B. P. Stevens, A. H. Dunbar, Wm. Ingmire, S. C. Gove. A letter was also received from C. F. Sweet. The meeting was opened by singing and prayer, after which the minutes of the last two sessions were read and adopted.

Voted, That all the ministering brethren from abroad be invited to take part in the deliberation of this Conference.

The following churches were represented by their delegates. East Shelby—Samuel Reed, Loren Grinnell, $4.00; Springwater—H. Clapp, J. G. Morris, $2.20; Alton, $2.75; Lockport—Wm. Weyman, A. Riggs, $5.00; A Friend, $1.00; Kendall, R. Sitzer, Sr. H Ducher, $3.10; Martville—B. S. Crofoot, O. Barnes, N. Palmer, $2.00. East Penfield church was received into the Conference, and represented by Theron Holdbridge, $3.00; Ontario—Wm. Skinner, Lair Allen; Rochester—J. Phelan, Sr. R. P. Mason, Geo. E. Waugh; Darien—Geo. Strong, M. Dillon. The report of the Treasurer was read and accepted:

	Balance in Treasury from last year	$23.56	
June, 1876.	To church donations	12.00	
" "	To individual donations	3.50	
Dec., 1876.	To church donations	6.40	
	Total receipts	$45.46	
June, 1876.	By cash to Eld A. C. Newell		$16.00
July, 1876.	By cash to Conf. Com.		12.50
Dec., 1876.	By cash, per treas. and sec.'s book		1.20
Dec., 1876.	Fares to East Shelby		2.00
	Sundries		85
	Total expenditures	$32.55	
	Balance in treasury	12.91	

JAS. E. WELLS, Treas.

Voted: That the address of Eld. R. H. Bateman before this conference be published in the *World's Crisis* and ADVENT CHRISTIAN TIMES.

Report of ministers was the next order of business. We will not record each seperate report, but give a synopsis of the whole. Five reported as pastors, two of them having removed from their former to a new charge. All things considered, they had no discouraging report to give. Large thriving Sabbath Schools were held in their respective charges. Some of the Evangelists reported more Macedonian calls than they could supply. Others reported little or no labor during the past year, but feel committed to accomplish more the coming year by the help of the Lord.

Eld. I. B. Potter entertained the Conference with a very encouraging report of his travels and labors for the past six months. We were much pleased with his spirit, and with his method of dealing with side issues that are made test questions of christian fellowship, which have distracted and torn us asunder in the past. He exhorted us to be kind, courteous, and live as brethren though we differed in points of doctrine.

Sr. Stoddard reported her work as one of the committee to present to the churches, the constitution as revised and amended at the ministerial meeting held last February. The time was so short and limited that some did not take any action. Some accepted the whole as amended, and some of the churches objected to one or more of the articles.

AFTERNOON SESSION.

Friday. The President appointed the following committees. Ordination—C. W. Low, P. A. Smith, A. C. Newell. Credentials—Sr. E. S. Jennings, L. M. Stoddard, Brn. W. J. Hobbs, R. H. Bateman.

The following churches were reported by their delegates. Kendall—Regular preaching every Sabbath by their pastor, M. R. Miles. Good congregation, and Sabbath School. Eleven united with the church.

East Penfield—Occasional preaching by different brethren.

Springwater—Preaching by the pastor, R. H. Bateman, every Sabbath. Good Sabbath School and prayer meeting.

Alton—No preaching at present, but many dear ones there are praying for the cloud to move on.

Lockport—No regular preaching, but are trying to keep the unity of the spirit.

Martville—Preaching every Sabbath by the pastor, Jas. E. Wells. Meetings largely attended, large thriving Sabbath School, harmonius and united.

Ontario—No regular preaching since their pastor, J. E. Wells removed from them. Have a beautiful house, but are yet heavily in debt. Have had occasional preaching; are to have regular service in the future.

Rochester—Preaching by their pastor, E. F. Sergisson, every alternate Sabbath.

East Shelby—Darien, Yorkshire. No regular preaching.

Honeoye—Regular preaching by R. H. Bateman.

For the want of time and other reasons the constitution as revised was not adopted at this sitting of the Conference. The following resolutions were adopted and are added to the constitution.

Resolved, That we advise our churches if any member among them, or any person from abroad comes among them pressing as a test of fellowship any question where honest christians may differ, that they refuse to give them God speed, and if need be, proceed to try them for christian character.

Resolved, That we advise our churches in their organization have the following officers: One elder, two deacons, a Secretary and Treasurer. The deacons with one person with them be a committee of finance, and supply the desk.

Resolved, That we advise our ministers to try nad establish so far as they can, and also our churches, a tract and missionary fund to be collected quarterly, and deposited with the Treasurer of the Conference to be subject to the disposal of Conference in keeping evangelists in the field and supplying them with tracts.

Voted, To expunge from the constitution Sec. 2 of Art. 2.

Voted, That this Conference hereby tenders its invitation to all ministers of the gospel who are in sympathy with the workings of the same to unite with us as co-workers in our special mission.

SATURDAY MORNING SESSION.

The committee on credentials reported that Bro.——had failed to report to this conference according to Art. X, Sec. 1, and it was voted that his certificate be witheld until he reports. The committee reported that all the members of the Conference were entitled to a renewal of their certificates excepting two.

After balloting, the following officers were declared unanimously elected for the ensuing Conference year: President, C. W. Low; Vice-President, Mrs. E. S Jennings; Treasurer, M. R. Miles; Secretary, Jas. E. Wells. Board of Trustees, A. Riggs, Lockport; B. S. Crofoot, Martville; Loren Grinnell, East Shelby; Geo. Strong, Darien; J. Phelan, Rochester; J. G. Morris, Springwater; Reuben Sitzer, Murray.

Delegates to the National Second Advent Christian Association, Aug. 14th, Jas. E. Wells, Sr. L. M. Stoddard, A. C. Newell, R. H. Bateman.

Voted, That Bro. C. W. Low give the semi-annual address, Bro. A. C. Newell, alternate.

Voted, That the semi-annual meeting of this

Conference be held with the church at Martville (as per invitation) at such a time as the officers may appoint.

Voted, That the President, Vice-President, and Secretary act as an auditing committee for this Conference.

Voted, That the Secretary's traveling expenses to and from meetings of this Conference be paid over to him by the Treasurer.

The doctrinal and preaching exercises were blessed throughout. Friday, at 2 p. m. preaching by A. C. Newell, from Matt. 5; 14, 16, 6: 23. At this point we missed Bro. I. B. Potter, of Connecticut, from whom we hoped to hear expound the Scriptures; but we learned that he had left for home because of his prolonged absence. Love feast in the evening followed by a sermon from W. J. Hobbs, founded on 2 Chro. 20: 20. Saturday, 2 p. m. Preaching by R. C. Brown, from Dan 11: 46, 12: 1. In the evening we had another heavenly sitting together in love feast. After which Sr. E. S. Jenning discoursed from Gal. 5: 1, 13.

Sabbath morning was quite rainy, yet a large large number met in the hall at love feast. Fifty-five testimonies were given for Jesus. Then we listened to a sermon from the Pres. C. W. Low. Text, 1 Pet. 1: 13. At 2 p. m. preaching by the Secretary, from Rev. 22: 14. Then the brethren repaired to the water, and six souls were planted in the likeness of the Savior's death. In the evening we had the most blessed conference meeting of all. Then Bro. M. R. Miles preached from Heb. 11: 25.

Immediately after the morning service an effort was made to raise money for missionary work. We succeeded in receiving fifty dollars. The matter was presented again in the evening when about $150 more was raised. The total amount pledged was $203, of which $50 was paid. This is a good beginning in the missionary and tract cause. A collection of $35 was raised to defray the expenses of ministers to the conference. About one hundred brethren and sisters were from abroad. The Conference closed after one hundred and six had partaken of the emblems of the broken body and spilled blood of the world's Savior. Thus we part again, some perhaps to meet again here, others to meet no more this side the evergreen shore.

Dear brethren, let us keep our lamps trimmed and burning, that we may enter in, when the midnight cry is heard, "Behold the bridegroom cometh, go ye out to meet him." A vote of thanks was given the kind friends of Lockport for their hospitality. Here we bid adieu to many dear saints who are waiting for the Lord to come.

JAS. E. WELLS, Sec.

Kansas Conference Report.

The fourth session of the Northwestern Quarterly A. C. Conference of Kansas, was held with the Limestone Valley church, commencing June 23rd and holding over the following Sunday. Ministers present, Thos. R. Comstock, evangelist, S. F. Munsell, W. H. McCarty, James Page, and E. N. Bliss. The speaking was to the point, and we hope some good was done. The Lord's Supper was celebrated Sunday evening and many of other denominations partook. A good impression was made.

At the business meeting, the following was transacted: The minutes of the last meeting were read, a motion made and carried that they be corrected as follows: The motion made at the last meeting of the Conference to grant the withdrawal of J. S. Thorp, was corrected to read as follows (as he made no request for withdrawal): *Resolved*, That the name of J. S. Thorp be stricken from the Conference roll; which was carried.

The committee, in case of S. R. Knox and W. H. McCarty, reported he had not seen either of them, but W. H. McCarty being present he reported he had not gone to keeping the Jewish Sabbath; but as he belonged to another Conference he wished to withdraw from the North western, which was granted.

A motion made and carried that the Secretary drop a card to S. R. Knox to ascertain his mind and wishes.

Report of ministers: L. F. Munsell said he had done very little, but felt zealous for the cause and had stood up boldly for the truth.

Thos. R. Comstock reported that he had preached twice every Sunday and had baptized seven since the last Conference.

E. N. Bliss said he had preached about fifteen times since the last Conference with good results.

James Page could not say how many times he had preached; but had done all he was able to do and had started an interest in several places. Has had several calls to preach in new places, and would attend to the calls as soon as convenient.

W. H. McCarty reported he preaches twice every month and his labors seem to be blessed.

The churches all seemed all to be truly alive and traveling along smoothly, working hand in hand and shoulder to shoulder.

A petition was presented asking that Bro. G. S. Vilott, of the Limestone Valley church be granted a license to preach. which was unanimously granted.

The following resolution was adopted:

Resolved, That we as a Conference request the State Conference to hold an early campmeeting, and an extra session of their Conference for the purpose of so amending their constitution and bylaws as to have the State divided into evangelical districts, thereby doing away with the Quarterly Meetings.

A motion made and carried that E. N. Bliss be a committee of one to present this resolution to the Secretary of the State Conference at his earliest convenience.

A motion made that we adjourn to meet again at the call of the Secretary about three months hence. THOS. R. COMSTOCK, Sec.

New Hartford, Iowa, Campmeeting.

C. C. RAMSAY.

The Campmeeting has just closed and with good results; and for the benefit of those who are interested I will give a short report of the meeting. The early part of the week was rainy, for which cause many were detained from coming; yet, notwithstanding the rain, a goodly number of tents were pitched, and during the week they constantly increased, representing the towns of New Hartford, Parkersburg, Clarksville, Floyd, Cherokee, Shellrock, Albion, numbering thirteen, and one covered wagon from Jessup. The large tent served as a lodging place for men. There were one hundred lodged upon the ground, and all accommodations in the houses adjacent were occupied, besides, many went to the villiage half a mile away.

There were fourteen ministers present, viz., H. V. Reed, J. M. Stevenson, G. M. Myers, N. F. Eggleston, A. Eggleston, W. J. Orem, Wm. Brayton, R. J. Hill, H. Olmstead, J. W. Haughawout, M. A. Newcomb, C. C. Ramsay, W. J. Janes, and H. H. Janes. Preaching by ten of the above named ministers, consisting of doctrinal and practical discourses. Stirring appeals and exhortations. Peace and harmony prevailed throughout the entire meeting.

No collections were taken, but the brethren and the public responded to the want of the meeting as follows: $100 was paid to the preachers, $25 for rent of large tent, $21 for lumber and ground rent, and $6 for children's tent. Total expense, $152. There was $46 donated for the expense, $106 net proceeds of grocery, and $194 subscribed for a new tent to be used for gospel purposes. Then the expectation of the brethren were more than realized financially.

Sunday, June 24th, was a beautiful day, and New Hartford seldom witnessed such a crowd. Some estimated the number at three thousand, but I think twenty-five hundred would be a fair count. This we consider a grand turnout, as there are no large towns in close proximity. During the meeting, four confessed Christ, two were baptized, and fifteen arose for prayers in the children's meeting.

Monday morning came, and with it came a rain which detained us from leaving camp, but as all things work for good, we were blessed by the rain, for we gathered under the large tent and listened to remarks by Brn. Reed and Stevenson on the holy city, New Jerusalem, which were embellished by questions and answers to the edification of all. When the rain ceased, we were obliged to break camp, and many a good bye, farewell, and God bless you, were uttered. And thus we parted, hoping to meet in the age of glory, peace and righteousness, when one eternal round of praise shall rise to him who hath redeemed us.

Conference Report.

The Third Quarterly Meeting of the Northwestern Missouri and Southwestern Iowa Conference, was held with the Ringgold church, Ringgold county, Iowa, commencing Friday, June 15. In the evening Bro. Ridley preached from Isaiah 21; 11, 12. Saturday morning, conference and prayer meeting at 9:30. Preaching at 11, by Bro. Hink, from the third chapter of 1st John, after which the following reports were made.

Eld. Kent, of Nodaway church, reports them in good standing, all working for the good of the Master.

Bro. Ray, of Ringgold church, reports an addition of eight since the 1st of February.

Bro. Miller reports less prejudice than heretofore, and a growing interest in the cause of the Lord and Master.

The delegate from Marysville church being absent, the report was made by Eld. Hink, who reports the church in about the same condition as it was one year ago.

Bro. Burgener, of Squaw Creek church, Holt county, Mo., reports their church in good standing, considering the prejudice existing.

Hamburg church, not represented. Bro. J. Ridley, of Cherokee, Iowa, being present, it was voted that he be invited to participate in the deliberation of this Conference.

The report of the ministers were very good, considering everything connected with the churches in general, all feeling that they had done their duty as far as possible, and that much good had been accomplished by their labor. May God bless them, that they may still continue to do good, and that many may be brought out of darkness into light everlasting.

The chair now appointed a committee to arrange the time for the next Conference. The committee reported that the next meeting will be

held with the Squaw Creek church, commencing Dec. 14, 1877. The business of the meeting being over, the Conference adjourned.

In the evening, Bro. Ridley preached from Gal. 3: 29. Sunday morning at 9:30, conference and prayer meeting; preaching at 11, by Bro. D. O. Hink. The meeting closed Monday evening.

We all enjoyed the Conference very much. The ministers seemed to be filled with the Spirit, and to realize that the end of all things is at hand, and the coming of the Lord nigh, even at the door. May we all be ready to meet him.

I. J. SHOWALTER, Sec.

DeKalb Quarterly Meeting.

The Quarterly meeting held at Genoa, Illinois, commencing Friday evening, June 29, and holding over Sunday, was good and pleasant. The attendance of preachers and friends, and of the Genoa church and community was large. Preaching by Bros. Burr, Shaw, H. G. McCulloch, S. B. Mabey, and others. Bro. and Sr. Shaw remained to hold meetings during the next week as might be deemed advisable, and on Monday night Sr. Shaw gave a discourse on the three steps of the way of salvation—faith, repentance and baptism, and particularly on the essentiality of baptism in order to salvation.

On Sunday the ordinances of baptism and the Lord's supper were both attended to, one young man being immersed in the name of the Father, Son, and Holy Spirit, in the sight of a numerous company, by Eld. S. B. Mabey. May he be strong in the Lord.

A session for business was held on Saturday, the 30th, at 4 p. m., the President, Eld. E. H. Burington, in the chair.

Bro. and Sr. W. A. Shaw desiring to apply for membership, some discussion on the powers of the District Quarterly Conferences ensued, and it was held that they could only transmit applications for membership to the State Conference.

A letter from the church in Chicago, to whom Bro. Shaw has been ministering for some time, having been read, and Bro. Shaw having, by request, given a very satisfactory and interesting account of his life and religious experience, and views, it was unanimously

Resolved, That this Conference extend to Bro. and Sr. W. A. Shaw a hearty and cordial hand of fellowship, and recommend them to the Northern Illinois A. C. Conference for memberships.

Eld. Darius Crouch, sometime of St. Louis, also wished to identify himself with the Advent people. He presented certificates from the St. Louis Advent church, dated 1868 (a copy only), and from two Cumberland Presbyterian churches, dated February and October, 1876. As no one present had personal knowledge of Bro. Crouch, the following action was taken:

WHEREAS, Elder Darius Crouch, St. Louis, Mo., applies for membership,

Resolved, That his case, with the credentials connected therewith, be referred to the Annual Conference.

Resolved, That the next Quarterly Meeting be held in the end of September or beginning of October, at Afton, provided the church there so desire. The President to fix the time, and that it commence on Thursday, instead of Friday, so as to hold a day longer.

The Illinois Campmeeting was taken into consideration, and the Board recommended to appoint it, as will appear in the notice. Adjourned.

The meetings, we trust, were profitable and pleasant. We think the impression that time is short, was deepened, and the resolution to labor while the day lasts, strengthened. So may it be.

A. ARMOUR, Secretary *pro tem.*

Conference Report.

Our Quarterly meeting of July 1st, at Edinboro, Pa., was to us a season of refreshing in spiritual things. The attendance on Saturday afternoon, June 30, was unusually large, and the testimonies of the brethren showed most clearly that, to them at least, the wonderful events and unusual phenomena transpiring in the world are of great significance, and recognized as familiar outlines in the features of the grand picture, sketched by the prophets, Christ, and the apostles, representative of the last days of Gentile times, presaging the return of our Lord and the realization of our hopes. Surely "our redemption draweth nigh," and we may, and ought, to "lift up our heads and rejoice."

Three were planted in the likeness of Christ's death by the writer, who fondly hopes they will be growers with him in the likeness of his resurrection. In the morning the pastor of the M. E. church sent notice to us that if agreeable, he would meet us at the water with candidates for baptism also, to which we gave a glad response of hearty assent and approval, and he immersed two. This co-operative work by ministers of different denominations, in the administrations of the Lord's ordinances (sacraments) produced a good effect on outside lookers-on.

On Sunday evening the pastor of the Presbyterian church occupied my desk and preached to us, his congregation coming with him and uniting with us in worship, which expression of Christian union we are to reciprocate on the evening of July 22nd.

G. W. STETSON.

Important Notice—Southwestern Kansas.

ELD. V. F. HUNT.

We are desirous of organizing a permanent mission society, embracing a portion of Southern Kansas, and electing a District Evangelist to be supported in the field as an active minister to spread abroad the truths due this people and generation. And in order to bring about such an organization I have concluded to call the attention of all persons interested, by calling a meeting of all such together, to consult one with another. We hope all interested ones will see this notice and come prepared to act at once. Let Sedgwick, Butler, Cowley and Sumner counties be represented in full. See notice in Notice Department of the TIMES. Let all who intend coming write to me at onec. My postoffice address is Wellington, Sumner Co., Kansas.

Mission Work.

V. F. HUNT.

I am now located in Sumner county for the time being, and am going to devote my time to the spread of truth as far as I can. The time has come to strike earnestly for the advancement of truth throughout the West. And if it be the desire of the friends of Adventism that I should labor among you, and devote my time to the interest of the soon-coming kingdom, life eternal in Christ only, and many other truths due now, I desire to know it. If I devote my time to the work I must have a team and buggy, and support for myself and wife. I would like to hear a word from all of the friends. What are your wants etc. Address me at Wellington, Kansas.

Notice.

C. W. PITSOR.

To the Brethren in Iowa:—As I am one of a committee of six to solicit funds to carry on and defray the expenses of the Iowa Union State Campmeeting, and as we expect it will be the best meeting we have ever had: and as we have $40 in pledges, and we want at least $200—therefore we want every member in the State to come, and bring or send their donations to Ladora, August 15th, at which time the Campmeeting begins.

Belle Plaine, Iowa.

The Sermon.

The Groans of Creation.

[A report of a lecture by Dr. George D. Boardman, of Philadelphia, delivered before his people of the First Baptist church, Wednesday evening, May 2, 1877, and stenographed for *The Standard*.]

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of our body" (Rom. 8: 18, 23).

1. And first, *The Impossible Comparison*, verse 18. The sufferings of "this present time," says the apostle. And if ever a man knew what sufferings were, it was the Apostle Paul. He did not speak unadvisedly. He knew whereof he affirmed, when he talked of sufferings. And he declares that the sufferings of this present time, intense as they were in his own case, were not worthy to be compared with the coming glory which is yet to be revealed in us. Paul knew something of what this glory is, for do you not remember how he had been caught up into the third heaven, even the paradise of God, and heard "unspeakable words, which it is not lawful for man to utter?" Now any comparison between this glory and the sufferings he pronounces impossible. "I reckon that the sufferings of this present time are of no account in comparison with the glory which is to be revealed in us." It is the statement, if I may so say, of an arithmetician or accountant; in the one column he "reckons," sums up the sufferings of the present time; and in the other, the glory which is to be revealed in us. And he declares that in striking the balance the suffering column is zero, and the glory column infinitude.

2. *The Mighty Expectation:* verses 19-23. "For the earnest expectation of the creature waiteth, etc." In surveying this mighty expectation, observe:

3. *The Majestic Posture*, verse 19: "The patient expectation of the creature is waiting for the revelation of the sons of God." What are we to understand by the word—"creature," or rather "creation," which the apostle uses in our paragraph no less than four times? Now, instead of detaining you with the thousand and one interpretations of this word, "creation," limiting it to this class, or that class, or the other class of created things, (and every commentator has his own limitation)—without detaining you with these thousand and one interpretations, let me state what I believe to be the true one, and which lies on the surface of the paragraph, namely, it is nature as under ban. Nature has participated in the disasters of the fall in Eden. That is what I understand by the "creation" of one passage. And remember that man on his body side is linked with this creation. "The Lord God formed man out of the dust of the ground;" Dust he is, and out of dust was he taken, and unto dust will he return.

Ah! there is a greater sympathy than some of us in our cold logic are willing to admit between the spiritual and the material. In that far-off age, when that first murder had been committed, Jehovah, God, in holding an inquest over the corpse, said to the murderer: "The voice of thy brother's blood crieth unto me from the ground." So also the prophet Habakkuk hints of the sympathy, and, as it were, mutual co-testimony of nature and spirit. "The stones shall cry out of

the wall, and the beam out of the timber shall answer it." We do not know everything.

Oh, ye scientists! much as you know, "there are more things in heaven and earth, Horatio, than are dreamed of in your philosophy." On the occasion of Christ's triumphal entry into Jerusalem, the children and multitude cried out, "Hosanna to the Son of God!" and the scribes and Pharisees expostulated with the Master, and said: "How these disciples shout!" asking him to rebuke them. What does the Lord reply? "I tell you that if these should hold their peace the very stones of the field would cry out."

Moreover, animals, as I have often reminded you and as I firmly believe, have souls, in the sense in which I have on former occasions explained the scriptural use of the word "soul" as distinguished from the word "spirit." In the very first chapter of Genesis, in four distinct verses, animals are described by precisely the same words by which Adam is described in the passage where we are told that he became a living soul. The killing of an albatross lays the foundation of one of the most touching ballads in English literature. What is the "Lay of the Ancient Mariner" but a defense—unconscious it may be on the poet's part—of the principle that animals have souls? Herein lies the very significance of the ancient cherubim; *ergo*, the cherubim of Ezekiel, the cherubim of Eden, and the cherubim or living creatures, unhappily translated "beasts" of the apocalypse, having the face of a lion, the face of an eagle, the face of an ox, and the face of a man. And at the head of this stupendous scale of creation stands man himself, its epitome and representative.

Do you tell me the Apostle Paul had no literary power? Tell me that he had no imagination, that he was not a poet? Who is the poet? It is the man who sees the truth and expresses it. The poet is something more than the man who makes rhymes and blank verse and metre. The poet is the man who perceives distant, hidden, recondite truth, and melodiously expresses it. And Paul is precisely such a poet. This magnificent paragraph is one of the noblest bursts of poetry that ever fell on the ear of listening man.

For observe, let me again ask you, the majestic posture. "The patient expectation of the creation is waiting." It is the yearning attitude of outstretched neck and hand.

I do not know why the Maker of heaven and earth has cut in the everlasting rocks of the everlasting mountain that great majestic stone face of the Franconia range. Some of you have had the glorious privilege of seeing it, that wonderful face, that peers away down the Pemigewasseh valley, alike in the sunshine and storm, day and night, century after century, as though discerning from afar, the coming glory. And as hundreds of times I have gazed on that stone prophet of the mountain, peering down the valley of the future, I have secretly said to him,

"Watchman, tell us of the night,
What its signs of promise are,"

and I have heard his glorious answer,

"Traveler, o'er yon mountain height,
See that glory-beaming star!"

Yes, weary creation is patiently waiting for the manifestation, revelation, apocalypse, of the sons of God; that is to say, of the exhibition of them as sons of God. How much that manifested sonship means, we had a faint hint in our last Wednesday evening study. And all creation is in sympathy with the church in waiting for the disclosure of the glory which is wrapped up in the sonship to God and joint-heir-ship with Jesus Christ; and so the living creatures of the apocalypse of Patmos, representatives of creation, do actually join with the blood-washed throng in the chorus of redemption (Rev. 5: 8, 14).

4. *The Painful Subjection.* "For the creation was made subject to vanity, not willingly, but by reason of him who hath subjected him." "To vanity." What does this word, vanity, mean here? It means disappointment, failure, abortion, etc. The admirer of nature is fond of speaking of the perfect world. In one aspect of the case, his admiration is well founded. Nature in one of her aspects is indeed perfect, and yet, in spite of her perfection, we cannot deny that there are droughts and floods, and fires, and mildews, volcanos, and deserts and swamps and sicknesses and pestilences and monstrosities, and death itself. Aye, death is the very upshot of nature. Nay, more, nature's very perfections are the secret of her failures. It is just because her laws are so perfect and so inviolable, that there must be in the working of those laws the volcano and the earthquake, and the pestilence and death.

What a commentary upon our text is the whole book of Ecclesiastes! Vanity of vanities, saith the preacher. All is vanity! "Was made subject!" It was made subject at a specific time. When? Why, we christians believe with the Apostle Paul that the creation was made subject to vanity when man fell in Eden. But you remind me of the geological difficulty. You tell me there were monsters and death in the world as proved by the geological strata, ages and ages before man appeared on the scene and fell. I grant it. How then? I hear you asking. Do you reconcile that fact with the statement you have just made that nature fell when Adam fell? I don't know. It may be that there were races preceding Adam, and that Scripture narrates only the story of the Adamite race. Silence is not denial. Genesis begins with chaos; and chaos implies much. However this be, the observing man sees the bar sinister resting everywhere on nature's works.

"Not willingly" made subject: that is, not of its own accord, or will. Nature did not sin. The falling Adam was the true Samson, in his blindness putting his hands upon the pillars that supported the temple of nature and as he fell all nature fell wilh him. When he partook of the forbidden fruit—

"Earth felt the wound, and nature from her seat
Sighing through all her works, gave signs of woe,
That all was lost."

But why did God subject creation to vanity? Here comes out the mystery of his ways as it comes out in ten thousand other directions. I thank God, in this particular instance a key has been furnished us—and so

5. *The Glorious Prophecy;* verse 21. "In hope that even the creation itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God." "In hope." These two words—in hope—belong to what follows rather than to what precedes. It is not that he subjected in hope, creation to vanity. It is that he subjected creation to vanity in hope, on the part of the creation, that even she herself would be freed from the bondage of corruption, decay, decomposition, dissolution, into the freedom of the glory of the children of God. In other words, it is that *palingenesia*, that regeneration of nature to which the Son of God alludes when, speaking to his disciples he said: "In the regeneration, when the Son of Man shall sit on the throne of his glory, ye also shall be set on twelve thrones judging the twelve tribes of Israel." That is to say, in that coming regeneration of nature, the curse shall be lifted off from creation, and earth shall be Eden again. In other words, it is that some restoration of creation, of which the Apostle Peter reminds us when he speaks of the restitution of all things, not only of man, and woman, and child, but also of nature herself. There are to be not only the new heavens; thank God, there is also to be the new earth. Not merely a far off heavenly city, or a far off material Jerusalem, but actually a new earth—a new earth it may be, with its flowers and rivers and mountains and skies—a new earth like this, but transfigured. For the conflagration of the great day is not annihilation; it is purification and transfiguration. It is a prophecy of that day so beautifully described by the evangelical prophet in his eleventh chapter, and from the sixth to the ninth verses: "The wolf also shall dwell with the lamb; and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox, and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the coctatrice den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord as the water cover the sea." Yes, there is to be a restitution of all things when the lion that now only lives to destroy man, and the tiger that seeks to rend him, shall go trooping back again to man redeemed in the second Adam, as they had already gone trooping to the first Adam in the garden of Eden. "The restitution of all things." Yes, what though the true Samson has dragged down the temple of a nation with him in his fall, the true Samson himself shall be revived and quickened by the spirit of the living God, he himself shall lift up the pillars of the temple of nature again. Meanwhile nature must wait until God's time. Hence

6. *The Groaning Creation*, verse 22. "For we know that the whole creation groaneth and travaileth in pain together until now." We are told that nature's tones are largely in the minor key. How sad, after all, notwithstanding its majesty, how sad the melancholy booming of the great sea! How sad the cadence of the autumn wind! Did you ever hear a more melancholy strain than the wind of God as it sweeps through the sere foliage of autumn, or as it sets into painful vibrations telegraph wires spanning desert spots? So also the wail and howl of the animal world is in the minor key. Even the very stripes of animals are a token of unrest and yearning.

But the christian does have a certain hope. Hence,

7. *The Groaning Church*, verse 23. "And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, the redemption of our body."

But not only so, on the part of nature, but even we christians ourselves, groan. For man is the head, the nervous center and sensorium of creation. Though having the first fruits of the Spirit, even the earnest of an inheritance, even we ourselves do groan. Thank God, it is not the groan of despair; it is the groan of yearning, waiting for the adoption which the Spirit of God gives. And what is the adoption, as St. Paul here uses the word? The redemption of our body. Observe, not redemption from our body, but redemption of our body. For the resurrection-body, what is it but the outward, visible culmination of Christ's redemptive work?

The very best comment here is 2 Cor. v. 1-5: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven. If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

Keep the Lord's commands.

Advent Christian Times.

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CHICAGO, WEDNESDAY, JULY 11, 1877.

DON'T fail to carefully read our *terms* as published just above in this column.

THE latest war news, together with much other interesting matter, will be found under the head of General News in each paper.

WE want to make our list of subscribers at least four thousand by the first of next January. It can be done if all will make an effort to send one or more apiece.

IF you will turn to our Business Agent's department, you will find extra inducements for procuring new subscribers, also much other reading worthy of your attention. Read carefully what he says.

SOME persons do not like the idea of taking advertisements into our paper. Neither do we, if we can get along without them. We would like to fill our columns each week with the best of reading matter. Give us four thousand subscribers, and we will take no more advertisements.

COMMENDATIONS of the paper are coming in from far and near. All right, brethren. *You* are the ones that make this paper what it is, by giving of your means to aid us in our work. You are building this house; *we* are only the workmen to do your bidding. Give us the means, and we will make your paper as good as, if not the best of, any in the land. And what we need is *more subscribers*, just now.

WE were privileged to attend the Conference in Genoa, Illinois, a part of the time of its session. Our health has been very poor lately, and we were not able to take hold and work at this meeting as we usually do. Yet we enjoyed the services very much. Bro. W. A. Shaw and wife, from Chicago, presented themselves for membership, and were gladly recommended to the Annual Conference. We went on from Genoa to Belvidere on Sabbath, and preached to a small but attentive congregation, on the Abrahamic covenant. Our meetings at Belvidere are discontinued until after the campmeetings and warm weather are over.

FIDDLING AND DANCING.

In conversation with a Christian brother not long since, we were told by him of a dream he once had, which was so illustrative of temptation that we repeat it as nearly as our memory has it, for the benefit of others.

The brother said that he thought he was in a room sitting near to a man who was engaged in fiddling, and who was much absorbed in his music, his whole being seeming to be moving to the music of the violin. The melody was very captivating, and the strains so bewitching that the brother could hardly keep his seat, he felt so much like dancing. But as he observed more closely, he saw that the person who was producing such rapturous strains of music had a cloven foot, and a little horn on each side of his head, with other appendages also showing themselves, although he had evidently taken some pains to hide them from sight.

When these were discovered the brother was less inclined to dance than before. The person seemed to perceive his disinclination, and turned to him and urged him to dance, and tried to put even more irresistable power into the music, in order to get him to dance. But the brother turned and said, "No sir; I'll not dance to the devil's music."

Seeing his temptation was of no avail, the fiddler soon ceased playing, and then offered his violin to the brother, saying, "You play." "O, no," was the reply, "I can't play; I don't know how." "Never mind that; try it," said the man; and he urged it upon him. The brother took the violin without much thought, and slowly putting it to his shoulder began to draw the bow across the strings, when, to his astonishment, sweet strains of music came forth. Much pleased at the thought that he could play, he kept on for a few minutes, wondering that the violin should be so musical, when, on looking up suddenly, he saw the person who gave him the violin standing on the floor and dancing with all his might to the music he was making on the fiddle. "Well," thought he, "I refused to dance when the devil fiddled, but here I have been *fiddling for the devil to dance.*" He ceased instantly, and at that moment awoke from his dream.

He told us that dream had been a lesson to him in after years. Oftentimes when tempted to follow others in evil ways he had refused, but at the same time he had found himself too frequently leading others on by an example that was not right. While he would not follow the devil, he found himself too ready to lead where the devil would follow.

Men who are church members are too often entrapped in this way. They will not go to horseraces, or gambling saloons, because Satan is leader there. But they will set up their festivals for church purposes, and have their church lotteries, and invite Satan to come and dance while they fiddle. Young Christian people will often refuse to go to pleasure parties where Satan controls the pleasures, but they will at the same time engage in getting up entertainments which are times for Satan to dance. Persons of Christian deportment will be very careful how they associate with the ungodly and listen to their wicked talk, yet they will sometimes tell vulgar stories to make the ungodly laugh.

What cares Satan or the world which way you have it? Whether men fiddle or dance for Satan, it is all the same to him. They become his associates, and are in the same condemnation. The only safe way is to keep the heart entirely separate from worldly things, and follow only Jesus. Whatever the Savior would do, that we may do likewise, but *shun* all else.

ANOTHER SECEDER.

Secession is not at all a bad movement, when it is from error towards truth and the Lord Jesus Christ.

We are called upon to chronicle another departure from the ranks of the M. E. church, of one of their able ministers, Rev. Geo. R. Kramer, of Wilmington, Delaware. We do not learn that he leaves the M. E. church for any lack of affiliation, or because he has been proscribed, but as his views are materially different from theirs on the subject of the nature and destiny of man, he wishes to be free to proclaim them without compromising his brethren, or misrepresenting the denomination. Hence he has withdrawn from their connection, and proposes to build up a congregation for the Lord Jesus, independent of any denominational relation. In this we hope he will succeed.

The following is a copy of Mr. Kramer's letter of withdrawal, and also some remarks concerning his position, as published in the Wilmington *Republican*, kindly sent us by a friend.

"Rev. J. B. Quigg, presiding Elder of Wilmington District, Wilmington Conference: Dear Bro.—I hereby withdraw from the ministry, and membership of the Methodist Episcopal church. Yours in Christ. GEO. R. KRAMER."

The above withdrawal cut the matter short and placed Mr. Kramer beyond not only the ministry, but outside of the Methodist Episcopal church, and neither the stewards of Asbury, the Presiding Elder of the District, nor the Wilmington Conference has any jurisdiction over him.

Hearing of Mr. Kramer's withdrawal, a reporter of the *Republican* waited upon Mr. Kramer, on Wednesday evening, and after being kindly received, was informed of Mr. Kramer's intentions. He said he could not afford to be trammeled in his opinions, but must be left free to preach the gospel as he understood it. He expected to preach, commencing on Sunday morning, in a tent on the lot at 4th and Lombard streets, and he intended to preach Christ and him crucified, the resurrection and the life, and salvation to lost sinners.

In answer to an inquiry, Mr. Kramer stated that he thought the *movement would ultimate in the organization of a congregation in accordance with the views he entertained, stating that he thought there was room for another gospel tower in Wilmington.* He maintains that there is no violation of the creed of the M. E. church in the manner in which he preaches the resurrection, but that he does differ in the theories advanced and preached in the church in regard to the resurrection.

In stating his views upon the subject, he said at death the body dies, and the spirit returns to God who gave it. It had neither arms nor legs—could not hear, nor talk, nor see—not having any body—God kept it until judgment day when soul and body would then be united. He differed

with Stewart Carlisle, because the latter believed in utter annihilation of the wicked—that when they died they would never be called to judgment.

He (Mr. Kramer) believed in a personal devil and a lake of fire, which Mr. Carlisle denied, and he believed the wicked would be judged last, and sent into this lake of fire, where they would be *speedily consumed, and not suffer through all eternity as is generally preached.*

Mr. Kramer gave his views at considerable length to the reporter, but we refrain from giving them for fear in our limited space we might do him injustice.

Mr. Kramer has been considered one of the best informed and most eloquent preachers of the Wilmington Conference, and there is a general feeling of sympathy for him, and regret for the step that he has taken. He was born in Baltimore City, in 1839, educated at Dickinson Seminary at Williamsport, Pa., under Rev. Mr. Bowman, who is now one of the Bishops of the M. E. church. He was admitted to the Baltimore Conference on trial in 1859. In 1861, the Baltimore Conference met at Staunton, Va., where a separation took place, the Southern part joining the M. E. church South. Mr. Kramer voted against this division but in the same year joined the southern church, and filled appointments in Augusta, Georgia, and other places.

In 1874 he came back to the M. E. church, and was sent one year under the Elder to Charlestown Circuit, Cecil County, and at the next session of the Conference he was admitted as a member and sent by special request to Asbury appointment.

By the term "utter annihilation of the wicked" as the belief of Stewart Carlisle above mentioned, reference is very likely made to the "non-resurrection of the wicked," of which doctrine Mr. Carlisle has been, and we believe still is, a strong advocate. Mr. Kramer seems to believe in the utter destruction of the wicked in the judgment, but he does not believe in their non-resurrection. We think his views harmonize with those of the A. C. TIMES in this respect. We hope to hear more of the work of Bro. Kramer in the gospel field.

Since writing the above, we have been informed that Bro. Kramer has organized a church of 117 members.

MEN OUGHT TO PRAY.

Not merely wish, or long for something, but take a heart full of desire and breathe it out to God. What a fullness of desire there is in the Lord's prayer—hallowed name, kingdom come, thy will done in earth as in heaven, daily bread given, sins forgiven, temptations shunned, deliverance from evil secured—certainly here is a heart full of desire. What shall be done with this burden of desire? Breathe it out to God, saying, "Our Father." This is prayer. So Jesus taught his disciplos. Thus men ought to pray.

First. In secret. True devotion sends to the closet. Did we ever love a person and never arrange to be alone with that person? Two chums at school, two kindred spirits in church or society, two lovers anywhere, always planning to be alone. If we never did, and never can, love earthly friends without forgetting for a time all else to be alone with them, can we love God as we ought without loving the secret place of his presence? Secret prayer then is a true test of our devotion.

Second. In public. You who object to and despise public prayer, consider a moment. Are you wiser than Solomon, who spread forth his hands and prayed in public? God honored that prayer and filled the temple with the glory of his presence. Will you despise what God honors? Are you better than Paul, who kneeled on the beach, when the Mediterranean stilled her proud waves, and prayed in the presence of his brethren? Have you outgrown the example of our Lord Jesus Christ who offered his most pathetic prayer while his disciples were bowed in reverence and tenderness about him? If not, then pray with your brethren in social prayer. If the wisest of men, the most efficient of apostles, and the Lord from heaven prayed in public, then men ought now so to pray.

Third. In the family. Shall we say that we have no such command? Neither have we command to publish religious newspapers, issue tracts, or build chapels. Shall we abandon the newspaper, tract, and chapel enterprise for want of a command?

Devotion to Christ pushes these enterprises forward. True devotion sees, feels, understands and acts without the necessity, at all times, of a command. That is not the best of children that never does anything unless told to do it. The heart of a true child anticipates the parent's pleasure and has the joyful consciousness of voluntary service. A circuit of five hundred miles with my private conveyance, stopping every night with different Christian families, satisfied me of the value of family prayer. When there was no family altar there was not much heavenly atmosphere, and when there was it smelled of paradise. Nothing so deeply, so lastingly impresses children as the daily coming to God of the parents with their ever varying wants, cares, and trials, presenting them in the child-like simplicity of faith, with fervency and feeling.

As the polished and prepared plate of the photographer receives a clear impression of the first object reflected upon it in the camera, so the minds of children take on lastingly the earliest impressions from the household. For the children's sake pray with them in your families. True family worship (and I plead for no other) impresses all within its reach with good.

A sceptic, on a visit to a pious friend, at seeing a widowed mother kneel with her five children, and hearing them all breathe their humble requests to God, with praise, was convicted of sin and led to Christ. Have we an altar at our house around which sin cannot live?

For our neighbor's sake, our own sake, our children's sake, let us have such an one.

Men ought to pray in secret, in public, in their families. H. F. C.

Church News.

ELD. GEO. WRIGHT held a successful barn meeting at Port Sanilac, Michigan, on the Fourth.

THE editor expects to address an open air meeting of the Y. M. C. A. at St. Joseph, Mich., on Sabbath, July 15th.

ELD. W. W. CATE, of Hudson, Mo., baptized two in that place recently. He writes that the truth is slowly progressing among the people.

ELD. D. MATHEWSON recently baptized three Quakers at Stillwell, Laporte Co., Indiana. We understand they still remain in the Quaker connection.

ELD. S. W. THURBER writes that he intended going to Oneida, Ill., but the illness and death of his son prevented it. He is quite worn out with his labors and care, and does not expect to remove at present. He is in Sparta, Wis.

ELD. STEPHEN E. MABEY preaches in Ionia, Ill. one half the time.

ELD. G. M. BUTTON baptized three young converts at White Rock, Ogle Co., Illinois, on July 1st. They were the fruits of evangelist work in that region last winter.

BRO. R. F. CLARK, of California, sends us on a good list of new subscribers, and reports a glorious result of the first tent meeting in Suisun. The meetings continued five weeks, and a church of forty-five has been organized, and they expect a chapel to be completed in thirty days. All of our readers will rejoice with them at this blessed result, and let all pray that it may still increase in power, and the salvation of sinners.

Correspondence.

From D. S. Morris, Meadland, W. Va.

BRO. BURR:—The great and glorious doctrines for which Adventists labor so earnestly, and suffer so patiently, are all prominent among the other grand truths of God's Word. The simple fact that so many do not assent to this proposition, so far from disproving it, only shows the rapid spread of monstrous errors in the church, since the days of the apostles.

Soul-sleeping! What of it? It is a very popular doctrine in the Bible. Scores of times it is plainly declared there that persons fell asleep —in death. Christ said distinctly: "Our friend Lazarus sleepeth," by which he meant only to tell the disciples that Lazarus was dead. Paul said, "But I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." God, the Father, brought up Christ from the grave; and the same Almighty Ruler, through Christ, will bring up from the same dark chambers, all the countless millions who are now sleeping the quiet sleep of death, and unconscious of all that is going on with the living, either in heaven or earth. "For the dead know not anything." Nor is it possible they can; for, "In that very day (the day of their death) their thoughts perish."

Does it not sound strange to those who have received the truth, and who know the truth, as it is revealed in God's Word on this subject, to hear men assert, and offer the Bible as proof, that dead men are not only alive, but livelier far than before they died—and those who are sleeping the sleep of death, are at the same time wide awake, and either enjoying the glories of heaven, or suffering the torments of hell? But those persons are sincere in what they believe. Let us pray that the truth may abound. I firmly believe, and have believed for several years, that it was directly in answer to prayer that God would purge my mind from all false doctrine, and establish my heart in the truth, that I unexpectedly received from a precious son, a bundle of Advent papers, pamphlets, etc. I read them. Gradually the errors of immortal-soulism with its concomitants was purged away, and the precious truth, broader, wider, deeper, clearer, began to spring up. Glory to God, I love every doctrine for which Adventists suffer reproach. Bear it, brethren, bear it; it is Christ's yoke, and his yoke is easy and his burden light. Let us not faint by the way, for in due time we shall receive our discharge, if faithful.

I have never seen bnt one Adventist since I embraced the doctrine, and that is my dear and precious son, L. T. Morris, who is I believe, some way connected with the mechanical department of the A. C. TIMES, and to whom I am indebted for the continuation of greatly prized favors. I thank him from my heart of hearts for the "TIMES," and I thank him for the many valuable pamphlets he has sent me. And I will say right here, he is one of God's redeemed ones, that I expect through grace, to clasp hands with on that bright morning. Amen. But I love all.

I am a Baptist, and I love my brethren, and heartily endorse their peculiar views. But after that I am an Adventist in sympathy, in heart, in truth, and am contending, on all fit occasions, in the Bible class, the newspaper press, secular and religious, and with my neighbors, for the truths of Adventism. I meet with severe and determined opposition, but God has helped me, and I have grown stronger every time I have been called upon to stand up for the truth and fight the enemy face to face. Brethren, "I speak the truth in Christ, and lie not," when I say that in the numerous battles I have had with the enemy, I have never yet turned my back to him, have never retreated, and God has greatly strengthened me in the blessed faith. I have frequently been enabled to thank God and take fresh courage.

Brethren, I feel much encouraged to believe that God will regard my sighs and groans, and will in his own time answer my numberless feeble prayers that truth may yet prevail, and that the true light may yet shine in many hearts around me. Next to the Bible, give me the A. C. TIMES. It, and kindred prints, are the only true expounders of God's word on the subject of soul-immortality, and its numerous train of attendant errors. I love to read the letters in the paper every week. I find them nourishment to my soul, strength to my heart, a light to my feet, and a guide to my understanding.

Bro. Burr, I am frail, very frail. Catarrh in the head, of a terrible nature, a bronchial affection of the throat, with a dreadful catarrhal and bronchial cough, distressing shortness of breath, distressing and general debility, are only a part of the diseases that afflict me. But, my excellent brother, amidst all these pains and sorrows I do truly rejoice, believing, that through my dear Redeemer, it is the direct road to a crown of life. Bro. Burr, this crown will soon be given to me, who am truly one of the very weakest of God's saints. God bless you. Amen.

Annual Address to the New York Adv. Chris. Conference. By R. H. Bateman, of Springwater, N. Y.

Mr. President, Brethren and Sisters in Christ, in Conference assembled:—Under the blessing of God, we are again convened together in Conference capacity. First, I will notice our calling. Though as a people, we are few in number when compared to the numerical extent of the combined denominations who differ so widely from us, yet I firmly believe we are a people called and sent of God to deliver to the church and the world, messages of divine truth of greater importance than has ever been promulgated since the days of John the Baptist, and Jesus Christ.

The Revelator says: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come." I believe this to be the message we are to deliver. How then can we manifest our faithfulness in the discharge of our duty?

First. We must practice holy living; not merely as an outward form to be seen of men, but as an inward vital principle of righteousness, that will control our outward acts in life. This I consider absolutely essential. A lady of culture once said to me, Surely if your people entertain such views of the shortness of time, they must be very devoted indeed. All recognize that water is the element God has given us to slake our thirst, yet we are very particular about having not only the fountain or well clean, but also the cup from which we drink. Thus it is with the world and a large portion of the professed church of Christ. They are suffering from the effects of a spiritual drought. Their hearts are open to receive the refreshing message of "present truth." Still they are very particular about the persons from whom they are to receive it. I am quite sure that a spittoon filled with cigar stumps, broken pipes, tobacco juice and quids, would be hastily expelled from my sitting-room if I should find such an one there; so I cannot much blame persons for not receiving divine truth from mouths filled with filthiness of the flesh and spirit, whether it be in the form of tobacco, tippling, occasional profanity, dishonesty, trickery in business, or improper conversation or actions of any kind. We should follow the principle laid down by Christ, in letting our example in everything we advocate, go before our precept. Then men will hear, receive, and be saved.

Second. We must put forth earnest personal labor. This is the only true way to success. The successful politician harangues the crowd, and talks much in the social circles, and in private. Jesus would preach to the multitude, at the family gathering, and to the lone woman at the well of Samaria. This last act resulted in bringing the whole city out to hear him. May not we with profit follow his example? Jesus once said to his disciples when the multitude had assembled to hear him: "Give ye them to eat." I suppose the disciples took the bread from Jesus' hands and gave each one a piece. This satisfied them all.

I am afraid the ministry of to-day act too much like the man I once heard about. When the family were gathered around the table, he would take the loaf of bread, and cutting off a slice, would throw it to one member of the family, and repeat the process until all were served. So I think the gospel of the kingdom is sometimes thrown at people from the pulpit, instead of being kindly passed to each one. It may do to feed dogs in that way, but men and women of good sense love Jesus' mode the best. The awful judgment of the last great day is impending over the world, and what we do must be done quickly.

"Rescue the perishing,
Care for the dying,
Snatch them in pity from sin and the grave;
Weep o'er the erring one,
Lift up the fallen,
Tell them of Jesus, the mighty to save."

But how to do this most effectually, is a consideration of great importance. On this point I have a few suggestions to offer, which, if they are good and meet the case, I trust will be carried into effect.

All our churches ought to sustain regular worship. If you cannot employ a pastor continually, then have preaching as often as you can, for "it pleased God by the foolishness of preaching to save them which believe:" consequently no church can afford to do without preaching, for it is God appointed. But let the preaching be regular. Regularity is one of the greatest blessings in life. We aim to be regular in our food. Our sleep should be regular. God has recognized this law. He has so created us that our respiration and circulation, is of itself regular. The whole universe moves upon the plan of the utmost regularity, both as to its course and time. The same principle I believe will apply in public and private worship. Have your preaching each Lord's day, or once in two, three, or four weeks, as you can arrange. Where several churches are weak and within a proper radius of each other, let them together secure a pastor to labor among them, having his time and substance properly proportioned.

Quite a number of our churches I am happy to say, are able to be self-supporting in this respect. But above all, whether you are able to sustain preaching or not, do not let the prayer-meeting die out. No church or society of christians can possibly be so poor in worldly effects, but that they may be able to sustain a rich and heavenly prayer-meeting; while the richest church may become so poor in faith, that a seat in their prayer-meeting would be like taking up winter quarters on an iceberg, or living in a desert where no oasis can be found. Good, live prayer-meetings are the bone, sinew and life of every church.

Another important feature is evangelical work. Nearly if not all our churches, not only in western New York, but throughout the world are the results of evangelical or missionary labor. It has been the means of bringing thousands into the faith of the gospel. I do not think I speak too strongly when I say that proper evangelical work, when accompanied by the Holy Spirit, is the greatest power God has given to his church to stir communities and awaken an interest to do good.

I am aware an objection is here raised by some. They will say, that after an evangelist has broken up the soil, and sown the seed of the kingdom, they then leave for other fields, and in a short time the good seed is destroyed, or the young and tender plants are pulled up, and the ground becomes as bad if not worse than at first, so that both labor and means are lost. I admit this has been too often the case. But we are not left without a remedy. This consists in proper church organization. Not one of our evangelists ought to leave a field of labor where sufficient interest has been awakened, until they have organized a church and set them in working order, by seeing that proper officers are appointed, and giving them such scriptural counsel as shall enable them to understand their respective duties. On this subject our people have been too much like the horse that became frightened at one side of the bridge and leaped over the other, killing himself and those he was drawing. Let us remember that liberty is not license, and that "no man liveth unto himself."

While we reject the man-made creeds and human dogmas, let us follow the gospel rule in setting the church in order, and nothing can be in order where organization is disregarded. What kind of bodies would we possess, were they not properly organized and controlled by certain laws? Dare to disorganize or violate one of these laws, and you suffer immediately, and perhaps die. So with the body of Christ, his church. Others say we lack in numbers of efficient ministers to labor among the churches. This also can be remedied. Get as many converted to Christ as we can, and God will send us ministers from among the converted ones. All true ministers were once converted. Every man was once a child, but every child does not become a man.

If we are faithful to our work, God will not allow his cause to suffer loss. There are at least two reasons why we have so few ministers throughout the world. First, some are not doing much work, for they do not seem to have much

to do. Perhaps there are some persons—and their name may be called legion, among our own and other denominations—who deem it sufficient honor to be called Elder, or Rev. so-and-so, without ever doing anything to merit the title. Jesus gives the definition of the term, minister, in Matt. 20: 26, 27, 28: "Whosoever will be great among you let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

If any class or profession of men ought to be full of business, and avoid laziness, it is the ministry. No man should enter the ministry, until he has thoroughly counted the cost so far as he can, and is willing if need be, to endure all that Paul did, that they may gain eternal life for themselves and be a blessing unto others.

I was one day working in a shop repairing my wagon, when the Supervisor of the town came in, and seeing me at work, said: "I did not suppose professional men labored?" I replied: "Paul worked with his own hands, and I am not greater than Paul."

Some ministers seem to entertain the idea, that if they are sent to preach, they cannot do anything else. Others think if they have manual or mental labor to perform outside of the ministry, they cannot preach. It seems strange to me, why God should send a man to preach the gospel in his vineyard, and yet when he got there, would not give him work to do, but allow him to be as great an idler as can be found in the market place. Either God or the man must be in the fault. Which will you have it? One hive cannot support to many drones; and God will not send his church any ministers of this class.

Second. Churches do not always do their duty. Some act as though a minister's stomach could digest faith as well as his mind can: but I find it takes bread in the stomach as well as faith in the heart to make ministers active and useful. We must have the love of God burning in the heart to keep us warm inside, and fuel, raiment, and houses to make the outside comfortable. I have sometimes had work to do, and tried hard to do it; but on account of numbness from the cold, I had to abandon it. So with many a minister God has sent to some of the churches. They wanted to work and tried hard to accomplish something, but the church hindered them; for while they were feasting upon the truths dispensed by the faithful servant, the fangs of hunger were gnawing at the vitals of himself and family. The well-to-do parishoner rides in comfort to the house of worship, while the poor minister, full of zeal, but empty in purse, plods along on foot for miles through burning heat, or pitiless storms, over hills, through forests, across plains, in sand, mud or snow, to deliver God's message, and receive nothing for it but a "God bless you, come again," and sometimes not even that.

How many professors clothe themselves in "purple and fine linen" and the warmest garments that can be made, and then find fault because the man of God goes shabbily dressed, or his family thinly clad? Many a godly minister, after presenting the word as ably and faithfully as he could, has been wounded almost to the death, by the indifference of the people, or their fault-finding, or leaving him, to attend some more popular place of worship, where, perhaps, there was more ability in the preacher, but less piety and gospel in the service. I do not believe God will send more ministers to his church than they can, or at least will try, and take proper care of. So the fault for few efficient ministers is two fold, as is also the remedy. Sometimes these faults may be combined in both the church and minister. If so, then the remedies must be combined.

But to return to evangelical work. Our evangelists have had to depend largely on the world for their support, because their message is more directly for the world. Consequently we do not find missionary labor self-supporting. Now this is no fault of the evangelist, nor of the world. No one could reasonably expect a defendant to largely supply an assailant with means to carry on his aggressions. Other denominations have both home and foreign missionary work. These departments are largely, and sometimes almost exclusively, sustained by the churches at home. Each church feels a responsibility resting upon them to aid in "preaching the gospel to every creature;" and though they cannot go in person, yet they contribute of their substance in one general fund, and thus keep missionaries continually in the field.

Every Adventist is not an evangelist nor pastor. Still it is the individual duty of each one to "preach the gospel," especially the message we have to deliver. "Ye are the light of the world," and, "Let your light so shine," is the instruction and command of Jesus. As it is not in gospel order that every Adventist should turn public preacher, the question may arise, How then can I let my light shine? Jesus says you can do it by letting "others see your good works." Allow me to suggest one important way in which this can be done.

Our Conference ought to sustain continually in the field, each year, at least two evangelists. Perhaps there will be objections raised to this idea. Some may say that Adventists are too poor, and times too hard for any such project. While I admit that we as a people are not considered wealthy, and the times are hard, yet I firmly believe we can carry this work on successfully if all will take hold in live earnest; and it can be done so easily that we will not feel it as a burden, but rather a pleasure. Perhaps there is no church in all christendom, the membership of which is as poor as the Roman Catholic. Yet they build the grandest church edifices of any class of people. They have extended their influence over the whole world. In almost every village or town of considerable size, they are established in church worship. And they are rapidly growing. Their numbers exceed the whole Protestant world by one hundred millions. While we deplore their religion, we cannot but admire their faithfulness. Each member feels it their duty to contribute their mite, no matter how poor they may be.

Jesus uttered a great truth when he said, "The children of this world are wiser in their day and generation, than the children of light." SYSTEM, I believe, is one of the surest roads to success, either in the church or the world. Let us as a Conference step a rung higher on the ladder of Christian progress. We have the mightiest truth to proclaim that was ever heralded in the ears of a dying race. For this reason we ought to avail ourselves of every means that is without sin, to accomplish our great work.

If every Adventist within the bounds of this Conference, would pledge himself—God helping him—to lay by at least fifty cents each year, and more if he could, to go into a missionary fund, to keep evangelists in the field and supply them with tracts, I believe we could raise one thousand dollars in money, as easily as water runs down hill. Who can tell what a noble work would follow? None but God and eternity could unfold to us the practical results of such a plan carried into efiect. Yet there are some things pertaining to such a scheme, I think we may see in advance.

1. The evangelists whom God has qualified and sent among us, would have permanent employment in their God-appointed work. Where the people they might labor among should fail to supply their necessities, the Conference would have a "sinking fund" of $1000 or more, from which to make up all deficiencies, that the evangelist who preaches the gospel, might with their family "live of the gospel." In this way a great care and burden would be taken from their hearts, and they could give themselves wholly "to the ministry of the Word," and both they and you thus "bear ye one another's burdens, and so fulfill the law of Christ."

2. The farmer must have implements of agriculture, otherwise he cannot successfully till the soil. So with the evangelist. Perhaps the most effective instrument you can place in their hands for doing much good, outside of the Bible and Holy Spirit, is the "silent preachers," or little tract. These "armies," which John saw "upon white horses," "clothed in fine linen, white and clean," are oftentimes more successful in gaining victories for Christ, than the most eloquent sermon, or labored argument. With our "fund," the Conference can provide a liberal supply.

3. The Tent could then be kept in the field as long as the season would permit. I think there is no more successful way of drawing out the people to hear the messages we proclaim, than through the agency of the tent. With the world it is a novelty. Curiosity will draw many, who otherwise would stay away on account of prejudice or indifference. Even farmers will leave their hay and harvest fields to attend. After a few times hearing they become interested, and so, many are caught in the gospel net and saved "from the wrath to come."

After the tenting season is over, revivals can be held in churches and school-houses, and the good work go on during the whole year. New churches would be raised up and new ministers given us from among them to act as pastors and evangelists. These new churches in turn, would help swell the missionary fund still larger, so that next year we might have two tents in the field instead of one. It has been truthfully said that "God helps them most, who try to help themselves." When the snow is in the right condition, and the school-boy rolls the small snow-ball, it soon assumes such gigantic proportions, that others have to come to his assistance.

The world was never more ready to hear the truths we have to deliver, than they are to-day. "Men's hearts are failing them for fear, and for looking after those things that are coming on the earth" and they wish to know what it all means.

We have in our keeping a greater motive power to persuade men to become converted to Christ, than can be presented by the combined efforts of all other denominations. H. W. Beecher in the report of his interview with D. L. Moody, speaking of the near coming of Christ, said: "If I believed this I should be a burning fire." If we will put ourselves to the work with all our might in the name of Jesus Christ, I believe that in three or four years at most, if time should continue, our church membership would more than double its present standing. What a glorious result that would be for Christ and the converted ones. But for the success of this work, pet theories and personal hobbies should be expunged, and the essentials of salvation proclaimed. Let us rise above the low and debasing position of being zealous in proselyting others to some special view of our own, which past experience has proved, that when it is persistently urged, causes discord, division, and death.

But perhaps there are some Adventists who think they are so poor, they cannot give even the fifty cents per year for this important work. I know there are some so poor, that it is hard work for them to pass through the year, and come out at the end as well off as they were at the beginning. Yet I do not believe there is one

so poor, even though they were living on the town, but what they could contribute fifty cents per year to the Lord's work. Let them make it a speciality in prayer and in effort. Try and get some extra work to do during the year which will amount to the required sum. Or work evenings at something special that you could sell, even if it took a month or more to accomplish it. Save one penny each week, and that will more than do it. Sacrifice for it and then you will feel a personal interest in the matter. This will lead you to pray and labor for its success, and be anxious to know how God is blessing the work. Jesus said of the poor widow, "This poor widow hath cast more in, than all they which have cast into the treasury; for all they did cast in of their abundance; but she of her want did cast in all she had, even all her living."

My poor Advent brother and sister, though you may not be able to supply for yourself at all times the bare necessities of life, yet if you will make this subject a speciality, and work, and sacrifice, and practice a trifle more self-denial for Jesus' sake, I believe the half dollar you give into the Lord's treasury for this object, as the widow did her "two mites," will gain you a badge of honor in the kingdom of God of greater glory than the giving of half a million dollars by a millionaire. God will judge us by principle, more than by quantity.

Though I am a poor man, yet if there is any Adventist within the bounds of this Conference, who is really so poor, that honestly before God as they hope for eternal life, they cannot after a year's effort raise the fifty cents, I will pledge myself to stand ready to pay it for them. Covetousness and selfishness is fast creeping in among some of our people. Many will not hestate a moment to pay from fifty cents to fifty dollars to gratify their own personal desires, when they might better deny themselves some of these extras and give it to God's service and suffering humanity.

There are Adventists among us who are well off, pertaining to this world's goods, who are continually adding to their effects, houses and lands, bonds and stocks, notes and mortgages, merchandise, etc., and yet eke out but a pittance for the cause and truth they profess to love. To all such persons I say, Deceive yourselves no longer, if you desire eternal life. Paul says in Eph. 5:5, "No....covetous man....hath any inheritance in the kingdom of Christ." Is your property so disposed that ye have no ready money to do good with? Then will you "lay up for yourselves treasures in heaven." We are expecting our Life-Giver will soon come, and then we shall leave all our worldly effects behind us, as Lot left his. Who will then want their affections so bound up in the wealth of this ruined world, that it will occasion them to look back, as Lot's wife did, and meet a similar fate? Remember that "where your treasures are, there will your heart be also;" and our eyes, even in that great day, will look in the direction of the heart's longings. How much better will it be for us to be consistent, and not belie our works. Then let us, one and all, use the means God has given us to save ourselves, and "rescue the perishing."

Let none dare to "heap treasures together for the last days;" for God says, in this connection, "Your riches are corrupted and your garments are moth-eaten; your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire." The man who would die from thirst by the side of a running stream of water, for fear he would drink it dry, would be very unwise indeed. May we all take the warning and be wise.

I have a proposition to make to all our churches, and to every Adventist. Put a box marked "Treasury" or "Missionary Fund" in some conspicuous place, and where it will be most handy, in every church, hall, or place where you meet for worship. Then instruct the congregation what it is for, and ask them in Jesus' name to lay by every week *one penny at least*, and more if they can, and when they come to the place of worship, either on coming in or going out, drop their Lord's money into the box. If they cannot be in attendance every Lord's day, then lay the amount by each week, and when they do come, be sure and bring the accumulated amount, and deposit it as before. If any feel disposed to give 5, 10, 15, 20, 25, or 50 cents per week, so much the better; but make it a sacred principle to put in the one penny per week. At the end of three months, the deacons can open the box, count the money and immediately send it to our treasurer, M. R. Miles, Kendall, Orleans county, N. Y., subject to the control of the Conference in evangelical work and tract distribution. Let each church keep an account of moneys collected in this way and forwarded to the treasurer, and send in their report at each Annual Conference.

Brethren and sisters who are isolated, or have no church organization, can have their "box" at home, and send their contributions direct to the Treasurer. Let the pastor or officers of the church kindly invite the world's people, who go to their place of worship to aid them in this work. Let parents encourage their children to give unto the Lord in this noble enterprise, and God in turn may give your children eternal life. See that this subject is agitated frequently. Preach about it. Keep it before the church and people, "stirring up their pure minds by way of remembrance." The present year is nearly half gone. Now if the churches and people have zeal enough in this enterprise to make up for the past six months from Jan. 1, 1877, by contributing twenty-five cents each, and then start from July 1 with their penny contributions, it would immediately put this Conference on a firm financial basis, and the tent could be ordered into the field at once. Will you do it? Do not wait to see if others act, but move right forward in this work, each church and individual, as though you were standing alone and all depended on you. The tenting season is now at its height, and we have four months in which we can yet labor. Shall we work, or will you bind our hands? The Judge standeth at the door, and men and women will be lost. Help us to save as many as can be reached. A penny a week from each one may seem a small affair; but small beginnings, systematically carried out, consummate in great endings. A drop of water is a small thing; but enough put together makes the ocean. A particle of sand is still smaller, but many particles form the solid earth.

Friends and bearers of the message of a soon-coming King, I feel a holy enthusiasm in this noble work. In company with others, I am spending my time, my substance and my life for this glorious message and its kindred truths. Will you rally to the rescue? Will you help us in saving souls from eternal death? It may be your friends or your families that can be saved. But if not yours, it will be some others. Life to them will be as precious as to us. I trust this Conference will receive at its present sitting, such new life and energy, that each will return to their home and field of labor, infused with fresh joys and aspirations to accomplish much good in the little time that remains. In our devotional exercises this will be no place for debate, nor argument between ourselves. It is an annual reunion. A holy convocation! A place to strengthen, support, and encourage each other. The Feast of Tabernacles to us. An earnest longing for the glad reunion in the Kingdom of God. The dark war clouds in the East are assuming immense proportions. The tocsin of strife and carnage is sounding loud and clear all over the world. Soon we shall pass from conflict and sorrow, to victory and peace. But what we do here, must be done quickly.

Christian Life.

Trust, O Trust, Your Father.

Lo, the lilies, how they grow,
'Neath spring rains descending;
'Tis your Father clothes them so,
Their sweet graces blending:
Why, then, are ye full of care,
Since his love is everywhere?
Trust, O trust, your Father!

Take no thought what ye shall eat,
Trouble do not borrow;
He who gives all creatures meat
Will provide tomorrow:
He who hears the ravens cry
Surely cannot you deny:
Trust, O trust, your Father!

Trust, Oh trust your Father's care,
Living Bread he's given;
Raiment, too, both white and fair,
He provides in heaven:
He will there his work complete,
For the life is more than meat.
Trust, O trust, your Father!

—*J. E. R, in Christian Union.*

"Be not Afraid."

What were the waves of Galilee, though lashed by the storm into great mountains of billows, to faith-trusting Peter? But as soon as fear filled his heart, he sank. Ah, thus is it ever. Faith will make men bold upon the angry waves, while fear will make them tremble and sink; faith will awaken love, and wheresoever the love of Christ pours itself like a flood of light into the soul, it draws all things after it by its irresistible attraction. It drew Peter, James, and John, from their boats and kindred, Nathaniel from his shade and solitude, Matthew from his custom and commerce, Mary Magdalene from her sins, Saul of Tarsus from his deeds of blood, and converted impetuous Peter. Other emotions rise and fall in their power to come and go, are fainter and stronger, fitful and capricious; but the love of Christ never faileth.

Obedience is love in action. Where there is no obedience there is no love. Obedience sets the seal upon our profession. That christian profession which has not the service of obedience in it may well be questioned. As love casts out all fear, so cheerful obedience forms the golden stairway on which the soul mounts up to God. Lift up thine eyes then, O christian, from the seethings of the angry waves, and fasten them upon Jesus, who is even now crying unto you, "It is I; be not afraid." Fling to the wind that trembling fear. To doubt is to dishonor the Master who bids thee have faith. Let not men think that to be a christian is to be a weak and crushed and broken thing. Let them see that the christian life is the glory of all life, for no man is a man till he is Christ's. Lift up your hearts, O poor discouraged ones.

"Were the Master as near me as he was to sinking Peter, then I could have faith," says the doubting, tempted one. But it is faith that brings him nigh, or rather that brings us to him. And then his loving providence has encompassed our pathway through life, from infancy to childhood, from childhood to youth, from youth to manhood. Whether in sunshine or shadow, darkness or light, sorrow or joy, sickness or health, prosperity or adversity, he is ever near us, and, by his pitying eye, guiding us into pastures green, and beside refreshing

streams, ever looking upon us, and seeing our intentions before he beholds our failures, knowing our desires before he sees our faults, cheering us to endure great things, and yet accepting the least, inviting our poor service, yet content with our poorer love and stumbling faith. How often, when our hearts were bleeding under some great sorrow, has the loving Savior bound it up. He has consoled the mourner, upheld the sinking, visited the home of the lonely, and the hiding place of sorrow, the couch of sickness, and the pallet of the dying. Oh! the height, depth, length and breadth, of the love of Christ!

It hardly seems possible that there is room for a single doubt but what these rich promises are all ours. Nor would there be if a worldly and unbelieving spirit had not got into our ministry and churches. When this spirit has been cast out and the blessed Holy Spirit fills the emptied place, the simple testimony of God's word will be gladly heard and unquestionably obeyed. One will not then hesitate to give up a doubtful though loved thing; nor will any plead the weakness of the flesh, or the infirmity of nature as an excuse for any sinful indulgence, or unholy companionship. Led by this spirit of holiness, we shall remove out from the region of the world and the flesh into the realm of a sweet spiritual life, light, and service. "Now, ye have consecrated yourselves unto the Lord, come near, and bring sacrifices and thank offerings into the house of the Lord." That is the christian glory, because only he who is not disobedient to the heavenly requirement, shall always be filled with the fruitage which such lives bear.—*Sel.*

David.

"Joy and gladness." Strange words these in the midst of Psa. 51. How could David dare to hope that, after his aggravated and repeated offenses, he could ever again be glad? Would not the confession of sin have been more acceptable to God if all such subjects had been omitted?

Ah! David's fall had not effaced from his heart and memory the love and grace of God. He remembered the faithfulness which had brought him from the sheepcotes, and had followed him even to the throne (2 Sam. 7). He knew that the free and full forgiveness which Nathan had declared to him (2 Sam. 12. 13) proved that his sin had indeed been "covered," and therefore, while in the very act of confessing it in all its black enormity, he could say, "Make me know joy and gladness, that the bones which thou hast broken may rejoice."

We are so slow to believe in that marvelous grace which not only forgives, but justifies; not only puts away the guilt of the sin, but washes out the stain.

In verse 12, David prays, "Restore unto me the joy of thy salvation." This prayer reveals a far deeper acquaintance with the mind of God than that which the prodigal in Luke 15. intended to present to his father. There is no thought of joy in the idea of entering his home as a hired servant. But that state of soul which recognizes truthfully the fullness of the divine mercy is also acceptable unto God. Often in times of prostration, when perhaps life may seem to be ebbing, one remembrance of past sin may hide this mercy. You may have sunk very low, dear reader; conscience may bring many accusations; and Psa. 51. may seem the most fitting expression of your state in the whole word of God; but, though your night is very dark, there is a song even for you. Avail yourself of the cleansing, now so freely offered for all sin, in the precious blood of Jesus; believe his assurances of forgiveness; and having had much forgiven, will you not love him much? Will you not repeat with new meaning the oft-spoken words, "Oh, Lord, open thou my lips; and my mouth shall show forth thy praise?" (Psa. 51: 15).—*Sunday Magazine.*

Young Folks.

Which Loved Best?

"I love you, mother," said little John,
Then, forgetting his work, his cap went on,
And he was off to the garden to swing,
And left her the water and wood to bring.

"I love you, mother," said rosy Nell,
"I love you bet'er than tongue can tell."
Then she teased and pouted half the day.
Till her mother rejoiced when she went to play.

"I love you, mother," said little Fan,
"To day I'll help you all I can;
How glad I am school doesn't keep!"
So she rocked the babe till it fell asleep.

Then stepping softly, she fetched the broom,
And swept the floor and tidied the room;
Busy and happy all day was she,
Helpful and happy as child could be.

"I love you, mother," again they said—
Three little children going to bed.
How do you think that mother guessed
Which of them really loved her best?
—*Sel.*

Practice Versus Preaching.

"Mother, how much tobacco does it take to make a sermon?"

"What do you mean, my son?"

"Why, I mean how much tobacco does father chew, and how many cigars does he smoke, while he is making a sermon?"

"Well, the tobacco and cigars don't make the sermons, do they?'

"I don't know but they do—they help along, at any rate; for I heard father tell Mr. Morris, the minister who preached for him last Sunday, that he could never write well without a cigar. So I thought may be the tobacco makes the sermons, or the best part of them."

"My son, I am shocked to hear you talk so!"

"Well, mother, I was only telling you what father said, and it made me think. He said a prime cigar was a great solace (whatever that is), and he said, besides, it drove away the blues—put him into a happy frame of mind, and simulated or stimulated his brain, so he could work better. I suppose stimulate means to make one easier: and I've been thinking, mother, if I had something to stimulate my brain, I could study better; and the next time I have one of those knotty questions in arithmetic to work out, I will get a cigar, and see if that don't help me along. You know you often told me if I follow my father's example, I will not go very far astray; and now I would like a few cigars, to make my brain work well, so that I can stand at the head of the class."

"I hope I shall never see my son with a cigar in his mouth; it would be his first step to ruin!'

"You don't think father is ruined, do you? and he has taken a good many steps since he has taken the first cigar."

"I think, my son, your father would be better without cigars, or tobacco in any shape; but he formed the habit when he was young, and now it is hard to break it off."

"But father says, 'We are to blame for forming bad habits, and it is a sin to continue in them.' I heard him say that in the pulpit not long ago. There is old Tom Jenkins, who gets tight every day. I suppose he would find it rather hard to leave off drinking whiskey. But father says, 'It is no excuse for a man, when he gets drunk, to say he is in the habit of getting drunk.' He says it only needs resolution and moral courage to break off bad habits."

"But, my son, smoking tobacco is not quite drinking whiskey and getting drunk."

"No, I know that, mother, but I was going to say that, if smoking was a bad habit, father would have given it up long ago. But I don't believe smoking is any harm; and it does some folks a great deal of good. You know how nervous and fidgety father gets when he has to go a day without any cigars, and besides, he could not write his sermons without them. I am sure, if he could write as well and do as much good without using tobacco, he would not spend so much for it. When I want to buy a little candy, or a bit of spruce gum, father tells me I had better practice the grace of self-denial and save my money for the missionary box. Besides, he says that such stuff is not good for me; it will spoil my teeth and ruin my health. Now I am quite certain that father would not spend so much money—more than I ever spent in my whole life, for candy, gum, clothes, and everything else—if he did not believe tobacco was a real benefit to himself and to others. Why, mother, do you know anything about the price of cigars in these times? Cousin Edward Wilkins, who smokes a great many, says you can't get a decent cigar for less than fifteen cents; and the best are fifty cents apiece. I heard Deacon Tompkins say his cigars cost him six hundred dollars a year; for he uses nothing but the very best, and they are all imported. He told father so the other day, when they were smoking in the study after dinner, and I was trying to get my arithmetic lesson. Now, mother, do you think my father and the deacon and a whole host of ministers and elders, and temperance lecturers, and lots of good christian people spend so much money to keep themselves in bad habits? Why, just the sum that Deacon Tompkins alone spends for cigars, would support a missionary in the West for a whole year, and would be a better salary than many western missionaries now get. Really, mother, I can't believe using tobacco is wrong as long as so many good christians use it. I don't care so much about chewing. I would rather have some nice clean spruce-gum, like they have down in Dickinson's store; I would like to smoke as my father does; and please, mother, give me a little money to get some cigars."

"My son, you may talk the matter over with your father. Ask him if he thinks it will improve your habits and manners to learn to smoke; if he approves, you may ask him for a cigar.—*New Jersey Republican.*

A Relic.

Among the few remains of Sir John Franklin, that were found far up in the polar regions, there was a leaf of the "Student's Manual," by Dr. John Todd, the only relic of a book. From the way in which the leaf was turned down, the following portion of a dialogue was prominent. "Are you not afraid to die?" "No." "No!' Why does the uncertainty of another state give you no concern?" "Because God has said to me, 'Fear not. When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee.'" This leaf is preserved in the museum of Greenwich hospital, in England, among the relics of Sir John Franklin.

General News.

The Sultan has subscribed £2,000 for the relief of the wounded of the war.

The loss of the Russians in the crossing of the Danube at Sistova, was only 200 killed.

The English government has sent a fleet of war vessels to Besika Bay, near the entrance to the Dardanelles. Its purpose is not at present made known.

The sudden return to Berlin of Prince Bismarck, from his retirement at Kissengen, has set all Europe to inquiring, What is on foot now?

Victor Emmanuel owns 343 palaces.

The German government has forbidden the exportation of horses. The Hungarian government has also enlarged the area from which the export of horses is forbidden.

The engineers who made the geological explorations and soundings for the submarine tunnel between England and France, report that the tunnel is perfectly practicable, as there is a continuous bed of chalk between the two shores.

The Emperor Alexander has thanked the Holy Synod for finishing, after twenty years of incessant labor, the translation of the Bible into the Russian vernacular. This is the first translation into Russian approved by the Czar and the church. The British and Foreign Bible Society's translation is now prohibited in Russia.

On Saturday, June 30th, a terrible tornado passed over Morgan, Johnson, Shelby, Rush, Henry, and Wayne counties, Ind., doing immense damage. Its track in Morgan county was half a mile wide and fifteen miles long. Several persons were killed, and many severely wounded. Houses and barns were blown down, large numbers of cattle were killed, and the damage to the crops is very severe. On the same day tornadoes were experienced in Illinois, Kentucky, Ohio, and Pennsylvania, attended with great loss of property, and many lives.

The surface of our bodies is covered with scales like fish. A single grain of sand would cover 150 of these scales, and yet a single scale covers 500 pores. Through these narrow openings the sweat forces itself out like water through a sieve.

Mahmoud Djelaleddin Pasha has been intrusted with the duties of the Ministry of War while Redif Pasha is at Shumla. For the present the peace party is powerless.

The Legislature of the Samoan Islands has petitioned Queen Victoria to establish a protectorate over those Islands, and the United States Government is also to be asked to use its influence in behalf of a protectorate of some sort,—either solely British, or else a partnership affair between England and America.

The civil reorganization promised in the proclamation of the Czar has already begun in Bulgaria. At Matchin the Turkish officials who fled before the Russian advance have been replaced by a Municipal Council, composed of four Bulgarians and three Roumanians, all residents of Matchin, and chosen by the people.

A large Russian force is before Silistria, and the city, with all its dirt and mosques, its narrow, ill-paved streets, and somewhat redeeming Greek Church, is threatened. The city stands at the foot of the hills of Ackbar, is semi-circular in form, and is defended by stoutly-constructed fortifications of solid masonry, strengthened by forts, one of which, Abd-ul-Mejid, occupies the hill commanding the town. For the fourth time the Muscovite essays the capture of Silistria. In 1773 and 1809 the Russians besieged in vain, but in 1829, they captured it, to be repulsed again in 1854. Since then the fortifications have been materially enlarged, and the preparations made for a vigorous defense prophesy a desperate encounter when the attack is made.

The most enthusiastic Russian who has yet turned up appears to be Prince Meschtcherski, who, notwithstanding the appalling character of his name, has no hesitation in signing it to an article in the *Grashdanin*, of St. Petersburg, in which he declares: God's enemies are also the enemies of Russia, and a power higher than that of men will annihilate them Russia has declared war, not as the executioner of Europe, but in conformity with its dignity and its mission, and it will not permit Europe to interfere with her doings in Turkey any more than Germany permitted a similar intervention during the French war. Russia knows that if she tolerated such proceedings, she would be degraded to the rank of a second-rate Power like Turkey.....And she will rather bear all the horrors of war han allow Austria and England to interfere in her war against the Porte.

Mr. John Horn, Jr., plunged into the Detroit River last week, and for the 131st time rescued a human being from drowning. He lost his watch in the water, and the citizens of Detroit replaced it with a Jurgensen's worth $400, the expense being defrayed by a subscription. The presentation was made at the session of the Board of Trade at noon on Saturday. Mr. Horn already has a medal which was voted him by Congress recently.

A few miles from the town of Bakou, in the Caucasus, are situated the naphtha wells of that district. For hundreds of years naphtha has been extracted by the natives of this locality, and the quantity underground appears to be unlimited. A well 81 feet deep is shown to the visitor which was dug 200 years ago by the Persians when they were masters of the country. In summer, when gases are generated in the bowels of the earth, the naphtha is thrown up in jets, some reaching 100 feet in hight above the ground, and then runs to waste in the absence of means to collect such large quantities of this oil. Mr. Churchill, the British Consul at Resht, Persia, reports that while at Bakou last year on the way to his post, he visited the wells on the neighboring plateau of Balakhana. He says that in 1874 the tax of 25c per pood (36 lbs.) of petroleum brought the government 280,000r., showing a production of 1,120,000 poods of petroleum, and a consumption of three times that amount of naphtha. In that year upwards of 180 manufactories were at work in the outskirts of Bokou, but, owing to the enormous competition of American petroleum, many of the smaller manufactories have been compelled to shut up. The two largest are at Surakh Khana, eight versts from Balakhana. This spot was chosen for economy of fuel, as gas issuing out of the surface is used in lieu of coal or naphtha. You have at Surakh Khdna the wonderful sight of green fields and waving corn, in the midst of which removal of a foot or two of earth will reveal a jet of gas that will raise an enormous blaze if set on fire. It is here that the Hindoo monastery of fire-worshippers is established, where a tongue of flame is perpetually kept up.

Business.

Treasurer and Business Agent,
BURTON W. HOLMES.

All remittances and communications in relation to the business of THE TIMES *or of the Society and its other publications must be addressed to*

ADVENT CHRISTIAN TIMES,
91 South Green Street,
Chicago, Ill.

TO OUR FRIENDS.

We hope our friends will look at our premium list, and see if they cannot find it to their advantage, as well as our own, to endeavor to get us some new subscribers. We have changed the form and enlarged the paper, and by doing so have made it much more attractive. This has cost us money, and we have done this in the belief that it would be returned to us in the form of an increased subscription list to enable us to carry on the work of spreading gospel truth, and preparing a people for the coming of our Lord Jesus Christ Who among us will be the ones to help carry on this glorious work. Let us not only have your well-wishes for the prosperity of this Society, but let us have your co operation also. Labor with us to scatter the seed of eternal truth that shall ripen into a glorious harvest to be gathered into the Paradise of God.

As soon as arrangements can be perfected, we shall add to our premium list.

AGENT.

PREMIUMS.

We will give one copy of A. C. TIMES one year, for 3 new yearly subscribers.

One Emerson's Binder ($1), for 1 new yearly subscriber.

One copy "Smith's Bible Dictionary," ($5) for 5 new yearly subscribers.

One copy "Conybeare and Howson's Life and Epistles of St, Paul" ($4.50), for 4 new yearly subscribers.

If preferred we will give a cash premium of 25 per cent. (55 cents) of the regular subscription for every new yearly subscriber—2 six months or 4 three months, count the same as one yearly subscriber.

In sending in names of new subscribers, state at the time of sending if they are for Premiums; for we shall not keep record of such names unless such statement is made. By doing this you will oblige the

AGENT.

LETTERS RECEIVED.

All letters containing money received at this office are acknowledged under this head, and answers the purpose of a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within Two Weeks after your name appears in this list, write to us at ONCE.

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N Field	A Armour

BOOKS AND TRACTS SENT.

H C Caldwell	B F Force
D M Sarvis	G W Stetson
V F Hunt	J R Goodenough
Jas Goldsworthy	Solomon Gage
E J Godfrey	Wm Main

ARTICLES RECEIVED.

J Ridley	C E Preston
A Armour	J E Clark
N Field	J A Cargile

THREE MONTHS' SUBSCRIPTION.

Marion Robinson	E D Carter
Mary E Thornton	Amanda M Meader
Mrs A Risden	

TO OUR SUBSCRIBERS.

We cannot *agree* to furnish any back numbers of this paper after this date. Those who wish to preserve their file of them complete, must be careful to see that their subscription is RENEWED PROMPTLY. If impossible to *pay* at the *time*, be *sure and write* what you can do. AGENT.

Camp-meeting.

Persons sending Notices to this office, to be inserted in this paper, are requested to send them so that they will arrive at this office the Saturday previous to the issue of the paper in which they wish them to appear.

Campmeeting.—The General Campmeeting at Springfield, Mass., commences on August 4, and closes the 12th.

Campmeeting.—The Campmeeting at Alton Bay, N. H., is to be held August 18th to the 26th.

Iowa State Camp meeting.—The Annual State Campmeeting of Iowa will be held in a grove one and a half miles south of Ladora, Iowa county, commencing Aug 19, 1877, and continuing over two Sundays. Ladora is situated on the Chicago, Rock Island and Pacific railroad, fifteen miles east of Brooklyn, and seven miles west of Marengo. There will be a free buss run from the depot to the ground connecting with the trains. Boarding will be furnished at very low rates, cheaper doubtless, than the friends can board themselves. (More anon). Hay and straw will be on the ground free, and grain at cash price. Lumber for frames and tents, etc., can be had by renting or buying. Bring your tent, blankets, bed-ticks, rubbers, overcoats, wash-bowls, towels, soap, etc., but forget your hobbies. Come with your hearts filled with love for Christ and his cause, praying God to help this great feast of tabernacles, and crown it with the salvation of many souls, and incouraging the hearts of the children of God. Come! The Judge is at the door. Signs are thickening. Redemption is near. Services will be conducted by the ablest ministers in the state, and other help is expected. We are trying to secure the services of Bro H. L. Hastings, of Bosten. The Annual Meeting of the Union State A. C. Conference of Iowa, will be held in connection with the Campmeeting, commencing Aug. 15.

M. CHANDLER, Pres.

Illinios Campmeeting.—The Annual Campmeeting of the Northern Illinois A. C. Conference will be held on the Fair Ground at Earl, LaSalle county, commencing Aug. 25, and holding over two Sabbaths. There will be a boarding tent, as usual, and board will be furnished at reasonable rates for those who may come unprepared to care for themselves, and ample accommodation will be provided for all and a cordial welcome and invitation is extended to all both of this and other States to attend this meeting. Let families bring tents, blankets, bedding, and everything necessary to make themselves comfortable, and come at the first of the meeting. Good stable room for teams provided free. Grain and hay furnished as usual. Ministerial help is expected from abroad. Come and enjoy this season of refreshing from the Lord. Earl is on the C. B. & Q. R. R., eleven miles east of Mendota.

N. W. Spencer, Pres.
C. W. Smith, V. Pres.
S. B. Mabey, Sec.
L. H. Davis, Treas.
H. G. McCulloch.
A. Armour.
E. H. Burington.
} Conference Board.

Tent Meetings.—Brethren and sisters desiring tent meetings in Kansas and Southwestern Missouri, let them make known their desires at once, when and where they desire such meetings, by letter to Eld. J. C. Smith, Arvonia, Osage county, Kan. The tent is ready for the field. Are our brethren and sisters ready for it, to help in Jesus' name every way possible by the direction of the Lord, to further on the glad tidings of salvation. Write at once to me. J. C. SMITH.

Notices.

Quarterly Meeting.—The first Quarterly Meeting, of the Eastern District of Wisconsin, will be held with the Cassell's Prairie church, Sauk county, commencing on July 14, at 2:30 p. m. Meet for conference and prayer, and to attend to church business. Preaching at 8 o'clock in the evening. The meeting will continue over the Sabbath. Let all come together at the beginning of the meeting, and come with the spirit of labor for the Master.

B. N. MEIGS.

South Western Kansas—The Lord willing, there will be a Conference of brethren and sisters held in or near Wellington, Sumner county, Kansas. The meeting will probably be in the Court House, and will commence on Friday night, August 17, 1877, and continue over Sunday. The Conference will commence Saturday at 2 p. m. We desire all to be present. And for fear that there might not be sleeping apartment furnished for all, we would say to those coming in wagons to come prepared to camp out. Now, let everybody remember the meeting and come. Don't fail.

ELD. V. F. HUNT.

Quarterly Meeting.—The third intermediate session of the Solomon Valley, Kan., Conference will be held with the A. C. Church of Athens, on Limestone creek, about five miles above Glen Elder, commencing evening, July 20th, and holding over the following Sunday. We hope the churches will all send delegates, and that all the ministers will be present.

J. S. THORP, Sec.

Quarterly Conference.—The Advent Christian Quarterly Conference of Lawrence and Leavenworth will meet with the church at Tonganoxie, Kansas, on Saturday, July 14, at 10 o'clock a. m., and hold over Sunday. Preaching Friday night preceding. All who love the dear Savior are invited to meet with us and join us in our labors for the saving of the perishing. The foretold events of this world's history are *wonderful* and *startling* to those who have open eyes; but the world is blinded by the peace and safety cry of false teachers. Lay aside worldly cares for a little season and let us, like faithful watchmen, sound the alarm to a guilty world, that the day of judgment is come, and that the King of kings is just at hand. Let us pray earnestly dear brethren, that much good may be done at this meeting,

M. MCGUIRE, Sec.

Quarterly Meeting.—The Christian Society of South Hume, Whiteside county, Ill., will hold a Quarterly Meeting, commencing Friday evening, July 20, holding over the following Sabbath. Other ministers are expected. All who love the Lord are invited to come and labor for Christ.

SILAS B. MABEY.

Wisconsin Quarterly Meeting.—A Quarterly Meeting will be held at Brodhead, Wis., beginning Friday eve., July 13. Let friends come from all directions. Eld. S. W. Thurber will be with us. We hope for a good time.

WM. SHELDON.

Quarterly Meeting.—A Quarterly Meeting of the A. C. Church of Norwalk, Ohio, will commence at 2 p. m., on Saturday, July 28, and continue over the Sabbath. A general invitation is extended to all lovers of truth. Bro. G. W. Stetson, of Edinboro, Pa., will be with us.

P. ALLING, Clerk.

Quarterly Meeting.—The last quarterly meeting (for this Conference year) of the Southern Iowa and Northern Missouri Advent Christian Conference will be held at the chapel with the Carmel church, ten miles southeast of Leon, Decatur county, Iowa, commencing Friday evening, July 20, 1877, at four o'clock p. m. We do hope that every church in the Conference will be represented by delegates, and as there are but few ministers in this Conference we earnestly beg every one to be present to work for the salvation of the perishing.

JOHN NEWLIN, Sec.

Notice.—The Southwest Missouri Advent Christian Conference will hold their next Quarterly Meeting at the Washington schoolhouse, Vernon Co., Mo., commencing Friday evening, July 13th, 1877 Preachers from a distance are expected. Come brethren, and help to advance the cause of our Lord in this part of God's vineyard. J. M. SEYBOLD, Sec.

Conference.—The California Advent Christian Conference will convene at San Francisco on Thursday, July 12, 1877, at 10 a. m., and continue over Sunday. These meetings will be held in the Mission tent, in the vicinity of Valencia street. Inquire for precise locality at 813 Valencia street. Come brethren and sisters from all parts of the state, and the adjoining states, to this feast. Ample provisions will be made for all, and the church and Conference wait to welcome you. Bring blankets and empty bed-ticks so as to lodge yourselves in true camp style, in the tent and in the church. Sr. Clark, who is now laboring successfully with the tent, will be present. A. J. YOUNG, Sec.

Quarterly Meeting.—Requests for the Quarterly Meetings in the Wisconsin Conference should be made to the following evangelists, in their respective districts: Southern District, Wm. Sheldon, Brodhead, Wis.; Southwestern District, Philo Hitchcock, Mindoro, Wis.; Northwestern District, S. J. Adams, Delton, Wis.; Eastern District, B. Meigs, Arena, Wis. Call in time. WM. SHELDON, Sec.

Appointments.

Parties having appointments in this column are requested to write to this office concerning their correctness as often as once in six months; otherwise they are liable to discontinuance.

ILLINOIS.

The Christian Mission hold their meetings in Green Street Tabernacle, over the office of this paper each Sabbath. Morning service, 10:30 a. m. Evening service, 7.30 p. m. Prayer-meetings Tuesday and Friday evenings. S. LAYTON, Supt.

Minonk, Woodford county, the fourth Sabbath in each month, in Main's Hall.

C. KOIER.

Union chapel, Union county, Ill., the third Sunday in each month until further notice. T. S. THOMASSON.

Religious services are held in the Advent Chapel, Rutland, Ill., every Sabbath. Sabbath-school at 12.15 p. m. Prayer meeting on Wednesday evening. All are invited to attend. Preaching brethren invited to call and assist.

C. W. SMITH, Pastor.

W. T. BAKER, } Elds.
S. BURRELL, }

Preaching in Ionia, Ill., July 1, and once in two weeks until further notice.

S. E. MABEY.

Belvidere, Sunday, July 1, and every alternate Sabbath until further notice.

FRANK BURR.

Adeline, June 3, at 10.30 a. m., and every two weeks.

Forreston every Sunday evening.

J. AUGUST SMITH.

The German Advent church hold regular meetings at their Tabernacle on the northwest corner of Chicago avenue and Chase street as follows: Every Lord's day from 9 a. m. to 10:30 a. m. Sunday-school; morning services 10:30 a. m. to 12 m. Evening Service 7:30 p. m. Prayer Meeting on Wednesday evening, and Bible Class on Thursday evening. All letters and communications must be directed to Eld. Chas. Koier, 229 Noble street, Chicago, Ill.

CHAS. KOIER, Pastor.

South Hume District, Whiteside county, Ill., Sunday, May 27th, at 11 a. m. and at 7:30 p. m., and every two weeks.

Tampico, Whiteside county, Ill., same day, at 2:30 o'clock p. m. in the Swede chapel. SILAS B. MABEY, JR.

MICHIGAN.

Lake View Advent Christian church, Moffith Schoolhouse, Mont Calm county, Mich., Sabbath School, at 9 o'clock a. m. Preaching every Sunday at 10:30 o'clock a. m. Prayer Meeting, Thursday evening, at 7 o'clock p. m. Preaching brethren having a gospel sermon to preach will please give the church a call, and preach the word. Write to or enquire for Daniel Van Antwerp, at Lake View or Moffith Schoolhouse. P. VOS.

INDIANA.

Volga Church, Ind., preaching first and third Sundays in each month by L. Record; T. V. Porter, second Sunday; C. Bradley, fourth Sunday.

Preaching at Muddy Fork, (Bridgeport) chapel, Ind., the second and fourth Sunday in every month, at 10:30 a. m., until further notice. G. W. GREEN, Pastor.

Union Mills, Feb. 18 and every two weeks until further notice.

FRANK BURR.

Preaching in the Christian Tabernacle at Jeffersonville, Ind., every Lord's day at 10.30 a. m., and 7.30 p. m. Also, Sunday-school in the morning at 10 o'clock, and prayer-meeting Wednesday evening.

WISCONSIN.

Fairfield, Sauk county, Wis., July 8, at 11 o'clock a. m. and 2 30 p. m.

Watkin's Schoolhouse in the evening of same day.

Once in four weeks at the above appointments until further notice.

B. N. MEIGS.

Preaching at Burns, Wis., March 25, 1877, at 11 a. m.

Same day at Salem at 3 p. m. Services in music Hall. Once in two weeks.

April 1, 1877, at 11 a. m., at Mindoro Advent Chapel.

Same day at 3 p. m. Burnham Valley. Once in two weeks. Come one, come all.

PHILO HITCHCOCK.

Cross Plains, April 8, and once in two weeks, morning and evening until further notice.

Mill's Church, April 15, 1877, and once in two weeks.

A. N. HITCHCOCK, Pastor.

Meeting at the Advent church, Arena, every Sunday morning at 11 o'clock. Prayer meetings on Thursday and Sunday evenings. B. N. MEIGS.

Preaching at Vernon, Wis., Advent Chapel, May 6, 1877, at 10 a. m. and 6 p. m., and every other Lord's day.

Webster Schoolhouse same day at 2.30 p. m.

Pine River, May 13, 1877, and once in four weeks. L. H. COOK.

IOWA.

Clay, Clay county, (Huxley S. H.) July 15. J. RIDLEY.

May 6, 1877, at Solon, Johnson county, Iowa, and once in four weeks.

At Manchester, March 13, 1877, at 11 a. m., and once in four weeks

At Raymond, Blackhawk county, May 27, 1877, at 11 o'clock a. m. and 7.30 p. m., and once in four weeks. P. W. HOUGH.

There will be religious services at the Hickory Grove Schoolhouse, Ringgold county, Iowa, the first and third Sundays in each month, at 11 o'clock a. m.

Sunday-school every Sunday at 9 o'clock. Bro Herron acts as superintendent.

JOHN SCARCE.

Services at the Advent Christian chapel, Clear Lake, Iowa, every Sunday at 11 o'clock a. m. Special prayer meeting at 2 p. m., invoking God's Holy Spirit. Sunday-school at 3 p. m. Young Folks' prayer meeting at 4 p. m. General prayer meeting meeting at 7 p. m.; also on Tuesday evening.

MARTHA J. JANES, Pastor.

Penn Center, Madison county, once in four weeks.

Troublesome, Cass county, once in four weeks.

Dover, Iowa county, once in four weeks. The other fourth week in new places.

C. W. PITSOR.

MINNESOTA.

Elliotta, Fillmore county, Minn., Grange Hall, Feb. 4, 1877, at 2.30 p. m., and once in two weeks. PETER MITSON.

Pleasant Grove, Olmstead county, Minn., July 22, as Martin Allen may appoint.

RUTH M. ROWELL.

MISSOURI.

Preaching at Doyleston, St. Clair county, Mo., the first Sunday in March, 1877, and every alternate month after.

At Fairview Scholhouse, Little Dry Wood, Vernon county, the first Sunday in April, and every alternate month after.

At Montevallo, Vernon county, the second Sunday in each month.

Oak Grove Schoolhouse, two miles north of Hudson, Bates county, on the fourth Sunday in each month.

At Washington Schoolhouse, four miles north of Nevada City, on the third Sunday in each month. W. W. CATE.

KANSAS.

Ottumwa, Coffey county, Kan., the first Sunday in each month.

Centropolis, Franklin county, the fourth Sunday in month until further notice.

D. WEBSTER.

State Valley S. H., Sunday, July 7 at 11 o'clock a. m.

Bowman's S. H., July 14th at 11 o'clock a. m.

Wellington, in the court house, same day at early lamplighting.

V. F. HUNT.

NEW YORK.

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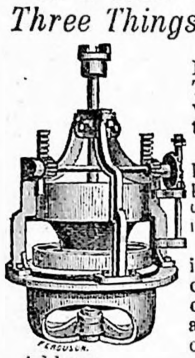

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Redemption.

P. HOLLER.

In Rom. 5: 12, Paul says, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." The word "wherefore" in verse 12, is given as the opening up of an explanation of the last words in the 11th verse; "By whom (Christ) we have received the atonement."

Question—What occurred when the atonement was made? Also, what was the atonement for? We read in Numbers 15: 24, 25, the bullock was to be killed to make atonement for the sins of the people. Thus, under the law, it required death to make atonement for sin. Now, it is said by Paul, that by transgression sin entered into the world, and death by sin; not by man's nature as a natural consequence of his creation. If it read so, it could not have been on account of his sin, for we read, "sin is the transgression of the law," and sin brings death. Question—Did God transgress the law in man's creation? He certainly did if man dies as a consequence of his nature in creation. But Paul says it was on account of his (man's) transgression that all die.

Again, Paul says, in 2 Cor. 5: 13, "For the love of Christ constraineth us, because we thus judge that if one died for all, then were (not referring to second death) all dead?" Again Paul says in Heb. 9: 27, "and as it is appointed (not as it is going to be appointed, but *is*) unto man once to die, and after this the judgment." We read there is a death after the judgment, and it is called a death for, or on account of, sin, and is also called the second death. Question—What caused the first death? Paul positively says that man's transgression caused death, and Paul positively says all sinned in Adam.

Again, What is the penalty of sin? as we have positively proved that Adam sinned, and that all the race sinned in Adam. God says the penalty of sin is death. Paul says in Gal. 3: 13, "Christ hath redeemed us from the curse of the law." Again, in Gal. 4: 4, Paul says, "When the fullness of time came God sent forth his Son made of a woman, made under the law, to redeem them that are under the law." What law? Here, we either stand or fall. Mark you, it is *law* now. If God had originated a law and created man by that law, and by that law he was ordained to die, what did God threaten Adam with death for, as a penalty for sin? Will some one please answer?

Paul says in Gal. 4: 4, that Christ was sent to redeem them that were under the law, "that we might receive the adoption of sons." As there is no good in asking a dead man to become an heir of God, so there was no use to call upon man until he was, or could be, delivered from the first transgression. Brethren, let us be ready, for soon our Deliverer will come.

Nashville, Mich.

The Bible—No. 3.

J. RIDLEY

Prophecy.

Prophecy is a record of events written before the events occurred, or, "history in advance." Man can record what has happened, but a Divine mind only can tell what is going to happen in centuries yet unborn.

In the Bible we have what purports to be a history of future events. Take prophecy from the Bible and you take a large part of the Bible itself. Now if the prophecy has been fulfilled as predicted then we know that the book is of God, and also, that the prophecies of things yet to come will also be fulfilled in their time. The Bible will bear the test of candid criticism. Let the skeptic take the Bible and carefully consider its prophecies in connection with the history of human events as recorded by historians, either religious or profane, and we have no fear of the result. Only one conclusion can be reached and that conclusion is, he who beheld the end from the beginning, inspired the ancient prophets to write the book. Let none condemn the book until they have proved it to be untrue. It courts investigation. It does not require of us a blind faith, or, a faith without evidence. "Prove all things, hold fast that which is good," is an exhortation too plain to be misunderstood. But the idea seems to get into some minds that the Bible is a book of mysteries, and cannot be understood by "common people;" that it has a "spiritual meaning," and that which appears on the face of it is not its true meaning. That is a mistaken idea: for, instead, the Bible purports to be God's will revealed to man, and if it is something revealed it cannot be something mysterious, for they are opposites; and that he designed it to be understood is evident, for he says, that "the things that are revealed belong unto us and to our children forever (Deut. 29: 29).

The Lord has given us an infallable rule by which to interpret his word, and that is the way the prophecies and promises have been fulfilled as recorded in the book itself and also in history.

Concerning his first advent the prophet said that he should be born in Bethlehem (Mich. 5: 2) while another said that the Lord would call him out of Egypt (Hos. 11: 1), two seemingly contradictory statements, but we find that both of them were true literally; for Jesus was born in Bethlehem, but on account of the persecution by Herod, Joseph and Mary fled with him into Egypt, and from there the Lord called them, after the death of Herod. It is also said concerning him that he should be "despised and rejected of men, a man of sorrows and acquainted with grief" (Is. 53: 3), and that they should give him gall for meat and vinegar for drink (Ps. 69: 21), and should pierce his hands and his feet, but should not break his bones, and they should part his garments among them and cast lots upon his vesture (Ps. 22: 16-18); which was all fulfilled, as recorded in the New Testament, according to the most literal construction of the language used.

We might refer to scores, yea, hundreds of instances like the above, but we leave the reader to examine for himself. Enough has already been said to show that the Lord has attached the same meaning to the words that he used in communing with us that we attach to them in communing with each other, or, that he means what he says and says what he means.

What he has promised he will perform and his judgments will all be executed. And it is "the words that I have spoken," said Jesus, that shall "judge you in the last day." He has appointed a day in the which he will judge the world in righteousness, and that day will as surely come as the prophecies to which we have already referred were fulfilled; and the careful student of Bible prophecy understands that we are very near that great day. Reader, you are sailing down along the shore of time, and the Bible marks out the prominent features along the coast, and the directions, if followed, will pilot you safe into the harbor of eternal rest. Do not disregard it, for, by so doing, you will find yourself wrecked at last outside of the harbor, and you will sink in the fiery deluge to rise no more.

Cherokee, Iowa.

A Little While.

"A little while and ye shall not see me; and again a little while and ye shall see me; because I go to the Father" (John 16: 16).

"A little while!"
Lone pilgrim hear the word
Of thy dear absent Lord;
He said thou shouldst not see him for awhile;
The dark defile
Of life doth briefly hide his tender smile.

"A little while"
The veil may intervene,
And darkness hang between
The form thou lovest and thy weary eyes;
The mists will rise,
And that will be a sweet and strange surprise.

"A little while,"
And life's dark, passing storm
Shall change to sunlight warm,
And all with these shall be eternal calm,
And angel psalm
Shall on thy spirit pour its healing balm.

"A little while,"
And thou shalt strangely hear
The accents soft and clear,
Of olden voices ring familiarly,
And O to thee,
How sweet will those glad words of welcome be!

"A little while,"
And softly gliding out
From this dark sea of doubt,
Thy thought will rise and wing its easy flight
Through paths of light,
And thou shalt look upon the Infinite!

"A little while"
Thy weary pilgrim feet
Upon the golden street
Will stand, and down the shining avenue,
With radiance new,
Thine own eternal mansion thou shalt view.

"A little while"
Pursue the way of faith,
Though toilsome be the path;
Some day the darksome haze will vanish quite,
And on the sight
Celestial morn will drop its changeless light.

—*Sel.*

Separation.

MRS. C. CASE.

"Marvel not my brethren, if the world hate you If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—*Jesus.*

How natural for us to think it strange, that when we "deal justly, love mercy, and walk humbly with our God," making straight paths for our feet, trying to do just right, that we are loved less by those who belong to the world, also by those who belong to the church, who have a name to live and are dead. Yet Jesus declares it to be the case, and observation confirms it. "How can two walk together except they be agreed?" One is walking the straight and narrow path, the other the broad road to destruction, the roads going in entirely opposite directions. Says Jesus, "Whosoever shall confess me before men, him will I confess before my Father which is in heaven: but whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Think not that I came to send peace on earth. I came not to send peace but a sword; for I am come to set a man at variance against his father, the daughter against her mother, etc., and a man's foes shall be they of his own household." How can that be if he came to seek and save the lost, and says whosoever will may come and take of the waters of life freely? Again he says, "Ye will not come unto me, that ye may have life." One comes to him and confesses him, the other turns away and denies him. Opposite spirits can no more mix than oil and water. Why did Cain kill Abel? because his own works were evil, and his brother's righteous. Jesus designs the church and world to be kept so separate, that they will be antagonistic the one with the other. But is the dividing line kept visible? Nay, verily, says the church, it wont do to be too strict; we must conform to them by getting up amusements to attract them, instead of being so religious as to drive them away, instead of standing firm, warning them, even pulling them out of the fire; we must come right down to their platform or they will be disturbed with us, says the church. Is that in accordance with the teachings of Jesus? Is that coming out and being separate? If the watchman see the sword coming, and neglect to warn the people, their blood will God require at the watchman's hand. Says the watchman, It wont do to disturb them, they wont believe us, will be offended and we shall catch it. We had better live in peace so to get along smoothly. This is just opposite to the teachings of Jesus. "Woe to them that cry peace, peace, where there is no peace; there is no peace, saith my God, to the wicked." "Show the people their sins." "What fellowship hath light with darkness? What communion hath he that believeth with an infidel?" Just so soon as we come right down to their terms, we are shorn of our strength, and get out of the true and living Vine.

Jesus designs us to stand firm, to be so different that they will even hate us; hence, it says Jesus came to set them at variance. One being a believer, and the other an unbeliever, necessarily has that tendency. Says Jesus, "If any man will come after me let him deny himself, take up his cross daily, and follow me.' Where is the self-denial of the mass of professors? Are we willing to deny self in any of these luxuries, to have more to give to those who need, to say nothing about the conveniences which add nothing to our happiness? Do we deny self in these little every day occurrences? We speak a hasty word; the impulse of the moment is to return railing for railing, when the Word says, Say not I will do to him as he has done to me; give a soft answer which turns away wrath. Do we deny self, give a soft answer, or keep silent? How about taking up the cross daily? Says one, I take up the cross, I speak in meeting. Jesus says *daily;* we are not daily in the prayer and speaking meeting, but O how numerous these daily crosses, to show by our actions and conversation, that our citizenship is in heaven, only strangers and pilgrims here, willing to be called overmuch righteous, because we cannot go with the popular crowd to all these pious sprees got up to raise money, and join with the world in every sense of the word. From all these evils good Lord, deliver us, is the earnest prayer of a pilgrim waiting for Christ's appearing.

Belvidere, Ill.

Mr. Baxter's Antichrist.

J. E. CLARK.

Mr. Baxter, in his work entitled "*Coming Wars,*" teaches the rise of an eleventh little sovereign, a Napoleon who will make a seven years' covenant with the Jews according to his view of Daniel 9: 27. That this Antichrist is yet to be revealed, and to cause the building of the temple at Jerusalem, and the Jews are yet to return to Jerusalem, and offer their sacrifices as of old, and to perform their temple worship. This is to be the final seven years of the present dispensation, according to over fifty expositors. Many of these expositors claim the Millennium will commence between 1880 and 1890. We think it is high time the great work was begun.

Further, as regards this mode of interpretation of Daniel 9: 27, we think there are various objections. First, we fail to discover the propriety of restoring Jewish sacrifices at all. Secondly, that we doubt whether the Scriptures anywhere teach any such restoration.

Mr. Baxter's interpretation lies open to further serious objections, which is, that there is no such antecedent in the passage as a personal Antichrist. The antecedent is in the previous verse, namely: "The people of the prince" (or the prince's people) "that shall come shall destroy the city and the sanctuary," that is the prince, by his people, accomplishes this work. It is very evident that this refers to the overthrow of the Jewish city and temple, which is a work of the past. How then can the antecedent be an Antichrist whose work is yet in the future. Thus men are driven to unreasonable conclusions of Daniel 9: 26, 27, by losing sight of the *real facts.*

The idea of the return of the Jews to the land of Judea, to rebuild their temple and to offer sacrifices therein, is in complete opposition to the teachings of the Scriptures. If the Jews return to the land of their fathers" it certainly will be for another purpose than to observe the Mosaic law, the offering of sacrifices. Another class of interpreters claim that Russia having obtained possession of Constantinople, will encourage the return of the Jews with their wealth to Palestine, by making a seven years' covenant with them, etc. We pass this with the other fanciful expositions of this Jew question.

That there will be a future returning and coming to Zion with songs and everlasting joy, we have no doubt. But there will be no need of a temple therein, for the Lord God will be the temple thereof. The day of sacrifices is in the past, never to return. They all have served their object—in typifying the one sacrifice—the Lamb of God on Calvary. As they ended in him, there is no object for their restoration, therefore, the Scriptures no where teach their restoration.

As regards the rise of a future Antichrist, as predicted by Mr. Baxter and others, to make a seven years' covenant with the Jews, founded upon Daniel 9: 27, a careful reading of the passage will convince any one the absurdity of such an interpretation. Instead of looking for an Antichrist, to fulfill Daniel 9: 27, we would do better to look for the Lord from heaven, to bring again Zion.

In conclusion, we are satisfied the confirmation of the covenant brought to view in Daniel 9: 27, is in the past, and therefore is not an event to be looked for in the future. The whole question rests on one issue, namely: What is the antecedent of the pronoun "he"? We go to the previous verse and find it is the "prince" (whose people should destroy the city and the sanctuary). The prince here must be the *antecedent.* It must be the Roman prince, or the Messiah—the Prince. The league was not human, but a *divine covenant,* to which reference is made in verse 27. It follows that it is the Messiah and not the Roman prince. Let those who assume it to be the Roman prince, *prove it.* The word in the original is the same in this place as in verse 25: "Unto Messiah the Prince (nahgid)."

Taking verses 26 and 27 in connection then, it follows that three thinge are here predicted of the Messiah. First, that by his people (the gentiles) he destroys the Jewish city and sanctuary. Second, that he confirms a divine covenant. And third, that he causes the sacrifice and the oblation to cease, which was his own death upon the cross, the Lamb slain, the one and only sacrifice offered in our world that could cleanse from sin—the real purifyer—the *berith*—the confirmer of the covenant of God to Abraham.

Fair Haven, Conn.

The commandments were not promulgated by a tyrant. The Lord God who brought Israel out of Egypt was behind them. These words, written by God's finger on stone amid the thunderings and lightnings of Sinai, were wreathed with love, and were vocal with good will.—*Fulton.*

"Disobedient to Parents."

J. P. MARQUAND.

It is good once in a while to look at the dark side of things that we may be admonished and warned. In the 1st chapter of Romans are given the characteristics of the unregenerate or unconverted men and women. They are twenty-three in that chapter, but could easily be extended to fifty, viz.: "Unrighteousness, fornication, wickedness, coveteousness, maliciousness, envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful."

Is it possible that a human heart contains all this amount of evil? And can there be any adequate remedy found that will wash away sin and iniquity and make the heart clean? The answer to this question is, that God has provided a way of escape for mankind from sin, death and hell, and opened up the door of life and immortality, and it is through his Son Jesus Christ.

At the head of all natural and sinful mankind is the first Adam; but the second Adam (Christ) is at the head of all the holy and pure beings. "He is head over all things to the church," and the federal head of all that are saved. No man can come to Christ except the Father draw him (John 6: 44), and him that cometh to Christ he will in no wise cast out (John 6: 37). It is a certain fact that "God has given his Son power over all flesh, that he should give eternal life to as many as are given to him" (John 17: 2), and it s also true that all judgment is given unto the Son (John 5: 22), and also that all power in heaven and in earth is of the Son (Matt. 28: 18). Now the Lord Jesus Christ, by virtue of his office as mediator and intercessor, has power on earth to forgive sins, and wash away all our stains. He has power to cleanse the soul and make it white as snow, and to keep that soul unto the day of redemption. If we truly love God, all things shall work together for good (Romans 8: 28). If there is in us a little leaven, it may leaven the whole lump (1 Cor. 5: 6). If we will let God work in us by his purifying Spirit, he will carry it on to the day of deliverance and victory; but we must persevere in doing good, working out our salvation with fear and trembling (Phil. 2: 12). "If the righteous scarcely are saved, where shall the ungodly and the sinner appear" (1 Peter 4: 18)? It is a sad thought that although God has made an abundant supply in order to save the whole race of mankind, so few will come and partake of the waters of life. They prefer their own wayward course, and their own giddy pleasures, and turn their backs upon God and the path of holiness. Let all such persons remember that when mercy is offered to men and women, and they still persist in rejecting it, then comes judgment, or the rod, to see if they will repent and reform, before the Spirit takes its everlasting flight.

At the time of the Deluge, the Spirit strove with man one hundred and twenty years, until the day that Noah entered into the Ark, and "the flood came and swept them all away." So we are told that God will send Jesus Christ back again to this earth, to make a judicial trial with mankind and render to every man as his work shall be, to the Jew first and also to the Gentile. The kingdom was taken from the Jews and given to the Gentiles, and God will call us to a strict account for all our mercies and privileges. The time is drawing near when the kingdoms of this world shall become those of our Lord and his Christ, and then it will be too late to repent. Then will go up the wail of the lost, saying, "The harvest is past, the summer is ended, and we are not saved" (Jer. 8: 20).

New York City.

Heart Breathings.

Jesus, plant and root in me
All the graces of thy love;
Guide and keep me near to thee,
Till I reach thy courts above.

Wash me ever in thy blood;
Spirit, burn within my breast;
Let thy grace come as a flood,
While my soul in thee finds rest.

Waiting on thy altar, Lord;
Resting in thy keeping power;
Trusting in thy gracious word;
Jesus saves me every hour.

All my trust on thee is laid—
Resting in the will of God;
Let me always thus be stayed,
Till I reach the mount of God.

—*A. W. A., in Harvester.*

"One Baptism."

J. S. LAWVER.

BRO. BURR:—You spoke of *one* baptism in last week's TIMES, which gives me light, and learning the will of God is what makes a believer steadfast. Allow me to suggest a few thoughts one the one baptism.

Tho apostle does not say there is *but one baptism*, in Eph. 4: 4, 6. He also speaks of a baptism of fire. The Holy Spirit taught, through the apostle, all things necessary for us to hear and do to obtain a part in the first resurrection. The Holy Spirit ordered the use of water to bring believers in, who had become dead to sin, as dead people only were buried. Now as the Holy Spirit is the Author of baptism, it is correctly called the *one baptism*, as there is no other that is valid, only that one ordered by the Holy Spirit, and the Holy Spirit commands it to be done with water; therefore we are commanded to be buried with him in baptism, and from this burial a person can be raised to walk in newness of life.

How can one be said to be raised to walk in "newness of life" who has been what some teachers call being enveloped with the Spirit, which they are pleased to call Spirit baptism. Raised from what? Let them answer. Do they not destroy the whole figure? Let us stick to the literal transaction.

Corn has to be planted before it can be raised. The dead have to be buried before they can be raised. Jesus did not arise from the cross. I say then that the one baptism is the one commanded by the Holy Spirit, and can, therefore, be called the baptism of the Holy Spirit in that general sense.

Believers are promised the Holy Spirit. We receive a promise; the one baptism is a command, and we can obey a command; but a promise is to be received. You cannot obey a promise. "Through the faith of the operation of God who hath raised him from the dead" (Col. 2: 12). Now we preach the faith to people. This faith operates upon them. It is a divine operation because of its divine Author; but when I operate upon people by presenting a motive to them to have them serve me, it is not a divine operation, but human.

See also Rom. 6: 1-11. The figures here are of planting, burying, crucifixion, resurrection, rising, etc. In Acts 2: 38 it is written that they were to be baptized "and receive the gift of the Holy Spirit." This Holy Spirit we get when the divine operation commences on us through faith (hearing the word). Then we are admonished to keep it, so that if it dwells in us it will raise us up in the last day.

The apostles received the Holy Spirit also in a miraculous form, causing them to deliver the exact words that to-day cause us to rejoice; so that we have a continual feast of a divine operation on our hearts whenever we open its blessed pages. How its words and promises thrill us with joy, making us feel often unspeakable, because as we grow in the divine life, we see things through its promises that those who walk after the flesh do not understand. Yes, thank God, Bro. Burr, for the blessed God, the divine Son, and the Holy Spirit which we are to receive.

Why are so many good people afraid of the water baptism? Was the Savior afraid of it? He gave us the example and command. The question might come up, Then all that have been baptized by water have had the benefit of the one baptism, or baptism of the Holy Spirit? No, sir! if they had not the divine motive, that the divine words of the Holy Spirit caused to operate upon their hearts or caused them to do it. Then it was a human baptism, because it was a human operation that caused them to be baptized. People join the church and are baptized for different purposes; some to please friends; some to avoid hell. The genuine are baptized because begotten from above, through the divine operation of the Holy Spirit; that is, because of the operation of their faith. Faith comes by hearing the word of God. We believe, if moved. If we have honest intentions we immediately repent and call for burial with the divine Master; also further crying out, "Speak, Lord, for thy servant heareth;" or, "What wilt thou have me to do?"

Let us try to be philosophers. It is the duty of philosophers to make plain cases of puzzles, and not puzzles of plain cases. As the end is near, let us all try to understand and quickly obey.

Columbus, Kan.

Campaign Paper.

A. A.

Since the editor has referred to my name in connection to the above subject I will say:

1. We are all under obligations to spread the truth, as we may be able.

2. One way of doing this is by circulating our papers, and it has been proven successful. Tracts are good, but papers are more likely to be read than anything in tract form. One paper treats on a variety of subjects, and among them some one is likely to be found suited to the reader.

3. We all remember friends at a distance by mailing them a paper occasionally. When a particularly good number comes, we wish we could send it to half-a-dozen, perhaps, and at the same time want to keep it home for reference.

4. So, if we know a particularly good number is coming out in August, and by ordering beforehaed we can have extra copies sent us for only two cents each, will we not take advantage of it, and send and get ten cents worth, or twenty-five cents worth, or a dollars worth, and send to friends and neighbors far and near? It struck me many would gladly do so, and that some would distribute them at camp, and other meetings, and that those who had been partially aroused by meetings might see in the "Book and Tract" column in the paper what to send for, and where to send, for further light.

Lastly, if extra numbers can be sent for two cents each, when the type is set and the form on the press anyway, then if 3,000 extra copies were subscribed for at regular rates and sent to regu-subscribers, the office would be mueh better off.

We want a western paper, and in order to have one above the fear of famine it should have 5,000 subscribers. If those who hold aloof would take hold and help, perhaps they could *make* the TIMES to please them. It is the paper of the people, but if the most of us leave it to be controlled and supported as may happen, who is to blame for it?

Is it not *duty* to use the press in publishing the truths which distinguish us from others? Most assuredly it is. All I would ask is that you, reader, do your duty, both as to the extra campaign number, and the regular issues, as you may be enabled to discern it.

Tamarack, Ill.

Five Good Things.

MRS. L. D. CAREY.

Youthful reader, did you ever stop 'mid your busy plays to behold the innumerable mercies which God has bestowed upon you? If you have you undoubtedly witnessed the value of many things. To number them would be impossible; they are but as a drop to the ocean, or as an atom when compared to the immensity of the universe;

"They exceed in amount, when we wake or we sleep,
All the sands on the shore of the fathomless deep."

But though all of them cannot be numbered, a part of them may occupy a portion of our thoughts. Let us reflect for a moment upon the blessings of a *good constitution.*

Little do some young people who have good health and have never seen sickness, know what an unspeakable mercy it is to eat and to drink, to walk and to ride without sickness and pain. You may, perhaps, have never thought of this before. Think of it now, for he who has received the blessing of health, without thanking the Almighty Giver of it, may find himself, in a moment, deprived of a gift which he did not sufficiently value.

Let us now speak of a *good understanding*, something which has ever been considered one of the greatest earthly blessings. What a gift it is! Instead of living like the brute creation, to have the faculty of reflection, and the power of conversing, and to comprehend, in part, the wisdom and love manifested in the formation and government of the world. Nor is a good understanding bounded by these things alone, or it would still be very imperfect. For the most excellent things of this world will soon become useless, if not made instrumental in helping us on our way to a better. To be able to read and comprehend God's Holy Word, and to believe the promises of his dear Son are necessary parts of a good understanding. "The fear of the Lord is the beginning of wisdom; a good understanding have all they who do his commandments." If you possess, then, the blessing of a good understanding, devote it to the glory of God and the good of mankind.

Let us next speak of a *good name.* "A good name is rather to be chosen than great riches." Strive hard then to obtain it, and you will never repent of the trouble it occasioned you. "To be vain and to desire undeserved applause is foolish; but to value and to endeavor to hold the good opinion of the upright, is wisdom."

There is another good thing which no one can be happy without possessing, and that is a *good conscience.*

"Though rude be the tempest, and keen be the blast,
Still let a good conscience be yours till the last"

What does it matter how thickly the darts of the accuser fall around us, if we have to support us "the answer of a good conscience toward God." Make it your study how you may obtain a good conscience, for without it all the other good things in the world will be worth nothing. Seek it and retain it all your days.

The last good thing that we will now consider is a *good hope;* and without this a *good constitution*, a *good understanding*, a *good name*, and even a *good conscience* will be in vain. Oh, what a balm to the sorrows of life! What strength in the season of weakness! What a shelter amid the storm of worldly trouble! What a strong tower in the time of danger is a good hope of salvation! Therefore lose no time in seeking this blessing. Too many look upon the wasted seasons of youth and maturity with a feeling of remorse. Whatever, then, you give up, never give up the attainment of a *good hope.*

Let us recapitulate. If you have a *good constitution* try to keep it, by temperance and exercise. If you have a *good understanding*, try to improve it, by useful knowledge. If you have a *good name*, labor hard to preserve it. If you have a *good conscience*, value it above rubies. And if you have a *good hope*, maintain it unto the end. "God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath, that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold on the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil: whither the forerunner is for us entered, even Jesus (Heb. 6: 17-20).

Cherokee, Iowa.

Bible Investigation.

C. D. W. SCOTT.

In what sense is the Father and Son one? Answer: *In interest.* Says Christ, "I pray not for the world, but for them which thou hast given me; for they are thine, and thine are mine" (John 17: 2-10). Here we learn they are one in interest. "Neither pray I for these alone; but for them also which shall believe on me through their word. That they may all be one as thou, Father, art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one" (John 17: 20-22).

On what conditions can they all be one as the Father and the Son are one? By being kept in one name. What name? The Father's name. "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are. While I was with them in the world, I kept them in thy name" (John 17: 11, 12).

Has this prayer been answered? Yes. Says Paul, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in earth and heaven is named" (Eph. 3: 14, 15).

What has he named the church? We will see. Says Paul, "Take heed therefore unto yourselves and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God" (Acts 20-28). "Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth" (1 Cor. 1: 1, 2). "Give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God" (1 Cor. 10: 32). "But if any man seem to be contentious, we have no such custom, neither the churches of God" (1 Cor. 11: 16). "What! have ye not houses to eat and drink in? or despise ye the church of God" (ver. 22). "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God" (1 Cor. 15: 9). "Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth" (2 Cor. 1: 1). "For ye, brethren, became followers of the churches of God" (1 Thess. 1: 14). "For if a man know not how to rule his own house, how shall he take care of the church of God" (1 Tim. 3: 5)? "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" (verse 46). "From these we learn that the family or house of God is the church of the living God, which is Christ's church; for he has said, "and all mine are thine, and thine are mine" (John 17: 10). From the above we learn that the Father gave to the family on earth his own name according to the prayer of his Son, that they all may be one, but it is to be lamented, men have departed from God's plan of union and sought out many homes, causing division in the family. May the good Lord help the Bride to see the truth, receive it, and be ready to receive her Bridegroom when he comes, wearing the name of her Father.

Ottawa, Minn.

Comfort in Affliction.

D. S. MORRIS.

The following from the Psalms states the feelings of the Jews in captivity:

"By the rivers of Babylon, there we sat down; yea, we wept when we remembered Zion. We hanged our harps on the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

The people of God have always had troubles, and sorrows, and persecutions to contend with. These things are always intended for their good, to detach their affection from this life, and fix them on heavenly objects. And the enemies of God's children are often cruel in their persecutions; but this only leads them to think more of their home in Christ. There are seasons when the church has rest, and peace, and comfort. These are days of prosperity. But it has frequently occurred in the history of the church that these prosperous seasons have led Christians to neglect their daily religious duties, such as watchfulness, prayer, self-denial, and the like, and to imbibe the spirit of the world.

Thus it was with the Jews. They were a chosen, peculiar people, and were the subjects of very many extraordinary favors and remarkable blessings. But these very favors and blessings which should have kept them humble and obedient, were often abused by them. They became puffed up with pride and the love of their worldly possessions, and forgot God who had displayed such great power in their deliverance from Egyptian bondage, and who had supported them in such a miraculous power during forty years in the wilderness, and brought them to a land flowing with milk and honey. For their sins they were often sent into captivity. They now saw what they had lost by their unfaithfulness. Jerusalem was never so lovely to them, as when carried away into Babylon. Their privileges, their joys, their comforts, were all gone. All their calamities was the result of disobedience. They remembered Zion and wept. They profited by their chastisements, confessed their follies and sins, and God had compassion on them and restored them again to their homes and the privileges of their temple in Jerusalem. Thus it is with the church now. God chastises his people for their sins, and they learn to be more faithful. Brethren, let us watch and be sober. The time is short.

Meadland, West Virginia.

To the Brethren of Kansas.

G. P. ROUTWELL.

The Washington Co., Conference have decided to have a Campmeeting at Clyde, Cloud Co. Kan. commencing August 16th, 1877. Bro. Sheldon says he can come if he does not go East. We expect Bro. J. C. Smith with State Mission tent. Now, brethren, let us have the best meeting we have ever had in Kansas. Come from north, south, east and west—that takes in Nebraska and Missouri at least. Come, praying that the Lord will be there to bless.

Clyde, Kansas.

Peter's confidence was at first in himself, afterwards in Christ.—*Storrs.*

The Sermon.

The Sands of Time Fast Running Out.

An address by the Rev. Canon Garbett, Vicar of Surbiton, Surry, England, at the Wimbledon Conference, May 17, 1877.

The familiar phrase, "*Signs of the Times*," has the authority of our Lord, for he originated it. He laid it as an offence to the charge of the Pharisees that they did not "discern the signs of the times," although their Scriptures contained prediction indicating that the fullness of the time had come; that the sceptre had departed from Judah, and the lawgiver from between his feet; and that Daniel's prophecy of seventy weeks was being accomplished. Thus our Lord not only sanctions but positively enjoins *discernment of the signs of the times.* We are to observe and watch them as the food of hope and stimulant of faith.

The analogy between our own position and that of the Jews at the commencement of the Christian era is singularly close, and not a little remarkable. We look to the *second* advent as they looked to the *first;* we have the written revelation to guide us, as they had; and we have moreover, their mistakes from which to take warning. Somewhat the same character belongs to the predictions which guide us as to those which guided them; but we have not such difficulties in interpretation as those which must have embarrassed the Jewish student of prophecy in our Lord's days. The difficulty of distinguishing between the suffering Messiah and the reigning Messiah must have been to them very great; yet our Lord rebuked them as "fools and slow of heart for not believing all that the prophets had spoken" (Luke 24: 25). *Will he not blame us likewise if, either through lack of spiritual interest or neglect of prayerful study, we shall fail, like them, to discern the signs of the times?*

It is important to notice, that those things are specially *signs of the times* which are *peculiar* to the times they indicate. Features common to the experience of the Christian church in every age can scarcely be regarded as *signs of the times*, unless they have assumed a specially new development and strength.

I believe that most of the speakers at this Conference accept the historical year-day interpretation of the Apocalypse as one of the most certain of Biblical conclusions. We believe that the seven seals, seven trumpets, and seven vials contain a chart of the world's history from the days of St. John on to the second coming of our Lord. The Apocalypse has been called a *memoria technica* of church history throughout the time of the Roman Empire, the Middle Ages, the Reformation, the period of the French Revolution, down to the present time. And we are now, according to the general agreement of leading expositors, living under the sixth vial, in Rev. 16: 12, which is being poured out upon the "great river Euphrates," or Turkish empire, in order to dry it up and prepare the way for the "kings of the East." And, at the same time, three unclean spirits are going forth to gather the nations to the war of Armageddon (Rev. 16: 13-16).

Prophetic students are on the tiptoe of expectation that the coming of Christ is at hand. Nor can I think that expectation will fail to be realized, for we have now reached the close of the sixth vial, and there is no further series of events, but the specific warning, "Behold, I come as a thief," and immediately in our front echoes the voice out of the temple of heaven from the throne, "It is done." What, then, is the point we have reached? We believe that we are living under the sixth vial. Are not these prophecies meant for our instruction, that by identifying the times in which we live we may identify likewise, as by the very finger of God, the true nature and character of the temptations by which we are surrounded?

Indisputably, a perfect flood of light is thrown on the religious tendencies of our day, and the real nature of the conflict in which we stand foot to foot with infidelity and superstition, by this book. It is, I believe, God's own interpretation to us of the true meaning of the past, and the struggles of the present, as seen by his eyes and measured on his scales. Amid the momentous events of our day, how great is our need of such guidance! The predicted events are, therefore, so many landmarks to show us where we are. We believe ourselves able to trace their fulfillment one by one, in unbroken succession, without one link that fails, up to the present—like so many footsteps of a manifest God in the sands of human history.

If this be so, the fact amounts, on all the ordinary principles of evidence, to an immense presumption in favor of our mode of interpretation. Thus we are brought down to our present position under the sixth vial; and there we find the signs of the times, the description of the very questions which are now agitating the world all over. The gradual breaking up of the Turkish empire, commenced in its first dismemberment in 1820, and now going on amid the din of marching armies and the thundering smoke of battle, constitutes the features of the outside world. As regards the inner life of man, infidelity, superstition and worldliness, different in all their features but strong alike in their hatred to the truth of God, struggle against the church of Christ and the promised incoming of his kingdom. The one is prefigured under the *drying up of the Euphrates*, that the way of the kings of the East may be prepared; the other under the symbol of the *three unclean spirits* which go forth nnto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty. Now there are three signs of the times, things peculiar to cur age, and such as never, I believe, have existed in the world before, to which I ask your attention, not as merely curious facts, but as bearing on the predicted future, and as being God's palpable preparation of the world for its occurrences.

First, I point to the mode in which *the ends of the earth are drawn together*, and the whole earth, as it were, united into one great scene for the enactment of the final events of the world's history. It is as if a spot were being prepared for a great human pageant, like the recent Imperial proclamation scene at Delhi. The hedges and minor partitions are broken down, all obstacles cleared away, and the whole space laid open. Just such a process is going on in the world. The material in instruments for its accomplishment are the railroad and the telegraph; and let it be observed how the invention of them has synchronized with the advanced civilization which enables men to use them. The swift things which are to bring mankind together are already hurrying over the length and breadth of the earth. Railroads are being introduced by Russian agency into the very heart of Central Asia, the original cradle of mankind. They already span India from end to end, silently breaking up the original caste that separates man from man.

The blazing sun of Africa looks down upon them; the stupendous ruins of the land of the Pharoahs look down upon the iron horse, and its silent solitudes resound with the whistle of the locomotive and the headlong rush of the train; the sacred soil of Palestine is penetrated by them, and even into the cold stagnation of China herself they are finding an entrance. What the railroad begins the telegraph completes. Information and the intercommnication of man with man, pass across the globe with a speed which outstrips the most daring imagination of the past. The local event of one day is known almost all over the world the next. Nations are no longer isolated and lonely. Prejudices are more or less giving away. The world itself is becoming one vast commonwealth of human kind. "Many are running to and fro, and knowledge is being increased" (Dan. 12: 3).

Such is the fact; but look at its meaning. It is but the preparation of a scene commensurate to the grandeur of events of which God himself will be the actor. But more yet. The interests of the world are becoming more and more inextricably intertwined with one another, till it becomes one organization, which thrills with a common sensibility, is actuated with the same sensitive anxieties, and is affected by the same common events and influences as it never was before at any period of its existence. With the world as it has existed in the past, broken up and partitioned off, it has been immensely difficult to understand how such events could take place as the prophetic record teaches us to expect; but in the world as it is, and as it is more and more becoming every day, we seem to recognize the destined scene, and the fitting features for the prophetic events of the last days and the Second Advent of the Son of Man.

Secondly, a further effect flows from it. We live in an age when *public opinion is one of the actual forces of the world;* but the phrase has hitherto meant the prevailing sentiment in a city or a nation. In our day it has spread yet wider, and the world itself has now got a public opinion. Yes, and that opinion is felt to be a force before which the mightiest potentates must bow. The whole course of recent negotiations in regard to the East has paid homage to it. It is not long since the greatest military power now existing in the world—Germany—bowed before it; for there is little doubt but that the sword would have been drawn against France eighteen months ago—in 1875—but for the emphatic reprobation of the public opinion of the world. The result of this rapid communication of thought with thought has been to give predominance to public opinion over all other forces.

It has long seemed to me that the age of single men, I mean in which single men could very powerfully modify the course of events, was passing away, and the control of general public opinion taking the place which single men have hitherto filled.

This age of the drying up of the Euphrates is the age—not of single ambitions, but of principles of which the ambitions of single men become only the instrument. The moving power is spirits, frog-like, and hiding in secret, and, interpret them how you will, spirits, subtle, inward, and unseen. Whether the evil triad are infidelity, Popery, and worldliness, or however you define them, the nature of the influence is the same: opinions, principles, schools of thought, sentiments, theories—whatever you like to call them, are the moving power of the last days, and it is against them that we need to watch and keep our garments.

Thirdly, there is another sign that strikes me. It is the tendency of these subtle principles to shape themselves into outward forces, and to develop themselves into *political instruments of the most powerful and dangerous kind.* Take infidelity. I presume that *Communism* is invariably infidel. During the horrors of the civil war in France in 1871, after the peace with Germany, religion was almost interdicted, as it was in 1790. The secret revolutionary societies then shook France, and how they have shaken other Capitals and centers likewise, is familiarly known to us all. Take Popery, fretting under the loss of the temporal power of the Popedom, and, restless, scheming such a condition of the nations as may afford

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Secondly, a further effect flows from it. We live in an age when *public opinion is one of the actual forces of the world;* but the phrase has hitherto meant the prevailing sentiment in a city or a nation. In our day it has spread yet wider, and the world itself has now got a public opinion. Yes, and that opinion is felt to be a force before which the mightiest potentates must bow. The whole course of recent negotiations in regard to the East has paid homage to it. It is not long since the greatest military power now existing in the world—Germany—bowed before it; for there is little doubt but that the sword would have been drawn against France eighteen months ago—in 1875—but for the emphatic reprobation of the public opinion of the world. The result of this rapid communication of thought with thought has been to give predominance to public opinion over all other forces.

It has long seemed to me that the age of single men, I mean in which single men could very powerfully modify the course of events, was passing away, and the control of general public opinion taking the place which single men have hitherto filled.

This age of the drying up of the Euphrates is the age—not of single ambitions, but of principles of which the ambitions of single men become only the instrument. The moving power is spirits, frog-like, and hiding in secret, and, interpret them how you will, spirits, subtle, inward, and unseen. Whether the evil triad are infidelity, Popery, and worldliness, or however you define them, the nature of the influence is the same: opinions, principles, schools of thought, sentiments, theories—whatever you like to call them, are the moving power of the last days, and it is against them that we need to watch and keep our garments.

Thirdly, there is another sign that strikes me. It is the tendency of these subtle principles to shape themselves into outward forces, and to develop themselves into *political instruments of the most powerful and dangerous kind.* Take infidelity. I presume that *Communism* is invariably infidel. During the horrors of the civil war in France in 1871, after the peace with Germany, religion was almost interdicted, as it was in 1790. The secret revolutionary societies then shook France, and how they have shaken other Capitals and centers likewise, is familiarly known to us all. Take Popery, fretting under the loss of the temporal power of the Popedom, and, restless, scheming such a condition of the nations as may afford

to these Jesuit dreamers—for such, in the face of the inspired prophecy we must take them to be—a hope of its restoration. Or take a more general view. The desperate policy of Turkey is forced upon its unwilling statesmen by the excited passions of Mohammedan bigotry. It is the force of Pan-Sclavonic sympathy that fires the Russian war; the jealousies of contending nationalities that restrains the hesitating hand of Austria.

Inward sentiments, shaping themselves into action, are forces which meet us everywhere, and shake the world. I turn back to the sacred record and there I find warnings that exactly answer to this state of things. The dominant sound is the note of war: not the *battle* of Armageddon but the *war* (*poleman*) of Armageddon. The inner heart, and center, and essence of the great conflict of the last days, will be spiritual, and will pierce into the very souls of men. Yet such is the language, not of the Revelation only, but of kindred passages in Isaiah, Joel, Ezekiel and Zechariah, that the idea of outward, material war, with all its horrors, seems to be inextricably and inseparably bound up in it. But is not that exactly what the present aspect of the world presents to us? We see the inextricable conflict of antagonistic principles, not only dominant, because mind is the true motive force of all human life, but also so involved in the complicated political interests of the world and its complex events as to beome great outward forces made visible in armies and fleets, and *all the dreadful apparatus of modern warfare*, active in the counsels of cabinets and statesmen, and latent in the secret gatherings of revolutionary Communists, and yet shaking the world with the roar of artillery and the crash of battle.

There are a multitude of lesser signs of the times, which have great value in corroborating the conclusion, formed on broader grounds, that the *last sands of human history are fast running out*, and the time of the glorious consummation drawing near. The rapid communication and the consequent disposition to travel, in which men run to and fro, shaking hands one day on the Pyramids, and a few days later in the Strand; the increase of knowledge, the progress of missions, so that the gospel is now almost preached "as a witness to all nations," the moral features of our times, the feverish love of pleasure, and the licentiousness, the disdain of authority and control, the destruction of the temporal power of Popery and the increasing degree in which the kings of the Roman world are making the Papacy bare and desolate, so that even France acts against her, and Italy herself eats her flesh, and the very rapidity with which all the world moves and shifts and changes, as if vaguely conscious that the sands were fast running out—are all signs of the times, singly remarkable, but in their *accumulation, irresistible.*

It is not the cry of fanaticism, but the conclusion of calm and sober reason that repeats with a peculiar emphasis at this time, the Lord's words, "Watch and pray," and the echoing language of St. Paul, "Ye, brethren, are not in darkness, that that day should overtake you as a thief. Therefore let us not sleep as do others, but let us watch and be sober."

The signs of the times are so many hands pointing into the great future, so many voices telling us of its approach. The sixth seal, under which we are living, is drawing to a close; and then the seventh seal is to be opened, and then will come the end. *The beginning of the end may already be upon us.* We are like men who, from the top of an eminence, see home in sight. There it stands, right before us, bright and clear in the light of heaven, and with all the sweet, clustering hopes of human hearts. There it is, and there is little left between us and it. *There* is home—home for the weary and struggling church of God; and though the last sore conflict lies between, we fear not, for the Lord will help his people. Have we not his own word for it, and is it not the very voice of the crowned Jesus that speaks to us as to the church of old: "Be thou faithful unto death, and I will give thee a crown of life?"—*Christian Herald.*

Reports.

Eastern Michigan.

ELD. G. W. WRIGHT.

BRO. BURR:—For two weeks past I have been making aggressive movements in a new field four miles northwest of Port Sanilac. I have been for some time past very anxious to hold a series meetings in this field, feeling assured a great and good work could be done by faithful and earnest labor. The District has a large, new schoolhouse, but decided that no protracted meetings should be held in it. So we had to wait the opening providence of the Lord. I felt assured he would open the way, which has been done in a very marked manner, in a gentleman offering the use of his barn, and furnishing lumber to seat it. A dry-goods box made a good pulpit, which was neatly covered and furnished with two vases of flowers by his daughters. The Lord reward them. The first evening we had an audience of one hundred, the second evening one hundred and fifty, and the third evening two hundred.

The first week eight persons gave their hearts to the Lord, some of which give promise of great usefulness, being heads of families. We had three meetings on the 4th of July, and in the afternoon I baptized nine happy converts in the clear blue water of Lake Huron. This will make at least two hundred that I have baptized in this beautiful lake during my eight years' labor here. Both saint and sinner declared it was the happiest Fourth they ever spent. At night there was an immense crowd, who listened with profound attention while I declared in the language of Paul, "I am not ashamed of the gospel of Christ for it is the power of God unto salvation" (Rom. 1: 16).

I left the interost at high tide Saturday night, to fill appointments. I return to-morrow (July 10) to renew the conflict against the powers of darkness. Six or more await an opportunity to go forward this week in baptism. Our cry is, "Nothing is too hard for the Lord."

I am much pleased with the new dress of the TIMES, and the editor's course meets my entire approval. As soon as harvest is over, which looks very promising, I hope to obtain a goodly number of subscribers.

Pray for us. Your brother, in the highways and hedges.

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Michigan Conference Report.

The annual meeting of the Advent Christian Conference of Michigan was held at Victor, Clinton county, commencing Wednesday, June 13th, and holding over Sunday. Convened for business June 14th, President J. Bower in the chair. After singing, prayer by Bro. Babcock, followed by remarks by the President, the brethren present were invited to participate in our deliberations.

A devotional committee was then appointed, consisting of Elder C. Fox, and Brn. Rowley and Vanburgher.

Business Committee—Brn. Babcock, Fox, and Leslie Bower.

Next in order was a letter from B. F. Smith, formerly a Methodist minister, asking for admission to the Conference, being recommended by Bro. Vos. After due deliberation he was received.

Nominating Committee—Brn. Babcock, Fox, and Conklin, who made the following report:

For President—John Bower, of Sylvester, Mecosta Co.

Vice President—Chester Fox, of Leslie, Ingham Co.

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BOARD:

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Who were elected. The following resolution was then presented and adopted.

Resolved, That we hold a general Campmeeting at some point to be selected by the Board, sometime in the month of August next.

By motion the board was instructed to locate at once the place for holding the Campmeeting.

The following resolutions also prevailed:

Resolved, That we hold a special session of this Conference in connection with the campmeeting.

Moved, That Bro. Babcock be instructed by this Conference, to go out as a missionary and labor with the brethren in the State; also to correspond with the churches and brethren whom he cannot visit, relative to the special interests and needs of this Conference, and to report his labors at the next session of the Conference.

Moved, The chair appoint a committee of three to draft a constitution and by-laws for a State Missionary Society. Committee appointed, Brn. Fox, Berry, and Holler.

Letters from the following were received and read: James Anderson, Peter Vos, O. R. L. Crozier, W. S. Cummings, H. H. Skinner, T. P. Drummond, R. Crandall, G. W. Wright, E. H. Durand, J. M. Snook. Also the following letter:

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The church at Sylvester, of which Bro. Leslie Bower is a member, by a resolution unanimously recommend him to the Conference for ordination.

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J. Bower—My interest is increasing. I feel the importance of our prophetical work. My missionary labors have not been as extensive as formerly. I have the charge of three churches and preach twice every Sunday. Have labored with others at Dayton, the result of which is the church is roused to the importance of its mission and eleven converts put on Christ by baptism. At our place I labored with Bro. Babcock, resulting in the burial of eight happy souls; also at Moffat school house I have baptized two. I am not ashamed of the name *Adventist* for that expresses my *hope* in a soon coming Savior. I have been in the work since 1843 and expect to keep in it till my Master comes.

C. Fox—I have three appointments; a good growing interest; some among them I think, will shine in the Kingdom. I tried to labor for the Master at Olive, in this county, but the cause has been blasted there by the infamous conduct of those, or one, who were standing for the truth. I have an appointment six miles north of Lansing. I have baptized fifteen or twenty in the past year, and there are more to follow. We need your prayers for we have about the same timber here as elsewhere; some have the fight in them but the Christian should not fight. I love the name Advent Christian. I love the name Christian best, but cannot help but love the other.

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A. E. Babcock—I would like to say many things but will be as brief as possible. My whole soul is in the work. I am fallible and often fail, but I ever mean to stand for the right. I started just before Thanksgiving for the North: stayed awhile with Bro. Leslie Bower, then went to Hesperia and labored three weeks; found them terribly divided; tried to unite them and think we succeeded. Next went to Columbus, St. Clair Co., and dedicated a church, then held a three weeks meeting with them. We had terrible opposition, but the truth prevailed, and 18 came out on the Lord's side, and I hear there have some more come out since I left. My next labors were at Dentonville for two weeks, with good results. Next, for a week in Indiana; then up to Bro. J. Bower's; the results there he has spoken of. My determination is to be found in the Master's cause. I have given up my secular business and am waiting the gathering storm. I expect this war (Turko-Russian) is the great struggle. The King of the North is doing his bloody work; now shall I cry, Peace and safety? No, NEVER! I am ready to lay down *all* to publish the glorious tidings. Brethren, my heart is with you.

Leslie Bower—My labors have been mostly at home. I think it is best to have a good healthy growth around home, and it will cast its influence abroad. I am glad to meet with you, for I am trying to prepare a people to meet the Lord. At Ashland we have a good interest; it has been distracted, but is being united. Don't let us get fanatical; if I can't build up, I won't tear down. I want to labor for the Master in *love*.

Day Conklin—My feet stand firmly on the rock Christ Jesus, and I am ready to give the trump a *certain* sound to prepare the people for the coming Lord. I need your prayers that a door may be opened for me.

C. D. Berry—Have labored mostly at home during the winter; helped the "United Brethren," and afterward the M. E. church in protracted meetings (in the neighborhood where I taught school). Some say, How could you work with them when they preach the devil's lie? Simply, brethren, I had not the time to hold a meeting of my own, and I could do them good (my Master went about doing good) and by love win a place in their affections. After the meetings were over I was invited to preach occasionally till my school should be out. I did so, and in both places preached on the Kingdom, locating it also in private conversation. I stood for our faith and hope, holding that man was mortal, and the wicked would be destroyed when Jesus comes. I trust the truth found a lodgement. When I get so I cannot help build up (on the rock Christ Jesus), I will stop. I need your prayers.

Philip Holler—I may have been asleep; but something I do know, I have labored for the Master more than for anyone else. I have preached about twice every Sunday, and some through the week. I have had many trials. After I lost my son it seemed as if I never could preach, but I rented my mill and went about four miles north of Vermontville, in a new field, and have succeeded in building up a church of twenty-two members. All my time is devoted to the cause we love. I am with you, and if I should ever leave you I'll tell you I'm going, and give a reason why. The truth is brighter than ever. I am in for a Campmeeting; yes, a campmeeting *all* the time, and if necessary, I will preach every twenty-four hours and labor besides. I will not wait for *pay* and a nice way to go. Let us live near Jesus. It is good to endure persecution for him and be tried like gold.

G. W. Wright—Our brethren are doing nobly to sustain the cause. Bro. Mendenhall and myself are in the field and so far have not been allowed to suffer. The dear Lord is doing great things for us in our part of the field for which we praise his dear name. Here in Lexington we have from forty to seventy-five out to prayer-meeting each week and they are seasons of blessedness. Our house, 32x50, is well filled each Sunday evening, and the same may be said of the Port Sanilac church. Our cause is increasing at Columbus. We number thirty-two there. The omens of the coming day are brightening. Praise the Lord. Jesus is coming, and coming soon.

James Anderson—All is well with us spiritually and temporally, and our trust is in the living God who is the Savior of all men, especially of them that believe. I am preaching for the church at Bronson's Lake once in two weeks. There are a few faithful ones there holding on to the truth. Brethren and sisters pray for us.

Ira Green—I have no labor to report since the definite time move of Barbour, who was here two years ago. Our church cannot be called a church any more. Ruin has followed in his track in our part of God's heritage. By their fruits ye shall know them. You have my best wishes.

Peter Vos—The Lord has blessed my little. I have nothing to boast of, but I have reason to believe that my labor for the Lord has not been altogether in vain. Darkness has made place for the marvelous light of the gospel, and many are now looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ. To our heavenly Father and the blessed Savior belongs all the glory. My present field of labor is in Mason County, where I fill three appointments and could have more if I could fill them. I have been able to reach some of the followers of the "man of sin." Opposition and reviling has been, and is yet, my share. But I glory in it, knowing if I suffer for him I shall also reign with him, blessed be his name; knowing there is an inheritance in heaven for me, pure and undefiled, that fadeth not away, and with the Lord's help I mean to obtain it. When Jesus comes I shall claim and possess it forever through the merits of him who died for me and saved me by his own blood. Glory to God, the day is hastening, and every day that passes I thank the Lord I am a day's march nearer home. The signs portend his speedy coming, for the "nations are angry" and I believe the "time of trouble," when "Michael shall stand up," is upon us. Glory to God and Jesus. I desire to be faithful to my little that the blood of sinners may not be found on my skirts, but that my robe may be washed in the blood of the Lamb. May the God of Israel ever meet with you and grant you that wisdom that cometh down from above. May sweet peace and harmony be with you all and when the great gathering takes place I hope to be amongst the number singing with you the song of redemption, on the evergreen shore. I'm looking for the morning.

W. J. Cummings—We have no church in our vicinity. A few of us are holding on to the truth. We have prayer-meeting once in a while and I preach occasionally. My family is so large, and my means limited, that I cannot devote as much time as I would like to the cause. It seems to me that the coming of the Lord is very nigh, and possibly this annual gathering will be the last before the Lord comes.

H. H. Skinner—I have not preached for nearly a year, because of ill health at first, and poverty afterward; but my faith is strong and I hope to soon be laboring for the Master. The church at Wexford is in a bad condition and I desire your prayers for it and for myself.

The reports were very interesting, but I have had to cut them down as they would have been too lengthy for publication. The meetings were good throughout and we felt it was good to be there. CHESTER D. BERRY, Sec.

The Lord reigneth—let the earth rejoice.

Kansas Conference Report.

The Washington County Kansas Conference met pursuant to the call of the President, with the Nelson Class.

The following business was transacted: Minutes of the last meeting was read and approved. The committee on credentials reported on delegates as follows: Sherman Class—Zibion Field, Emma Field, and C. B. Field. Nelson Class—A. L. Thomas and H. Titterington.

Reports from the delegates in regard to the condition of the classes: Sherman church in good thriving condition. Nelson church all waiting for the return of the Master.

Reports from the preachers: Bro. Hayworth said he was doing all he could for the Lord.

Next in order was the election of officers for the ensuing year. For President, Bro. F. O. Cutler; Vice President, N. T. Case; Secretary, Bro. H. Titterington; Treasurer, Bro. W. H. Shriner. It was voted that a new article be added to the constitution, as follows: Article 8. All Elders shall have the right to vote in all meetings of the A. C. Conference without credentials from their classes.

It was voted that the Washington County Conference hold a campmeeting, convening August 16th, 1877. Committee on campmeeting arrangements was appointed by the chair, as follows: W. L. Shalto, H. Titterington, and A. S. Field.

It was voted that the next regular meeting shall be held at Peach Creek Schoolhouse, at, or near the village of Peach Creek, in Washington Co., Kansas.

It was voted that the committee shall select the place and make all necessary arrangements for campmeeting.

On motion the meeting adjourned to meet at the call of the President

J. W. HAYWORTH, Pres.

H. TITTERINGTON, Sec.

Melvina Meeting.

The meeting at Melvina closed Sunday evening, July 8th, and we are glad to say, a better meeting we *never* attended. God's Spirit was present with uplifting and saving power, from the beginning to the end of the meeting, and we trust will continue to be with the little church at Melvina till Jesus comes.

It was remarked by many present that it was the best meeting they ever attended. Twenty-seven happy souls put on Christ by baptism, and we trust others will follow soon. To God be all the glory.

Brn. Hitchcock and Brown tarried over Monday, the 9th, and assisted in forming a church of sixteen believers in Christ's speedy coming. $2.50 were pledged toward building a chapel, and a committee appointed to solicit funds. We hope to build this fall. C. A. SLOCUM.

Iowa Mission Tent.

P. S. W. DEYO.

The following is a new list to lift the mortgage that is on the Iowa Mission Tent, to be paid on or before October next: O. B. Fox, Iowa City, Iowa, 50 cents; Mrs. O. B. Fox, Iowa City, Iowa, 25 cents; J. Davidson, Cedar Falls, Iowa, $1.00; M. E. Walker, New Hartford, $1.00, paid; Mary J. Jackson, Cedar Falls, Iowa, 50 cents; Nancy Parks, Waterloo, Iowa, 50 cents; Nancy Hour, Waterloo, $1.00; W. T. Thurman, New Hartford, Iowa, $5.00. Only $40 are still wanted. Who will help? I am struggling along. The cause is suffering, and why this goes slow I may soon explain.

Charles City, Iowa.

Christ is the refuge of man from the fires of God's indignation against sin.—*Cuyler*

Advent Christian Times.

FRANK BURR, - - - - - EDITOR.

H. F. CARPENTER, - - } Contributing Editors.
WILLIAM SHELDON, - - }

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CHICAGO, WEDNESDAY, JULY 18, 1877.

LET all our contributors send us some extra articles for the Campaign number, as we wish to make a varied selection, and our stock on hand is not as large as we wish for that purpose.

WE are instructed by Bro. S. L. Wagner, of this city, to say that a copy of his tract entitles "Three Essays" will be sent free to all ministers of the gospel who will send a penny stamp to prepay postage. Direct to this office.

A FAITHFUL laborer is the true companion of a trusting heart. They who come to Jesus and find his rest are those who also take the yoke of service. The trust that abides in an omnipotent Christ, also finds strength that is tireless, and power that is enduring as eternity. Therefore trust no one else and serve no one else, not even your own self.

How many copies of the "Campaign Paper" will you take to distribute? We have received a few orders, but hardly sufficient to cause any special effort on the paper. We will publish such an extra issue if it is sufficiently called for. Read Bro. Armour's article upon it, and send in your orders. They will be furnished you at the rate of $2.00 per hundred, but all orders must precede the issue, as we shall only publish enough to fill the orders sent to us beforehand. The object is to publish a paper containing first-class articles only on the different points of Bible faith. It will be a regular issue, but arranged with extra care.

THE *Golden Censer* in last week's issue contained the following as editorial:

"A great question among financiers is, What is a dollar? A silver coin is not a dollar, a greenback is only ninety-five cents, and a gold coin is more than a dollar. But everything we get in this office goes at par except mutilated scrip. Which we are sorry to say comes to us in such tattered shape as to make us ashamed to try to pass it. If the *Censer* were sent out in like condition in return, we guess there would be some fault-finding. *Moral.* Do as you would like to be done by."

Our readers will observe that the first half of the paragraph is verbatim from our editorials of the week previous, and yet it is put in as an original *Censer* editorial. It is a small matter to purloin a brief paragraph and call it original, but the *Censer* is up to such work now and then, the difference in this case being that a few lines of original is added by the editor, which is not common. And as for the "condition" of the *Censer*, we say truly that a large proportion of those that reach this office are so badly printed and so mutilated in condition as to be unfit for reading, sometimes a whole page being so blurred as to be quite illegible. We advise the *Censer* to be a little more honorable before it teaches "morals."

STRONG POINTS.

Most men have what are called their "strong points" of character. One man will be noted among his friends for his firmness, another for his benevolence, a third for truthfulness, and so on through all the various traits that may distinguish men among their fellows. These are but natural characteristics of the human race, yet by means of his strong point of character, many a person becomes approved of men, and regarded as meritorious in his position, and worthy of much honor.

Among men all strong points of moral goodness are worthy of honor, but before God there is nothing in them wherein a man may glory. Such points of strength are but human, and amount to nothing in the scale of eternal merit unless they are sanctified by the Holy Spirit, and when thus sanctified they become as weak in themselves considered, as any other trait, their only strength being in the Christ element by which they are imbued.

Moses, the leader of Israel, possessed a very strong point of character in the way of meekness, and this natural trait enabled him to endure patiently all the chiding of the Israelites for many years, and to bear with their abuse; but at last he fell into sin from the weakness of this strength which was long his support. He became angry at the "water of strife," and his meekness which had so long been his strength, was overcome, and as a fallen man, he was forbidden to enter Canaan.

Samson's strength caused his own death; David's self-control fled from him at the presence of a woman; Elijah's courage failed, and he fled to Horeb and wished to die. Simon Peter met with a similar experience. And thus it is with all human strength, with all "strong points" of natural character; they are not to be relied upon in the hour of deepest trial.

Christians are too apt to lean upon them. Men are too apt to note them as causes of Christian goodness. If a man is a man of God, some strong point of his character is remarked as being the merit of the man. His goodness is commended because of some natural trait, rather than because of his being saved by the Lord Jesus.

The tendency of the natural, or unconverted heart, is ever to rest for merit upon its strong point of character. And when men are converted, it is Satan's work to endeavor to cause the heart to still rely upon its own strength instead of upon Christ. But there is no strength in the heart to endure all temptation, except Christ be found there. Benevolence, firmness, truth, and all other strong points in nature, are weakness when tested by the presence of the Spirit of God. "Let not the mighty man glory in his might."

When a person comes to know for himself that all human strength is but weakness before God, then the heart seeks the strength of Jehovah, in Christ. It is when this human strength is acknowledged to be but weakness, that the Spirit trusts wholly in Jesus, and the experience of the trusting heart becomes like that of the apostle, who said, "When I am weak then am I strong."

How long will it take to learn that it is folly to trust in strong traits of character? How long will men lean upon their own understanding, and trust their own spirit? When men learn its folly, and cease to count themselves strong, then they will cease to 'fail of the grace of God." When they cease to serve God in their own strength, and do God's bidding, leaning wholly upon Jesus, their salvation will be something more than a failure, and their testimonies will be of something else besides that of a continual failing. Strong points of character are not sufficient for a foundation. Christ Jesus makes the trusting heart whole, and such a heart is invulnerable while trusting and working.

WHERE IS THE MEANS?

"Oh! if I had the means, this people should have an opportunity of hearing the truth," writes a correspondent from a distance. Every few days we receive letters containing a similar sentiment, from some isolated poor brother or sister, who sees the truth trampled under foot by those who understand it not.

There is a heart to spread the truth, but the *means* is lacking; the money to pay the expense. Some one has the means to do this work. There is money enough in the hands of the Lord's professed servants to scatter Bible truth on the second advent far and wide, all over these western states. Why is it not forthcoming? Why do those who have it by them neglect to use it except for the increase of their own wealth? Simply because they are not awake to the exigencies of the times in which we live. They lack sympathy for missionary work. They do not understand that God has given them money to use for *gospel* purposes.

What better use can be made of the thousands of dollars now in the hands of Advent-Christian believers, than to use it in spreading abroad the truth of the Lord's coming in places where it is only heard of to be abused? We know of many such places, and if we were a hundred men instead of one, and could *feed on the wind* instead of bread, and obtain other necessities as easily, we could awaken the prairies as with a trumpet's blast. But alas! preachers must be provided for as other mortals, and papers and tracts cost money, and those who have the money would rather purchase bonds, or lands, than use it for missionary purposes.

Here is a paper which goes out each week laden with rich gospel truth; here are tracts that ought to be scattered everywhere by the thou-

sand for men to read; but the Society is crippled for lack of means and cannot do one tenth the good it might otherwise. There are preachers of good metal lying idle because of lack of means. People say that they lack *faith* to go out. So they do, and we do not wonder at their lack of faith, nor do we blame them much. Take a horse of ever so good metal and blood, starve him quite poor, and then harness him to a ten ton load, and because he cannot draw it, or does not *try*, tell him that he has *no faith*. Of course he has no faith; who would or could have under such circumstances? And many preachers find themselves in nearly such a fix as this horse.

Let those who have means in this great west, use it for the Lord's cause, and you will see what can be done.

People say that so many hobby preachers are going about they are discouraged in giving to help any one. Yes, and hobby preachers and factionists will always be abroad until the means are furnished to send some other class. Weeds will always grow without tending, but if you want grain it must be sown, and the *weeds kept down*.

Brethren, the time for action in this matter of sending out light and truth, preachers, papers and tracts, all abroad, is come. Yes, it came long ago, but the church has not awakened to it. Let us now awake. We here in the office have some faith. It is reasonable that we should have it. A brother from a distance asked us recently how we were getting along. We answered, "It is like sledding on bare ground, up hill, heavily loaded, but thank God! we have a team that is strong and will pull in spite of everything, and so we move on." That team is the Spirit of God in the hearts of the thousands all through the land who support and help on this Publication Society. They have pulled the load for three years, and the evidence of the past gives us faith for the future.

But brethren, you who read this paper and who have means that might be used in the Lord's work, it is now time for you to arouse to action. Shall not this paper and these tracts, and those preachers be assisted in their work? Look not at hindrances but look on the side of help. Let us all have the spirit of Caleb and Joshua for awhile. Assist this Society by donations for its relief; start out those preachers who are at manual labor for a living. If they are not full enough of the Holy Ghost, tell them to go and fill up at the fountain head, and that you will stand by them in their weakness and strengthen them; so the work will go on, and you will be blessed. And in the meantime, let those who are without money seek to introduce the paper and get subscribers, and God will bless their efforts. If the means already in your hands are used, the work will be done.

THE RAGING ELEMENTS.

Newspaper men have for some time past remarked upon what are called "elemental disturbances" throughout the world, as the accounts of the various earthquakes, fires and tornadoes, were sent in to them. But their frequency and great force have led people to remark of them as something besides mere *disturbances;* it is a fearful raging and a furious gathering, seemingly for some future disaster of great and terrible magnitude.

The "disturbances" of nature that are manifest, have become so general as to create suspicion and alarm among many wise heads, who begin to understand that the course of nature is suffering something more than a mere perturbation; that it is really being possessed by dangerous combinations, and being broken up. Let any one read the twenty fourth of Isaiah, and the forty-sixth Psalm, with the declarations of Jesus in Luke 21: 25, 26, and they will see what is before the world, and they may know from these words something of the cause of these elemental ragings.

The world must be sufficiently warned of coming judgment and dissolution of nature. It is being thus warned. While men search the field of science to discover the various electric and atmospheric changes that enter into these unusual elemental ragings, let them not forget also to search the word of God for the mind of the Creator concerning them, and then their wisdom will be pervaded with truth that will prepare them for coming wrath, of which these cyclones, earthquakes, and fiery trials are just the forerunner.

The *Philadelphia Ledger*, in a recent issue remarks upon the late destructive storms and disastrous conflagrations that have visited the world, and adds by way of inquiry:

"Was there anything in the atmospheric conditions at the times of these fires to give unusual potency to the consuming element? This is not asked as a question that can be answered, but as a question to suggest inquiry, in its relations to the extraordinary atmospheric disturbances which have marked this season, and which, to some extent, characterized the period at which the Chicago fire occurred. In this last-mentioned year, and near about the time of the Chicago calamity, there were most disastrous forest and prairie fires in Minnesota and Wisconsin; and intelligent persons who were eye-witnesses to them, in Wisconsin, testified that hot blasts swept the country for miles in advance of the fire; that great luminous balls traversed the air in the afflicted districts; and that new flames started up at considerable distances from the main body of the conflagration. Assuming these statements to be true, and they have not been questioned within our knowledge, there would seem to have been something in the air of that region, at that time, which gave it extraordinary potency to excite combustion, to feed fire, and to carry it over long distances. What can our meteorologists, physicists, chemists, and other scientists tell us about this? Given these coincident circumstances, are there any relations between them, and does the atmosphere at times get into a condition to make it extremely susceptible to fire, or to give it an unusual power to excite and feed combustion? If there be any such influences—even if there be only a suspicion of them—and if this season, with its long list of hurricanes, severe storms, and disastrous forest and city fires be one of the seasons when such agencies may be potent in the air, then it is a season to be on guard against the *beginnings* of fires, whether by 'accident' or by spontaneous combustion, or by the fire-cracker and rocket-stick. Those people are wise who do not tempt fate or undertake to defy the powers of nature."

Such inquiries are well, but to inquire of the Almighty is better. Most people regard these fearful scenes as but "visitations" to this earth. We remark, however, that instead of being "visitors," they have come to *stay*, and by the best of evidence, both scientific and Biblical, they will not cease their work until the final shaking of the heavens and the earth, which shall result in "the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain" (Heb. 12: 27).

Having the mind of the Spirit that first moved upon the chaos of matter, and brought light and order to nature, we may rest assured that this Spirit, under whose dispensation we now live, will not rest until a second Genesis is revealed, a new creation "wherein dwelleth righteousness."

SEPULCHRAL CURIOSITIES.

This is the title of an old book published in 1833, the year of my birth. It is filled up with epitaphs gathered from tombstones in England and elsewhere written in the previous century. Some of them are exceedingly interesting to us, as a people, as showing that the scriptural ideas of man's nature, death, and the resurrection, were well understood at that time, and that God has ever had witnesses of the true light.

An epitaph in Heatherly church-yard, Devonshire, England, reads thus:

> Time was when once I was—now I am not;
> Time is and shall be—though I am forgot;
> Time was when I never was—yes, long before;
> Yet I shall be, when time shall be no more.

The author of this epitaph had read Jeremiah's description of the death of Rachel's children in his thirty-first chapter where he declares that while in death's state they "were not."

Jacob's children, when speaking of their brethren, said, "One is not," referring to Joseph, whom they supposed dead (Gen. 42: 32). They had learned this idea of death from their father, Jacob, who mournfully exclaimed, "Joseph is not," referring to his supposed death (Gen. 42: 36). "Was, and is not," in Rev. 17th, describes the beast before and while wounded to death. It was evidently customary in the days of patriarchs and prophets to speak of death as a state of temporary non-being. This old epitaph is in striking harmony with the above quotations.

In Anvell church-yard, Hartfordshire, Eng., on the tombstone of Thomas Manger is the following:

> "That which a being was, what is it, show?
> That being which was, what is it now?
> To be what 'tis, is not to be, you see;
> That which now is not, shall a being be."

In our conflicts for the hope of Israel it is truly cheering to read these long-ago testimonies.

H. F. C.

Church News.

THE Iowa State Campmeeting is to commence on the 10th of August. See the change in the date in the notice.

BRO. J. RIDLEY writes in a private note of a recent two month's trip in southwestern Iowa, as pleasant and resulting in good. He sowed the seed of truth in some new fields, and some started for the kingdom.

ELD. GEO. W. GREEN, of Memphis, Ind., reports baptizing three persons at Muddy Fork church, on the 8th inst., and there are others expecting to go forward in that ordinance soon. The interest there is on the increase, and God's name is being glorified.

THE church in North Fairfield, Ohio, has no regular preacher. Bro. Harvey writes us that Bros. Jefferson and Alling from Norwalk supply them occasionally, and that they have good social meetings, and they live in hopes that the Lord will send some one among them to preach the word of divine truth. May it be so.

ONE N. H. Barbour, called Dr. Barbour, with his confreres, J. H. Paton and C. T. Russell, is traveling around the country, going everywhere that they can find Adventists, and preaching that Jesus has come secretly, and will soon be revealed, and mingling in their lectures a lot of "Age-to-come" trash, all to subvert

their hearers. They are not endorsed by Adventists, "Age-to-come" folks, or anybody else, yet having some money and a few sympathizers they will probably run awhile. They have been to Ohio and Indiana and are working westward. We are credibly informed that one of them boasted in Union Mills, Ind., a few days since, that they would break up every Advent church in the land. We guess not. Their whole work is proselyting. The Lord never sent them on their mission. Give them no place, and go not near them or countenance them.

Correspondence.

From Eld. D. T. Call, Rockbridge, O.

BRO. BURR:—After so long silence I will write you a line, that you may know how we are getting along here in your old field of labor. The church here is still alive, though not as much alive to the nearness of the coming of Christ, and their condition, as they should be. I am preaching to the church in Millville half of the time, and working new fields the other half. The people are showing a deep interest in the gospel of the kingdom, and many are accepting it. I must say that I like the appearance of the TIMES in it new dress very much, and shall always pray that it may continue to carry comfort and cheer to the waiting and longing ones, "who are looking for and hasting unto the coming of the day of God."

For myself, I can say that the cause of Christ is dearer to me to-day than ever, and his truth is clearr than ever before, and I feel more and more like being all the Lord's, and doing all the will of the Lord than ever before. Oh, Bro. Burr, it is precious to *know* that we are in his care, and that whatever comes upon us is for our good. Last January we were called upon to mourn the loss of a darling child, who had been with us only one short year, just long enough for our hearts to twine their arms of love around her, when she was taken from us, and we were left to mourn. But, glory to God, Jesus is coming soon, and he will restore her to our arms. Pray for us. I remain yours in the "tie that binds."

From Geo. Breckenridge, Tampico, Ill.

BRO. BURR:—As I feel it my duty to do all I can for the cause of Christ, I take this opportunity to write a few lines, this being the first time I ever attempted to write for publication. The subject I want to speak about is the ten virgins that are spoken of in Matt. 25. I understand those ten virgins to mean the church, and not the whole world, as it may be supposed by some that the five wise virgins were the church, and the other five were the world's people. I claim that the ten mean the church, and if this is the case I say it is no wonder that we see those who were once true disciples of Christ languish and despair in some places, for we find men that claim to be followers of Christ, and even ministers, that hardly ever speak about the second coming of Christ, the subject that should be foremost of all.

I ask, are those that neglect this important point numbered with the five wise virgins? If they are, what are you going to do with the thirteenth verse, where it says, "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Are those who do not warn the people of this fact, watching? I think not. Then what is going to be done? Those are without oil in their lamps, and while they go to get them filled the door is shut, and when they come to go in they receive the answer, "I know you not." May God help those who are his children in deed and in truth, to let their light shine, and to have a good supply of oil on hand and lamps trimmed and well burning. The eyes of the world are upon us, and if we let our light go out they will be lost.

It is over ten years since I first experienced the love of Christ, and I have attended many meetings, but do not remember hearing one sermon on the second coming of Christ until last winter, and that was by Eld. Mabey, at South Hume, Whiteside county, Ill. Thanks be to Heaven's King, we have a little band of Christians there who are at work in earnest, and are letting their light shine; and we have prayer-meeting every Thursday evening, which is well attended, and the interest is steadily increasing. There is a good prospect for a good work to be done here; and may God give us all faith to believe that we may see the car of salvation move forward and the cause of Christ prosper. I believe that the lack of faith among God's children is a great hinderance.

"Oh, for a faith that will not shrink,
Though pressed by every foe;
That will not tremble on the brink
Of any earthly woe."

From Charles F. Barlow, Rolfe, Iowa.

BRO. BURR:—I thought it a duty as well as a privilege to write to the TIMES, and let the brethren know that I and my little family are trying to serve our Master in our weakness, and looking for our Lord. The TIMES is a welcome messenger to us. We read it with much interest. It feeds our hungry souls. I would like to keep them, but there are too many around us in need of such reading as they contain. We give them to our neighbors, believing they will do some good. There are no others here of the same faith; but we are willing to fight the battle alone till God gives the increase. My prayer is that he will raise up a people here that will preach his truth. My soul burns within me when I hear them preach "peace and safety," and that the world is growing better.

I have given away some of Bro. Moody's tracts on "The Second Coming of the Lord," and we think they are doing a little good. The report has been circulated about the neighborhood that I am blowing about the world coming to an end, and the Methodist preacher told me he did not want me to talk my peculiar views in his meetings. But by the grace of God I am determined to fight the good fight of faith, and lay hold of eternal life.

I have a class in the Methodist Sunday-school. After Sunday-school we have prayer meeting, and I am determined to hold up the truth as long as I live, and may I do it with the Spirit and the understanding; do justly, love mercy, and walk humbly before my God. Let us lift up our heads and rejoice, for our redemption draweth nigh. The time has come when the cry is soon to be made, "Behold, the Bridegroom cometh; go ye out to meet him." Brethren, pray for us. From your brother in Christ.

From James L. Field, Suisun City, Cal.

BRO. BURR:—I address you as brother, as I feel pretty well acquainted with you by reading your paper, as well as by hearing Brn. R. F. Clark and L. C. Rice speak of you. I am identified in the same work that you are, and am on the altar a whole sacrifice. Feel that the Lord is soon coming. I have put the trumpet to my mouth, and hope to give it no uncertain sound.

I have had your paper to read through the kindness of the brethren till now. I expect to stay here for awhile and want it sent here. Also want some books and tracts from time to time, all of which will be used for the cause; and if you feel disposed to make any furthur reduction in any prices I shall be pleased, and will purchase all I want myself besides soliciting patronage from others. Probably I can get some subscribers for the TIMES.

At present, the Advent Christian Mission Tent of California is at this place, and has been since the 17th of May, and much good has been done in the name of the Lord. Many have said, I will serve the Lord, and show their faith by their works. Sr. M. J. Clark has done the most of the preaching, relieved occasionally by Bro. H. F. Carpenter, of Vallejo. The Spirit of the Lord has been among us with power.

From Hettie M. Palmer, Menomonee, Wis.

BRO. BURR:—I wish to tender you my sincere thanks for the reception once more of that welcome visitor, the A. C. TIMES. I am very thankful that I have had the blessed privilege once more of perusing its carefully-filled columns. I should dearly loved to have been with the brethren and sisters at the Lavalle Campmeeting, the description of which I read with especial pleasure. My prayers were with you.

How it cheers my heart to occasionally hear from the loved ones, although I am not permitted to meet with them. Last summer while teaching here, I was permitted to meet with a dear sister once a week at least; now I am even separated from her, she being in the western part of Nebraska teaching music; therefore I am all alone here among strangers, my parents living at Baraboo.

I look forward with pleasure to the close of my school, when, if the Lord wills, I will meet once more with some at least of the loved ones. People here think nothing of attending from two to three dances during the week, and the majority of the church-members help to constitute the party. How strange it seems to me to be deprived of hearing a little of gospel truth preached. Kindly soliciting your earnest prayers, I close.

From Mrs. C. C. Fosdick, Chenoa, Ill.

BRO. BURR:—I can truly say, the Lord is good, and his goodness endureth forever. He careth for his children and leadeth us through dangers, seen and unseen. We have been visited with plenty of rain again this spring and many begin to murmur. But I feel like saying, Blessed be the name of the Lord. He will take care of all those that put their trust in him. Although we did not raise enough to live on last year, we have been cared for thus far. And I believe he will care for us until Jesus comes, which will not be long. I do believe the signs proclaim him near. I rejoice that we shall soon rest. Here we labor and toil and have no rest for the weary. But by and by we shall all be at rest in the kingdom. How I long to get home.

From Eld. R. B. Dutton, Centerpoint, Iowa.

I want to say to my friends, through the A. C. TIMES, which is a blessed visitor and a source of great comfort to me, that I am still confined to my bed, and am as helpless as a babe, and have to lay on my back all the time. I suffer terribly every hour, the most intense pains of rheumatism. My dear brethren, and friends at large, can't you write me a word of encouragement by the way? for at times I feel cast down. and would be glad to receive a kind word from any friend or brother.

Correction.

BRO. BURR:—I notice in the TIMES of July 11th, an error in my address to the N. Y. Conference. In next to the last column, after quoting Eph. 5: 5, I ask, Is your property so disposed that you have no ready money to do good with? The an- is left out, and thus destroys the sense of the next sentence. The answer is, "Jesus says, Sell that ye have and give alms." Please correct, and oblige.

R. H. BATEMAN

Springwater, N. Y.

Honor the Lord with thy substance.

Christian Life.

Abiding Trust.

What though the fig-tree blossom not,
Nor fruits adorn the olive-grove,
What though it be my fearful lot
'Midst barren vines and fields to rove,
Though bleating flocks no more I see,
Nor herds within the stall appear,
Yet still in God my trust shall be,
I'll serve him more from love than fear.

'Tis surely in his love alone,
The Lord, our God, his judgments sends;
In all his ways is mercy shown
To all the earth's remotest ends.
So let us then our banners raise,
To all the world his love proclaim;
The God of our salvation praise
With triumph in his holy name.

What though through death's dominion lies
The path that leads to yonder rest;
Yet still my songs of praise shall rise
To him, whose hand my soul hath blest.
Yea, though I pass the shades of death,
With clouds and darkness overcast,
I'll praise him with my latest breath,
For oh, he loves us to the last!

Behold ye! my Redeemer lives,
I know that he ascends on high!
In love his children he forgives,
And wipes the tear from every eye.
Hosanna to his name I'll sing
In whom such goodness I have found!
My light, my joy, my every thing,
Let saints and men his praise resound.

Oh, praise his name, his glories sing;
Celestial joy shall tune my voice.
He soon shall reign our God and King;
In him, in him, rejoice, rejoice!
Ye hills and mountains, rocks and streams,
Ye rivers, oceans, lakes, and floods,
And all that lives, wherever beams
This light and joy, adore your God.

—*Sel.*

Every Day Converse.

Christian holiness has a language; it is the language of Canaan. It has a style of address, well adapted both to superiors and inferiors. It unites the law of kindness upon the lips, and sweetens all the utterances.

The tongue is a mighty instrument for good or evil. A natural tongue, a tongue belonging to an unrenewed man, cannot be turned by human skill or power, according to apostolic testimony. Grace alone has the taming potency. The Holy Ghost, working out in the soul his wondrous processes, brings this unruly member into beautiful subjection.

That of which it is declared, "It is a fire, a world of iniquity; it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell," is brought into obedience to Christ. Christ is made unto us "wisdom," at this point, in a pre-eminent degree. A holy watch is set at the door of the lips, especially "when the wicked is before us." The speech is seasoned with salt, and ministers grace unto the hearer. As Satan works his worst mischief among men by the agency of an unbridled tongue, so Christ achieves his greatest victories by the same instrumentality. "Where sin hath abounded," (in the Tongue-Realm, as elsewhere) "grace hath much more abounded." A tongue set on fire of hell is deadly; a tongue set on fire of heaven, is life giving. No where does the grace of true holiness shine with greater effulgence than in this very department. Hence, the apostle gives this as one of the crowning evidences, if not the highest proof of a state of Christian perfection. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

1. *Holiness is opposed to all harsh and irritating forms of expression* Its tone is that of kindness, gentleness and love. In the home-circle, to children and servants, there should be nothing but kind words and loving modes of address. No matter how irritating their conduct, it must be met with patience (perfect patience, Mr. Fletcher says, is one of the stars of this peculiar constellation, Christian perfection), and no word must be uttered contrary to pure love.

In the place of business, among employees, in the factory or store, there love must sit enthroned at the door of the lips. A harsh, hasty, or bitter word, spoken in the ears of dependents, by a professor of holiness, will eat as doth a canker. When the speaker is gone, there will be the sneer and the sarcastic, "I told you so!" Alas, that holiness is sometimes in this way wounded in the house of its friends. True holiness ought to have a sublime mastery here.

2. *Holiness precludes harsh and uncharitable judgment.* The words of the Great Teacher, at this point, are weighty, and should be deeply pondered. "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thousay to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

These precious words of Jesus, if generally followed, would prevent a world of mischief. Perfect love must and will, secure such a following. "Out of the abundance of the heart the mouth speaketh." A heart full of perfect love will bring the tongue under the same elevated dominion. One of the crying evils of the day, among professing Christians is, that of uncharitable judging. And we have known some professors of holiness who did not hesitate to indulge in unkind and damaging expressions in regard to absent persons. They are deceived who suppose that such a course is compatible with the enjoyment of Christian holiness. The worst form which this practice of judging assumes, is, that of pronouncing upon the *motive* governing any particular act or mode of life. What a presumptuous thing this is. Who can read the heart? God only. And shall weak, short-sighted mortals, dare to invade the domain of Omniscience! Yet it is done, frequently. Reputation is thus rudely handled, and Christianity has a terrible stigma put upon it.

The apostle, in his inimitable thirteenth chapter of 1st Corinthians, strikes the axe to the root of this evil. The chapter is a graphic portraiture of *perfect love*, and what does he predicate of this divinely given grace? He says, "*Love thinketh no evil*"—and if there is no evil in thought, there will be no evil in speech. Again, "*Love believeth all things, hopeth all things.* The practical application of these characteristics of perfect love will effectually destroy the habit of judging one another. If we have not come to such an experience as will lead us, at all times, and under all circumstances, to pronounce charitably upon the acts and motives of others, we may be assured that we are deceiving ourselves in supposing that we have attained unto entire holiness. But we must pause for the present. This subject of *tongue government*, in daily life, in its relations to the subject of *entire* holiness, is of sufficient importance, however, to demand further examination hereafter.—*Guide to Holiness.*

Young Folks.

To Whom Shall We Give Thanks?

A little boy had sought the pump
From whence the sparkling water burst,
And drank with eager joy the draught
That kindly quenched his raging thirst;
Then gracefully he touched his cap—
"I thank you, Mr. Pump," he said,
"For this nice drink you've given me!"
(This little boy has been well bred.)

Then said the pump, "My little man
You're welcome to what I have done;
But I am not the one to thank—
I only help the water run."
"Oh, then," the little fellow said,
(Polite he always meant to be,)
"Cold water, please accept my thanks,
You have been very kind to me."

"Ah!" said cold water, "don't thank me:
Far up the hillside lives the spring
That sends me forth with generous hand
To gladden every living thing."
"I'll thank the spring, then," said the boy,
And gracefully he bowed his head.
"Oh, don't thank me, my little man,"
The spring with silvery accents said.

"Oh, don't thank me—for what am I
Without the dew and summer rain?
Without their aid I ne'er could quench
Your thirst, my little boy, again."
"Oh, well, then," said the little boy,
"I'll gladly thank the rain and dew."
"Pray don't thank us—without the sun
We could not fill one cup for you."

"Then, Mr. Sun, ten thousand thanks
For all that you have done for me."
"Stop!" said the sun, with blushing face,
"My little fellow, don't thank me;
'Twas from the ocean's mighty stores
I drew the draught I gave to thee."
"Oh, ocean, thanks!" then said the boy—
It echoed back, "Not unto me.

"Not unto me, but unto him
Who formed the depth in which I lie,
Go, give thy thanks, my little boy,
To him who will thy wants supply."
The boy took off his cap and said
In tones so gentle and subdued:
"Oh, God, I thank thee for this gift,
Thou art the giver of all good."

—*Christian Radical.*

Old Time Advice to Girls.

Far be it from me to underrate a good house-keeper as a constituent part of a good wife. On the other hand, I know her value, and tell every young man that he cannot have a good wife without her being a good house-keeper, any more than he can live by bread alone; and I tell you, young ladies, that to be good wives you must be good house-keepers. True, this is but one duty, but it is a most important one. You cannot love a husband without wishing to make him happy, and to do this you must know how to economize; how to make his hard-earned money go as far as possible, and procure as many of the comforts of life as can well be obtained with it; how to prepare his meals properly, and suit his appetite; how to make his home agreeable and feed and clothe his children; how to make and mend things promotive of his comfort; and how to wait on him; for there is a certain mysterious something in the relations subsisting between husbands and wives which renders the meal prepared by a beloved wife far more palatable than the same meal prepared by a servant; an agreeable beverage still more agreeable by its being served by her; and even a bitter medicine less bitter. For the correct-

ness of this remark, I appeal to every man who has a good cook and house-keeper in the person of his wife—the others are incapable of judging. To all young men in search of a good wife, let me say with emphasis, Let the woman of your choice be familiar with the kitchen and smoothing-iron. If to these she adds those graces and accomplishments, requisite to shine in the parlor, so much the better; but at all events, select a good house-keeper. I despise the modern notion that fashionable young ladies must know little of kitchen duties—that a wife must be too pretty and too accomplished to work. As soon would I deem it a recommendation in a woman not to know how to eat or sleep! What! a woman put herself in the market for a husband when she does not know how to make bread and wash dishes! She certainly will impose on the man she marries; for no other quality or talent can compensate for absence or inactivity of the working talent.

These remarks involve the ingenuity on the part of a good wife, for it is very convenient to have a wife who can use her needle in making linen, cotton and other garments for her husband and children; repairing garments, making convenient articles, etc., etc., as well as in turning off every kind of household-work. Every girl should be taught to sew, spin, weave, make dresses, etc., as well as to sweep, wash, cook, etc. Before you "pop the question," see what kind of bread your intended can make; for I assure you that home-made bread is better and cheaper than baker's bread. To young men who are poor, and even to those in moderate circumstances, these qualifications are invaluable, and even indispensable, and to the rich, especially in these times of pecuniary embarrassment and uncertainty, they are scarcely less so.

And let the ladies, before giving their assent, see to it that their would-be husbands have some occupation which can be relied upon to support a family. Industry and economy are invaluable recommendations that will rarely be wanting in a good husband. The man who is without them, may possibly make a good one, yet he must have virtues many and rare to offset for these deficiencies. Shun the dandy; dismiss the young man of leisure who has drawn his support from a father's pocket. If he can love you (which is doubtful), he cannot support you, and therefore, at the farthest, cannot be more than half a husband, just as you can be only a part of a wife if you do not understand domestic matters. Get a whole wife or husband, or none; for while you require congeniality of feeling as the foundation, you also require these as no inconsiderable parts of the superstructure —*Sel.*

Perfect Faith.

A story is told of a street boy in London, who had both legs broken by a dray passing over them. He was laid away in one of the beds of the hospital to die, and another little creature of the same class was laid near by, picked up sick with famine fever. The latter was allowed to lie down by the side of the little crushed boy. He crept up to him and said, "Bobby, did you never hear about Jesus?" "No, I never heard of him." "Bobby, I went to Mission School once, and they told us that Jesus would take you to heaven when you die, and you'd never have hunger any more, and no more pain if you axed him."

"I couldn't ask such a great big gentleman as he to do anything for me. He wouldn't stop to speak to a boy like me." "But he'll do all that if you ax him." "How can I ax him if I don't know where he lives, and how could I get there when both my legs is broke?"

"Bobby, they told me at Mission School as how Jesus passes by. Teacher says as he goes around. How do you know but what he might come around to this hospital this very night? You'd know him if you was to see him." "But I can't keep my eyes open. My legs feel so awful bad. Doctor says I'll die." "Bobby, hold up yer hand, and he'll know what you want when he passes by."

They got the hand up. It dropped. Tried again. It slowly fell back. Three times he got up the little hand, only to let it fall. Bursting into tears, he said: "I give it up." "Bobby, lend me yer hand; put yer elbow on my piller; I can do without it." So one hand was propped up. And when they came in the morning the boy lay dead, his hand still held up for Jesus. You may search the world and you cannot find a grander illustration of simple trust than that of the little boy who had been to Mission school but once.—*Sel.*

Farm and Home.

Make the Most of Yourself.

"Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." (1 Cor. 10: 31). Man is responsible to his Maker for every power and for every possession he enjoys. Spirit, and soul, and body; time, and money, and opportunity, all are from him, and we are bound by every consideration of right to make the most of our opportunities, and to avoid everything which can impair the integrity of our being, or the efficiency of our powers.

A man to whom God has given strength, has no right to be weak; a man to whom God has given health, has no right to be ill; a man to whom God has given intellect, has no right to be a fool; a man to whom God has given soberness of mind and soundness of judgment, has no right to debase and destroy his powers, and unfit himself for the duties which are incumbent upon him. The maker of a machine would feel outraged and wronged to have it continually injured and rendered useless by the carelessness or wickedness of those to whose charge it was committed, and the great God has a right to expect of us that we will make the most and the best of every power which we possess. Hence we are to do all to glorify God; avoiding everything which shall impair or destroy our capabilities for good.

Intemperance, gluttony, sensual excess, and indulgence of every kind are to be honestly avoided, if we would fulfill our high destiny as creatures created for the noble ends which God appoints. We have no right, even for a day, to part with judgment, self-control, and intelligence. As men, we are held to strict accountability, and must be faithful to our trust. Hence the propriety of constant diligence, constant watchfulness, constant fidelity, as servants of the unseen but ever present God, who blesses us, watches us, helps us, and strengthens us, but who ever holds us bound by our allegiance to him. Let us then put away from us everything which would tend to impair our powers or hinder the ripest development of our abilities for good; and let us labor, working that which is well pleasing in his sight, to the glory of his name.—*The Wayside.*

The Best Fertilizer.

The Illinois Industrial University at Champaign made an experiment with 13 different fertilizers on 20 plats of corn. The highest yield was from barn-manure. Twenty loads on one acre yielded 93.50 bushels (of 70 lbs. dry per bushel). The lowest yield was with potash and superphosphate of lime—70.31 bushels of corn. The highest yield without fertilizer was 80.85 bushels, and the average of all the plats was 79.11 bushels of corn.

It was harrowed soon after the fertilizers were applied. June 10th it was cultivated, and again June 24th, when it was thinned to two stalks to the hill. July 3rd cultivated, and cultivated and laid by July 14th. This was all one way, north and south. October 28th, 29th, and 31st, the crop was gathered and weighed, allowing 80 pounds of ears to the bushel. The land was never before manured and had never been in grass. Had been in corn most of the time for twenty-five or thirty years.

This corn, as stated, was gathered October 31, and 80 lbs. allowed for a bushel. At the time, 80 lbs. were shoveled from the load and carefully preserved, November 20th it weighed 78 lbs.; December 20, 76 lbs.; January 12th, 76 lbs. It then appeared dry, and was shelled, and gave 63 lbs. corn and 12 lbs. cobs, showing that only 70 lbs. should have been taken for a bushel.—*Independent.*

Raising Calves.

A writer in the *New England Farmer* says: "Having raised calves for the last twenty-five years, and never having lost one, I propose to tell my way of managing them. The calf is allowed to run with the cow till two or three days old, when it is taken away and put in a pen by itself where it can be kept clean and have plenty of exercise. It is fed twice a day with new milk from its mother, about three quarts at a feed. When the calf is a week old I begin to feed skimmed milk (giving a little more than of the new milk), at first with milk that has set twelve hours; in another week that which is twenty-four hours old, and afterward with milk from which all the cream has been taken, having a care that it is not sour enough to separate when warmed. At three or four weeks old the calf will begin to eat hay, which I intend to keep by it, and of the best quality. A small box is nailed to one corner of the pen, where I feed a little dry bran, or a few oats, or both, two or three times a day. Calves are also very fond of apples, potatoes, carrots, etc., all of which are good for them, beginning to feed, of course, very carefully. I never feed milk but twice a day; not very early in the morning nor very late at night, but regularly, and never mix anything with the milk. I never feed corn-meal nor oat-meal to calves, but feed corn-meal and bran to cows. This may not be the best way to raise calves, but Jersey calves live and thrive under this treatment."

Mushrooms.

Probably the safest rule with regard to these fungi is not to eat them; but if people have a taste for mushrooms, they should also have sense enough to be sure of what they are eating. The common edible mushroom of this country is always pink on the under side, which toadstools never are, and they are much more delicate in structure than the latter. The skin of the upper side also readily peels off, while that of the toadstool will not peel at all. These are the principal tests, and should be carefully applied before the fungus is used for food.—*Ex. and Chron.*

Chickens require a great variety of food. Strange as it may seem, says the *Massachusetts Ploughman*, a disease very analogous to dyspepsia is common among them, and it results solely from confinement to almost a single article of diet. We have no doubt that a large proportion of deaths among the young birds is due solely to the use of the everlasting "corn-meal dough."

Health.

Rules for Bathing.

As summer approaches rules for bathing are apropos. Whether in bath-tub, river, or ocean, bathing should be accompanied only by pleasureable sensations. The whole body should be kept aglow. If any shiverings or chilly sensations are experienced, either you are not well, the water is not of the right temperature, or you are bathing too long. At all events, such feelings are nature's warning that you should at once leave the water and give yourself a thorough rubbing with a coarse towel. Bathing, especially swimming, necessitates great muscular activity, therefore in order that digestion may not be interfered with, at least one hour, and better still, two or three, should elapse between a hearty meal and bathing. It is easily seen that eleven in the forenoon, four in the afternoon, and just before retiring at night are the best times for bathing.

Some like a cold dash on rising in the morning. Very few, comparatively, can stand such a shock to their nervous systems. Let those who enjoy it, and experience a glow during the operation, continue the practice; but let them be careful how they urge its adoption upon those whose nerves possess a less degree of resistance.

Any one desiring to acquire the habit of a cold bath every morning should begin the custom in the warm weather, continuing it during the winter, and not commence it in the latter season.

If you are perspiring from walking, rowing, or other exercise, as you reach the place of bathing do not (as some advise) sit down on the bank to cool off before entering the water. Doff your clothes and dash in as soon as possible, only being careful to keep up the exercise without intermission after you are in the water. In this way you continue the glow which you experienced from the previous exercise.

Ten, or at longest fifteen minutes in the water should suffice for the strongest aqueously inclined urchin. Strive always to leave the water before you feel chilly, or certainly at the first approach of any such sensation, and continue or rekindle the glow by a vigorous rubbing with a coarse towel.

Turkish superstition says wet your head thoroughly upon entering the bath; we say do it to prevent a rush of blood to the brain, which event may cause death.

Finally, as bathing, apparently a simple process, is not without its dangers, we would warn all boys not to begin the practice too early in the season, or to repeat it too often daily. Many have found an early grave by over indulgence, while others have endured long years of suffering from the obscure effects of excessive bathing. No physician should consider it below his calling to give specific direction to all seeking his advice as to when and how long they should bathe.—*W. H. Vail, in Christian Union.*

Alleged Cure for Hydrophobia.

A correspondent of the Philadelphia *Times* writes that for thirty years past a farmer named Fry, residing near Allentown, Pa., has treated hydrophobia with unvarying success by the following simple method: The patient is to be kept free from excitement of every sort, especially from that caused by the visits of sympathizing friends. The medicine is to be prepared by taking one ounce of elecampane root, powdered; one teaspoonful of madder, and one quart of new milk, and boiling them all together slowly (in a water bath if possible) until reduced to a pint. The dose is one wineglassful once a day for three days; then intermit three days; then repeat, and intermit again, and again repeat; that is, nine wineglassfuls are taken in all, and there are three intermissions. In support of the efficacy of this treatment it is stated that thirty years ago Mr. Reed and Daniel Mershon were bitten at Germantown by a rabid dog; that Mr. Reed was treated by an eminent physician, and died of hydrophobia; while Mershon, under Fry's treatment, never suffered at all. A young man named Jacoby and a daughter-in-law of John Boyer at the corner of Mill street and Chelten avenue, under similar treatment recovered from the dreadful disease about twenty years ago; and in 1858 a policeman, so far gone as to be held in the carriage in which he was driven through Germantown to Mr. Fry's residence, was also treated with entire success. A number of additional cases are quoted, in all of which the remedy described is claimed to have effected complete cures.

Water.

The water infants drink, is as essential to health and life as the air they breathe. In this expression, we mean to include the milk they take. Water forms eighty per cent. of the bodies of infancy. It composes, then, a very large part of all their tissues.

We can hardly appreciate the value of water, until we realize how constantly the infantile substance demands it; how rapidly it runs away by perspiration and the copious secretions by the kidneys and the thousands of glands found in every part of the system. If infants drink nothing but milk, can this fluid supply the demand for water? Our own observation assures us, that many infants are rendered feeble and sickly by not having the proper amount of this precious beverage, of which they are so largely made. We have, now and then, been called to suffering infants, who were relieved at once by giving them a draught of cold water.

Mothers may depend upon it, that a few teaspoonsful of cool water are useful in quieting restlessness and promoting sleep. In health, no less than in disease, fresh water is as necessary as fresh air. Fresh air, pure water, and sunshine, will aid nature in expelling febrile disease, and will supersede to a very great extent, the use of medicine. They reduce the rapid pulse, the flushed cheek, the restless nerves, and the hot skin better than any drug ever known. The mouth is parched, the stomach has lost its tone and its digestive power, the bowels are not in their normal state, the infant is tossing in its crib, and crying for its mother's care. What drug can give it so much relief and so much comfort as successive draughts of cold water? In many cases, the expenditure of water by the needs of the various organs in order to discharge their functions properly, is much greater than the supply. The tissues are drying—the blood is thickening. The organs of secretion, the cutaneous surface, the kidneys, the liver and all other parts of the system feel their needs and loudly demand water, water, water. The parched mouth and the dry throat mean more than some mothers suppose. The mouth and throat speak for all tissues. They all feel the want of water.

In hot seasons, when the perspiration is free, and the many glands are rapidly removing the pure fluid of which they are mostly composed, and the mucus membrane of the stomach and the intestines no less than the cutaneous surface, are all less able than ever to discharge their respective functions; what medicine can give so much strength as moderate quantities of cold water. This beverage is an absolute necessity, and an imperative demand of infancy. How many suffer, how many die, simply because this necessity and this demand are disregarded?—*Sunshine and Health Journal.*

I am but a point, a single comma, and God is the literature of eternity.—*Beecher.*

General News.

A letter from Erzeroum in the Hamburg *Correspondent*, gives some particulars of the new corps of divers which has been organized by the Turkish Government for the purpose of removing the torpedoes laid down by the Russians in the Danube and on the shores of the Black Sea. These divers are Mohammedans from Lazistan, and a certain number of them are attached to each of the Turkish squadrons cruising in the Black Sea. When the ships arrive near a spot where the existence of torpedoes is suspected, two of the divers row to the place in a very light boat, drawing so little water that there is scarcely any danger of its striking against the torpedo. On arriving at their destination, one of the rowers dives into the sea; if he finds the wire or rope by which the torpedo is attached, he cuts it with a sharp instrument and returns quickly into the boat The liberated torpedo floats to the surface of the water, the men pass a sort of lasso round it, take it in tow, and then row back to the ship as quickly as possible. For each torpedo thus captured the divers are paid $45, and also a sum of money equal to one-half of its value. Although the men have been often employed on this dangerous service, not a single accident has yet occurred to any of them.

A bold advance in the construction of iron clad ships has been decided upon by the Italian Government in respect to the two vessels which are to excel the Duilio and the Dandolo. The new ships are now begun, but it will probably be six years before they are complete. They are to be unrigged turret-ships, propelled by twin screws. They are to be much larger than the largest ships in the British navy, and much faster, in addition to which they will be much more costly. The most powerful engines in her Majesty's fleet are those of the Inflexible and the Dreadnought, working up to between 8,000 and 9,000 indicated horse-power. But this enormous amount is to be at least doubled by the engines of the Italian ships. According to present conclusions, the armor will be steel, probably, a metre thick, or fully half as thick again as the maximum armor of the Inflexible. What guns these colossal ships are to carry is as yet undetermined, but it is not unlikely that in ordnance as well as in other respects the forthcoming ships will transcend all predecessors.

Under the new ecclesiastical laws in Spain the Catholic prelates and priests have almost unbounded opportunities to annoy the Protestants in their assemblies for public worship. For exnmple, a Protestant congregation of 400 at Jueves Santo were interrupted while at worship by the entrance of two armed policemen, who ordered the preacher to break off his sermon and dismiss the congregation. It appeared that the Bishop of Caliz had complained that, although the doors were closed, the preacher's voice was heard in the street, and the service was therefore "a public manifestation" and a violation of the laws.

The island of Heligoland, situated in the German ocean, and belonging to Great Britain, is reported to be gradually disappearing. It is now less than a mile in superficial extent; but in 1649 it was four miles in circumference; in 1300 it measured 45 miles, and in 800, 120 miles. The encroachment of the sea is effected almost entirely from the north-east, owing to the currents and the direction of the prevailing winds.

Mrs. D. L. Moody writes a letter to a friend to say that Mr. Moody never said Mrs. Livermore was not a Christian because she was a Unitarian; and that he never advised that the name of the "Woman's Christian Temperance Union" be changed to the "Woman's Evangelical Temperance Union," and never thought of doing so.

The *Alta California* says: "The signs that the California farmers generally have a hard year before them continue to increase. At least one-third of the area in wheat and barley is now beyond the hope of yielding enough to pay for threshing, and another third is in serious danger. Many fields will not even make hay."

I was somewhat shocked when a young man got up in our young converts' meeting and said he had carried a pocket pistol ever since he became converted. But when he drew it out it was a Testament. I hope every one of the young converts will carry a pocket pistol of that kind. —*Moody at Boston.*

Three great religious events have taken place within a very brief space of time—the jubilee of Pio Nono at Rome, the quin-centennial of John Wesley, and the Pan-Presbyterian Council.

There is great excitement in the City of Mexico over the order to Gen. Ord to cross the Rio Grande in pursui of the Mexican raiders.

Fifteen hundred persons, fleeing from Adler to the Turkish lines, from fear of the Russians, have perished from hunger.

War News.

The Russian campaign in Asia Minor is a failure. The Russians attribute this chiefly to the fact that Persia allowed the Turkish troops to pass through her territory, and thus they surprised the Russian rear at Bayazid, and made the position of a great portion of their army untenable, as they were entirely unprepared for it. It is not yet known who is responsible for this breach of neutrality.....The Russians are blockading the mouth of the Danube by sinking vessels laden with stone..... Mukhtar Pasha telegraphs under date of July 11: "The enemy has raised his camp on the east of Kars, and has retreated. We now occupy its site.".....Mukhtar Pasha and the commandant of Kars are preparing a combined attack on the Russian centre, consisting of forty-five battalions of infantry, two regiments of dragoons, six regiments of Cossacks, and thirteen field batteries. More than thirty siege batteries are in position 4,000 metres northeast of Kars.....A reserve of Cossacks, consisting of twenty regiments and ten batteries, in all 20,000 men, are preparing to follow the 12,000 men who have already marched from Saratova for Armenia. When ready, the army will take the direct route to Erzeroum.....The Roumanian army concentrated near Kalafat numbers over 40,000, not counting the reserves who have been called into quarters.....The Russian garrison at Bayazid has been relieved, and the Turks who besieged it completely routed. ...A special session of the British Cabinet was held at Windsor yesterday, the Queen presiding over its deliberations. This is regarded in London as a significant occurrence, and important events are expected with feverish interest. The fleet at Besika Bay has been largely reinforced, until it now embraces twenty-four vessels mounting 150 guns, besides troops on board to the number of 8,000. It is difficult to persuade the generality of Englishmen that all this is a part of the absolute neutrality programme originally announced by the Queen, and it certainly does look very much as if all these formidable preparations meant something besides a passive and disinterested observation of the war in the East.....The London *Times* in a leading article, says it believes the Russians cannot advance in force upon the Balkans until they have secured their communications by constructing a position on the Danube as strong as any in possession of the Turks. This will require a month at least.....A St. Petersburgh correspondent reports that the Czar has ordered the withdrawal of the Russians from Turkish Armenia. Great despondency prevails among the troops in consequence. Gen. Melikoff has tendered his resignation, and requests a court-martial A fort night ago the Grand Duke Michael refused longer to incur the responsibility of carrying out Gen. Melikoff's strategical operations.....The Russians are preparing to turn the defense of Trojan's wall by another crossing near Calarabh, where they already have two Roumanian steamers.....A Bucharest special says according to information from reliable military sources the Roumanian army will cross the Danube to-morrow above Kalafat. The Prince will personally assume command.....A telegram from Roman (a town of Moldavia) states that ten thousand troops per day pass there by rail, besides those who march to the Danube by road.....Two more crossings of the Danube by the Russians are imminent. One of these will be made into the southern Dobrudscha, so as to get in the rear of the Turkish force lying between Medjidie and Kustendji and the other near Kalafat. The Roumanians will probably participate in the movement at the latter place. The Turks are preparing for a decisive battle west of Shumla, and reinforcements are being pushed forward with all possible dispatch. Every available man will soon be at the scene of action, and a battle that will doubtless have a considerable effect on the issue of the campaign may be expected before long. The Russian force which crossed at Sistova is now well provided with everything, and cannot much longer delay offensive operations on a large scale.....Prince Hohenlohe, the German Ambassador to France, will be present at the meeting of the Emperors of Russia, Austria, and Germany on the 8th of August.....With the capture of Tirnova the Russians gained a most important position, being thus put in possession of the approach to the Schipka Pass. Military authorities here think that the Grand Duke's force will rapidly advance through the pass to Adrianople, thus threatening Constantinople in front and Shumla in the rear.....The army in the Dobrudscha is constantly receiving reinforcements, and all are tending towards Silistria, where the Fourteenth Corps has already arrived.

Marriages.

WEPKING—MILLER.—At the residence of the bride's parents, near Wahoo, Neb., June 20, 1877, by Eld. C. A. Huyck, Mr. George Wepking, of Fennimore, Grant Co., Wis., to Miss Hannah Miller, of Saunders county, Neb.

Deaths.

BRANCH.—Hattie A Branch, daughter of N. and F. A Branch, died in Minneapolis, Minn, June 6, 1877. Age, 11 years and 8 months.

Hattie was looking unto Jesus and leaves good evidence of a meetness for the "First Resurrection." Funeral services by the writer. F. A. BAKER.

Business.

Treasurer and Business Agent,
BURTON W. HOLMES.

All remittances and communications in relation to the business of THE TIMES *or of the Society and its other publications must be addressed to*

ADVENT CHRISTIAN TIMES,
91 South Green Street,
Chicago, Ill.

TO OUR FRIENDS.

We hope our friends will look at our premium list, and see if they cannot find it to their advantage, as well as our own, to endeavor to get us some new subscribers. We have changed the form and enlarged the paper, and by doing so have made it much more attractive. This has cost us money, and we have done this in the belief that it would be returned to us in the form of an increased subscription list to enable us to carry on the work of spreading gospel truth, and preparing a people for the coming of our Lord Jesus Christ Who among us will be the ones to help carry on this glorious work. Let us not only have your well-wishes for the prosperity of this Society, but let us have your co operation also. Labor with us to scatter the seed of eternal truth that shall ripen into a glorious harvest to be gathered into the Paradise of God.

As soon as arrangements can be perfected, we shall add to our premium list.
AGENT.

PREMIUMS.

We will give one copy of A. C. TIMES one year, for 3 new yearly subscribers

One Emerson's Binder ($1), for 1 new yearly subscriber.

One copy "Smith's Bible Dictionary," ($5) for 5 new yearly subscribers.

One copy "Conybeare and Howson's Life and Epistles of St, Paul" ($4.50), for 4 new yearly subscribers.

If preferred we will give a cash premium of 25 per cent. (55 cents) of the regular subscription for every new yearly subscriber—2 six months or 4 three months, count the same as one yearly subscriber.

In sending in names of new subscribers, state at the time of sending if they are for Premiums; for we shall not keep record of such names unless such statement is made. By doing this you will oblige the
AGENT.

LETTERS RECEIVED.

All letters containing money received at this office are acknowledged under this head, and answers the purpose of a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within Two Weeks after your name appears in this list, write to us at ONCE.

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W W Cate	Geo M Prime
L D Carey	E Lloyd
D A Dickenson	F C Robinson
B C Birdsell	A M Glading
J P Marquand	W M Palmer
S P Clark	C A Huyck
S S Scranton & Co	Mrs E P Graves
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M M'Omber	N Field
H F Carpenter	

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H L M Doyal	L C Tipple
B C Birdsell	F W Powers
M Chandler	S M Judson
Levi Miller	Frederick Decew
A O Sefton	W H Field
C A Huyck	

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A O Sefton	Wm Sheldon
J S Hinds	Mary A Tibbets
C P Dow	John Lyle
Amy Harrison	N Field
H F Carpenter	

THREE MONTHS' SUBSCRIPTION.

M L Woodbridge Ida F Neal

TO OUR SUBSCRIBERS.

We cannot *agree* to furnish any back numbers of this paper after this date. Those who wish to preserve their file of them complete, must be careful to see that their subscription is RENEWED PROMPTLY. If impossible to *pay* at the *time*, be *sure and write* what you can do. AGENT.

Camp-meeting.

Persons sending Notices to this office, to be inserted in this paper, are requested to send them so that they will arrive at this office the Saturday previous to the issue of the paper in which they wish them to appear.

Campmeeting.—The A. C. Association will hold a campmeeting in Cloud county, Kansas, one half mile north of Clyde, on the east side of Elk Creek, on land owned by Mr. Turner, commencing August 16th, 1877, and hold over two Sabbaths. All who love the Lord are invited to come and let us have one more trimming of lamps before Jesus comes. Preaching brethren are especially requested to come and help spread the good news of the soon return of the Master. We are desirous that our brethren and sisters, one and all, come early, and be with us through the meeting
W. L. SHALTO.
H. TITTERINGTON.
A. S. FIELD.
Campmeeting Committee.

Campmeeting.—The General Campmeeting at Springfield, Mass., commences on August 4, and closes the 12th.

Campmeeting.—The Campmeeting at Alton Bay, N. H., is to be held August 18th to the 26th.

Iowa State Camp meeting.—The Annual State Campmeeting of Iowa will be held in a grove one and a half miles south of Ladora, Iowa county, commencing Aug 10, 1877, and continuing over two Sundays. Ladora is situated on the Chicago, Rock Island and Pacific railroad, fifteen miles east of Brooklyn, and seven miles west of Marengo. There will be a free buss run from the depot to the ground connecting with the trains. Boarding will be furnished at very low rates, cheaper doubtless, than the friends can board themselves. (More anon). Hay and straw will be on the ground free, and grain at cash price. Lumber for frames and tents, etc., can be had by renting or buying. Bring your tent, blankets, bed-ticks, rubbers, overcoats, wash-bowls, towels, soap, etc., but forget your hobbies. Come with your hearts filled with love for Christ and his cause, praying God to help this great feast of tabernacles, and crown it with the salvation of many souls, and incouraging the hearts of the children of God. Come! The Judge is at the door. Signs are thickening Redemption is near. Services will be conducted by the ablest ministers in the state, and other help is expected. We are trying to secure the services of Bro H L. Hastings, of Boston. The Annual Meeting of the Union State A. C. Conference of Iowa, will be held in connection with the Campmeeting, commencing Aug. 15
M. CHANDLER, Pres.

Illinios Campmeeting.—The Annual Campmeeting of the Northern Illinois A. C. Conference will be held on the Fair Ground at Earl, LaSalle county, commencing Aug. 25, and holding over two Sabbaths. There will be a boarding tent, as usual, and board will be furnished at reasonable rates for those who may come unprepared to care for themselves, and ample accommodation will be provided for all and a cordial welcome and invitation is extended to all both of this and other States to attend this meeting. Let families bring tents, blankets, bedding, and everything necessary to make themselves comfortable, and come at the first of the meeting. Good stable room for teams provided free. Grain and hay furnished as usual. Ministerial help is expected from abroad. Come and enjoy this season of refreshing from the Lord. Earl is on the C. B & Q. R. R., eleven miles east of Mendota.

N. W. Spencer, Pres.
C. W. Smith, V. Pres.
S. B. Mabey, Sec.
L. H. Davis, Treas.
H. G. McCulloch.
A. Armour.
E. H. Burington.
} Conference Board.

Tent Meetings.—Brethren and sisters desiring tent meetings in Kansas and Southwestern Missouri, let them make known their desires at once, when and where they desire such meetings, by letter to Eld J. C. Smith, Arvonia, Osage county, Kan. The tent is ready for the field. Are our brethren and sisters ready for it, to help in Jesus' name every way possible by the direction of the Lord, to further on the glad tidings of salvation. Write at once to me. J. C. SMITH.

Notices.

Notice.—Brethren wishing my help and the Iowa Mission Tent in Iowa or adjoining States, will please correspond with me without delay. I am only a citizen in the midst of the contending parties and armies marshaled in battle array, in Iowa, and trust my banner is peace, being disgusted with so much human machinery, preferring to save men and be in the Lord's army to do good, even on foot, without a hobby-horse. If there are any whose hearts beats in unison and can say Amen to this, and desire some good done, let me hear from them, as I am not under any Synods or creeds of men. Am free to preach a full salvation, with willing heart and hands to work anywhere, or move and settle elsewhere, if the door would open. Address me at Charles City, Iowa.
P. S. W. DEYO,

Conference.—Notice is hereby given that there will be a Conference at Hesperia, Mich., of Advent Union Christians, commencing July 27, at 7 p. m. and will hold over Sunday. Some important business to transact relative to the ensuing Campmeeting. All who are coming by rail to White Cloud, or Fremont Center, please write to the subscriber for the purpose of bringing them in and taking them back to the cars. All who come will be provided for. Done by order of the committee.
DANIEL WEAVER, Chairman.

Two Days' Meeting.—There will be a two days' meeting held, one and a half miles east of Logan, Hocking Co, Ohio, beginning Saturday, July 28, at 2 o'clock p. m., and continuing over the following Sabbath. Eld D. T Call, and Eld. Wesley McBroom will be present to preach the word We most earnestly invite the brethren of southern Ohio to come out to this meeting, as this is a new field, and needs building up.

D. T. Call.

South Western Kansas—The Lord willing, there will be a Conference of brethren and sisters held in or near Wellington, Sumner county, Kansas. The meeting will probably be in the Court House, and will commence on Friday night, August 17, 1877, and continue over Sunday. The Conference will commence Saturday at 2 p. m. We desire all to be present. And for fear that there might not be sleeping apartment furnished for all, we would say to those coming in wagons to come prepared to camp out. Now, let everybody remember the meeting and come. Don't fail.

Eld. V. F. Hunt.

Quarterly Meeting.—The third intermediate session of the Solomon Valley, Kan., Conference will be held with the A. C. Church of Athens, on Limestone creek, about five miles above Glen Elder, commencing evening, July 20th, and holding over the following Sunday. We hope the churches will all send delegates, and that all the ministers will be present.

J. S. Thorp, Sec.

Quarterly Meeting.—The Christian Society of South Hume, Whiteside county, Ill., will hold a Quarterly Meeting, commencing Friday evening, July 20, holding over the following Sabbath. Other ministers are expected. All who love the Lord are invited to come and labor for Christ.

Silas B. Mabey.

Quarterly Meeting.—A Quarterly Meeting of the A. C. Church of Norwalk, Ohio, will commence at 2 p. m., on Saturday, July 28, and continue over the Sabbath. A general invitation is extended to all lovers of truth. Bro. G. W. Stetson, of Edinboro, Pa., will be with us.

P. Alling, Clerk.

Quarterly Meeting.—The last quarterly meeting (for this Conference year) of the Southern Iowa and Northern Missouri Advent Christian Conference will be held at the chapel with the Carmel church, ten miles southeast of Leon, Decatur county, Iowa, commencing Friday evening, July 20, 1877, at four o'clock p m. We do hope that every church in the Conference will be represented by delegates, and as there are but few ministers in this Conference we earnestly beg every one to be present to work for the salvation of the perishing.

John Newlin, Sec.

Quarterly Meeting.—Requests for the Quarterly Meetings in the Wisconsin Conference should be made to the following evangelists, in their respective districts: Southern District, Wm. Sheldon, Brodhead, Wis.; Southwestern District, Philo Hitchcock, Mindoro, Wis.; Northwestern District, S. J. Adams, Delton, Wis.; Eastern District, B. Meigs, Arena, Wis. Call in time. Wm. Sheldon, Sec.

Appointments.

Parties having appointments in this column are requested to write to this office concerning their correctness as often as once in six months; otherwise they are liable to discontinuance.

ILLINOIS.

H. G. McCulloch will preach at No. 221 West Madison street, July 22, morning and evening All are invited.

July 22 in Union, McHenry county, Ill., at 10.30 a. m. Baptism after service. The same day at Riley Schoolhouse at 8 in the evening. All are invited.

Geo. M. Button.

The Christian Mission hold their meetings in Green Street Tabernacle, over the office of this paper each Sabbath. Morning service, 10:30 a. m. Evening service, 7.30 p. m. Prayer meetings Tuesday and Friday evenings. S. Layton, Supt.

Minonk, Woodford county, the fourth Sabbath in each month, in Main's Hall.

C. Koier.

Union chapel, Union county, Ill., the third Sunday in each month until further notice. T. S. Thomasson.

Preaching in Ionia, Ill., July 1, and once in two weeks until further notice.

S. E. Mabey.

Adeline, June 3, at 10.30 a. m., and every two weeks.

Forreston every Sunday evening.

J. August Smith.

Religious services are held in the Advent Chapel, Rutland, Ill., every Sabbath. Sabbath-school at 12.15 p. m. Prayer meeting on Wednesday evening. All are invited to attend. Preaching brethren invited to call and assist.

C. W. Smith, Pastor.

W. T. Baker, S. Burrell, } Elds.

The German Advent church hold regular meetings at their Tabernacle on the northwest corner of Chicago avenue and Chase street as follows: Every Lord's day from 9 a. m. to 10:30 a. m. Sunday-school; morning services 10:30 a. m. to 12 m. Evening Service 7:30 p. m. Prayer Meeting on Wednesday evening, and Bible Class on Thursday evening. All letters and communications must be directed to Eld. Chas. Koier, 229 Noble street, Chicago, Ill.

Chas. Koier, Pastor.

South Hume District, Whiteside county, Ill, Sunday, May 27th, at 11 a. m. and at 7:30 p. m., and every two weeks.

Tampico, Whiteside county, Ill, same day, at 2:30 o'clock p. m. in the Swede chapel. Silas B. Mabey, Jr.

MICHIGAN

Lake View Advent Christian church, Moffith Schoolhouse, Mont Calm county, Mich., Sabbath School, at 9 o'clock a. m. Preaching every Sunday at 10:30 o'clock a. m. Prayer Meeting, Thursday evening, at 7 o'clock p. m. Preaching brethren having a gospel sermon to preach will please give the church a call, and preach the word. Write to or enquire for Daniel Van Antwerp, at Lake View or Moffith Schoolhouse. P. Vos.

INDIANA.

Volga Church Ind., preaching first and third Sundays in each month by L. Record; T. V. Porter, second Sunday; C. Bradley, fourth Sunday.

Preaching at Muddy Fork, (Bridgeport) chapel, Ind., the second and fourth Sunday in every month, at 10:30 a. m., until further notice. G. W. Green, Pastor.

Union Mills, Feb. 18 and every two weeks until further notice.

Frank Burr.

Preaching in the Christian Tabernacle at Jeffersonville, Ind., every Lord's day at 10.30 a. m., and 7.30 p. m. Also, Sunday-school in the morning at 10 o'clock, and prayer meeting Wednesday evening.

WISCONSIN.

Fairfield, Sauk county, Wis, July 8, at 11 o'clock a. m. and 2 30 p. m.

Watkin's Schoolhouse in the evening of same day.

Once in four weeks at the above appointments until further notice.

B. N. Meigs.

Preaching at Burns, Wis., March 25, 1877, at 11 a. m.

Same day at Salem at 3 p. m. Services in music Hall. Once in two weeks.

April 1, 1877, at 11 a. m., at Mindoro Advent Chapel.

Same day at 3 p. m. Burnham Valley. Once in two weeks. Come one, come all.

Philo Hitchcock.

Cross Plains, April 8, and once in two weeks, morning and evening until further notice.

Mill's Church, April 15, 1877, and once in two weeks.

A. N. Hitchcock, Pastor.

Meeting at the Advent church, Arena, every Sunday morning at 11 o'clock. Prayer meetings on Thursday and Sunday evenings. B. N. Meigs.

Preaching at Vernon, Wis., Advent Chapel, May 6, 1877, at 10 a. m. and 6 p. m., and every other Lord's day.

Webster Schoolhouse same day at 2.30 p. m.

Pine River, May 13, 1877, and once in four weeks. L. H. Cook.

IOWA.

May 6, 1877, at Solon, Johnson county, Iowa, and once in four weeks.

At Manchester, March 13, 1877, at 11 a. m., and once in four weeks

At Raymond, Blackhawk county, May 27, 1877, at 11 o'clock a. m. and 7.30 p. m., and once in four weeks. P. W. Hough.

There will be religious services at the Hickory Grove Schoolhouse, Ringgold county, Iowa, the first and third Sundays in each month, at 11 o'clock a. m.

Sunday-school every Sunday at 9 o'clock. Bro Herron acts as superintendent.

John Scarce.

Bethlehem, Wayne county, Iowa, once in three weeks.

Chester Schoolhouse once in three weeks.

J. F. Adair, Pastor.

Services at the Advent Christian chapel, Clear Lake, Iowa, every Sunday at 11 o'clock a. m. Special prayer meeting at 2 p. m., invoking God's Holy Spirit. Sunday-school at 3 p. m. Young Folks' prayer meeting at 4 p. m. General prayer meeting meeting at 7 p. m.; also on Tuesday evening.

Martha J. Janes, Pastor.

Penn Center, Madison county, once in four weeks.

Troublesome, Cass county, once in four weeks.

Dover, Iowa county, once in four weeks.

The other fourth week in new places.

C. W. Pitsor.

MINNESOTA.

Elliotta, Fillmore county, Minn, Grange Hall, Feb. 4, 1877, at 2.30 p. m., and once in two weeks. Peter Mitson.

Pleasant Grove, Olmstead county, Minn., July 22, as Martin Allen may appoint.

Ruth M. Rowell.

MISSOURI.

Preaching at Doyleston, St. Clair county, Mo., the first Sunday in March, 1877, and every alternate month after.

At Fairview Scholhouse, Little Dry Wood, Vernon county, the first Sunday in April, and every alternate month after.

At Montevallo, Vernon county, the second Sunday in each month.

Oak Grove Schoolhouse, two miles north of Hudson, Bates county, on the fourth Sunday in each month.

At Washington Schoolhouse, four miles north of Nevada City, on the third Sunday in each month. W. W. Cate.

KANSAS.

Ottumwa, Coffey county, Kan., the first Sunday in each month.

Centropolis, Franklin county, the fourth Sunday in month until further notice.

D. Webster.

NEW YORK.

Second Advent Church, Brooklyn, N. Y. Preaching every Lord's day at 3 and 7.30 p. m. Conference at 10.30 a. m. Wednesday, prayer and conference meeting at 7.30 p. m. Friday, Bible Class, 7.45. p. m

Second Advent Church, New York City, 138 West Twenty-fourth street, between Sixth and Seventh avenues. Preaching on Lord's day at 10 30 a.m. and 7.30 p.m. Prayer meeting Wednesday at 7.30 p. m.

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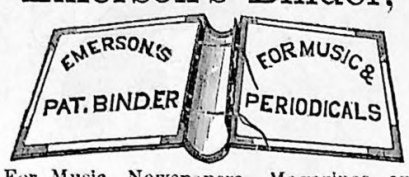

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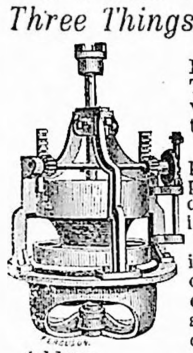

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Notes by the Way.

THOS. FITZSIMONS.

Forty-two religious journals in Europe and America are to-day proclaiming the coming of Christ; and eight hundred ministers and lay-evangelists in both countries are proclaiming from the pulpit and stand the same message. It is estimated that one hundred thousand Christians in different parts of the earth are expecting and looking for the return of Christ. The number of works, sermons, essays, tracts, and expositions upon prophecy and the Lord's coming issued in the past five years, exceed the entire aggregate issued in the previous twenty years.

There is being manifested in high ministerial quarters a fresh outburst of opposition against the spreading cry of Christ's coming.

A large nnmber of the American and European public journals, which have for the past five years been assiduously proclaiming to their readers the speedy arrival of "better times," are now silent on the situation.

The following text of Scripture alone, did not some twenty others exist to support it, is conclusive evidence, that the times will be on "a declining scale," right down to the hour of our Lord's appearing. The readers will please particularly notice the italicized words, as they are the clinching points of the times and the period: "Behold, the whirlwind of the Lord goeth forth with fury, *a continuing whirlwind:* it shall fall with pain upon the heads of the wicked. The fierce anger of the Lord shall not return until he have done it, and until he have performed the intents of his heart. *In the latter days ye shall consider it!*" (Jer. 30: 23-24.) Here is light enough whether the times are to get better or not, in the words, "A continuing whirlwind; in the latter days ye shall consider it."

The Rev. John Cox, of London, well-known to Adventists as one of the ablest writers upon the coming of Christ, says in a recent article in refutation of the worldly view that the times will retrieve: "I have no such hope whatever; it is in opposition to scriptural teaching, which declare that the last days, preceding the coming of Christ, will be days of *continual and increasing* evil and social and financial derangement when both the power of God and the energy of Satan will be displayed in a marvelous and unprecedented manner. We have already seen extraordinary events, and many are asking, alarmed, What will be next? To those I would say, as the result of scriptural study and my own solemn conviction, *that all that we have yet seen is but as the ripple, compared with the breaker—the lull before the final storm.*" Dr. Cox is sustained by the ablest writers of prophecy, and we are of his conviction. We believe the times to-day are comfortable and pleasant to what they will be in a couple of years hence, when we shall be ushered into the "tribulation," and time of "Jacob's trouble."

Philadelphia, Pa.

Who Will be Saved?

J. P. MARQUAND.

"He that believeth and is baptized shall be saved" (Mark 16:16).

These are the words of Jesus after his resurrection. To what baptism did he allude? He had just submitted to the ordinance of water baptism to testify to its authority, and necessity, but on his coming up out of the water we find him being baptized again with the Holy Spirit sent down from heaven, and then John the Baptist, after seing the Spirit in the form of a dove, pointed to him, saying, "Behold, the Lamb of God which taketh away the sin of the world."

In Eph. 4: 5 it says, "One Lord, one faith, one baptism," and we are constrained to say that Jesus meant Holy Ghost baptism was necessary to salvation. Water baptism answers to the outward life, conduct, and character, but the baptism of the Spirit of God takes effect on the heart and the interior affections. In Acts 19 we read of some who had been baptized with water, but the apostles thought that was not sufficient, and they laid their hands on them and they received the Holy Ghost. Also in Acts 8 read of some who received the Holy Ghost by the laying on of hands.

Now it is certain that man by nature is perverse, willful, and wicked, and unless some divine power and energy is brought to bear upon his heart in order to change it, he cannot be saved. God offers to give man this power if he will receive it, and this is the appropriate office work of the Holy Spirit, to sanctify, cleanse, purify, wash and redeem the soul. It is by the washing of regeneration and renewing of the Holy Ghost (Titus 3: 5). It is through sanctification of the Spirit and belief of the truth (2 Thess. 2: 13; 1 Pet. 1: 2).

While we acknowledge the power and efficacy of the incorruptible word as giving life to the soul (1 Pet. 1: 23), we do not leave out the work of the Spirit which has a transforming effect. "It is the Spirit that quickeneth; the flesh profiteth nothing. The words that I speak unto you, they are spirit and they are life" (John 6: 63; 2 Cor. 3: 6).

There is a perfect harmony between the word and the Spirit; they walk together. "How can two walk together except they be agreed?" (Amos 3: 3). "Except a man be born of water (the word) and the Spirit, he cannot enter into the kingdom of God" (John 3: 5). We, therefore, conclude that man must be immersed into the Holy Spirit, and that the Spirit must take possession of the man, in order that his character be rounded out into fullness and completion. We are also told that the Spirit of God is the seal put on by Jehovah to distinguish us from the world (Eph. 4: 30). This was the seal put on Jesus after he came up out of the water (John 6: 27), and then in the 8th chapter of Romans, 11th verse, we are told that if the Spirit of God dwells in us, that it will quicken our mortal bodies by that same Spirit, etc.

We now urge the great importance of going to the fountain and asking for it. God and Christ are both willing to bestow it, but man is unwilling to believe or take it. He would rather hold on to his sins and his follies and run the risk, not remembering that every moment is precious, and that Christ is standing at the door and knocking (Rev. 3: 20). Oh, mortal! whoever you are, whether in the church or out, you cannot be saved without the baptism of the Holy Ghost. It will make a new being out of you, and give, and fit you for the kingdom of God. Will you go to God and ask for it? Will you repent and be baptized and forsake your sins? and will you turn your face toward heaven like a flint, and say, *No*, to every person that would induce you to do wrong, and learn of Christ to walk in the narrow way that leadeth unto life?

New York, N. Y.

The Prophet of Carmel.

Elijah stood erect,
Terrible earnestness and majesty
Now sitting on his brow. Twelve stones he took,—
Mark, twelve; this challenge was in the full name
Of Isreal, as it stooped to David's hand,
And with one mighty throb the multitude
Approved Elijah's purpose;—twelve smooth stones
From Carmel's side, and with them he repaired
Jehovah's altar. Then at his command,
We filled the trench with water, till it ran
Around the altar like a surging stream,
And washed the stones, and soaked the wood beneath
The sacrifice. He knelt upon the ridge,
Against the golden placid sky of eve;
Brief, simple, clear, his words arose to heaven:
"That God would testify unto himself
And to his prophet, and would turn the hearts
Of his own people back to him again."
Scarce had he spoken when a broad white glare,
Scattering earth's light like darkness in his path,
Keener than lightning, calmer than the dawn,
The sword of God that proveth him by fire,
That proveth him by fire in every age,
Stooped from above and touched the sacrifice.
In the white blaze the sun grew wan, and hung
Like a pale moon upon the glimmering sky.
The fierce flame licked the water up; the wood
Crackled aloft, the very altar stones
Glowed fiery red. The pillared smoke arose
Through the flushed air in towering flawlessness,
Then spread out, calm and broad, like God's own face
Breathing acceptance.
But Baal's prophets shook
In utter fear, and smote upon their breasts,
And grovelled, moaning, down into the dust.
Clear broke the shout from that great multitude,
"JAH IS THE GOD! JEHOVAH HE IS GOD!"

—*Bayne's "Days of Jezebel."*

Reply to "Small Papers on Large Subjects."

ELD. JOHN A. CARGILE.

MY DEAR BRO. POPE:—As a subscriber to your good paper I hope you will allow me space in its columns to notice some of Bro. G. C. Connor's arguments and assertions against what I believe to be God's truth.

First. In No. 10 of the *Reflector*, published Feb. 1, in his article on "Perseverance of Saints," he says it means their "continuance in a state of grace until transferred by death unto a state of glory." As an honest seeker after truth, I wish to ask Bro. C. where he gets the idea that death transports saints to a realm of bliss? The Scriptures tells us (Rom. 5: 12, 17) that death came "by sin;" hence Paul tells us (1 Cor. 15: 26) that it is an enemy. If this is true it cannot be "the voice of Jesus," or a *friend* of ours—the *portal* to a world of bliss. It seems to me, Bro. Connor, that if your idea of death is true, that Hezekiah did very unwisely when he prayed God, till he was kept out of the "state" of glory fifteen years; but as he had received the message, "Thou shall *die* and *not live*," I think he believed it. If he had thought as Bro. Connor does about death (the enemy that came by sin), he, being a good man, would have rejoiced at the thought of leaving this old world and being "*transferred by death unto a state of glory.*" Hezekiah's is the only case in the Bible where any one is admonished to prepare for death, and in this he was not exhorted to become a Christian, in order to be saved. He was already a man after God's own heart; but the admonition was, "Set thine *house* in order for thou shalt *die* and NOT LIVE (Isa. 38: 1)?"

If Bro. Connor is right, I can't see that God punished Moses very much for his sin by keeping him out of Canaan, and just transferring him "by death, unto a state of glory," where as the poet sings, he could "*view the landscape o'er.*" If this was the punishment, I pray God to give us all just such punishment.

God says (Eccl. 9: 5), "The *dead* know not anything." In Psalms 146: 3, 4 we read of man, "His breath goeth forth, he returneth to his earth —*in that very day his* thoughts perish." Job says in chapter 14: 10, 12, "Man dieth and wasteth away—yea, man giveth up the ghost and where is he? As the waters fail from the sea and the flood decayeth and dryeth up, so man lieth down and riseth not till the heavens be no more—they shall not awake nor be raised out of their sleep." Why, Bro. Connor, Paul, in his great argument for the resurrection (1 Cor. 15: 18) says if there is no resurrection "then they also which have fallen asleep in Christ are *perished.*" This don't sound much like your argument. Paul would not agree with you that death "transferred saints to a state of glory." I can prove that the moon is green cheese just as easily as Bro. Connor has proved that saints are "transferred by death unto a state of glory." That is, I can assert it as a fact without a shadow of proof.

Second. In No. 13, of Vol. 2, of the *Reflector*, published Feb. 22, 1877, he says in his article on "The Future Life," that "Man is mortal and he is immortal." This to me is a very strange idea, that a man can be both mortal and immortal, or in other words, he is a dying man and a deathless man, both at the same time. He says the "soul is immortal because God so wills it." I understand that the *Reflector* is in for "the faith once delivered to the saints" (Jude 3), and I hope Bro. Connor will give us one passage where God has willed the soul to be immortal. In Ezekiel 18: 4, God says the "soul that sinneth IT shall DIE." This is clear. He says the "immortality of the soul is denied by Materialists, Adventists, and those of like tendencies." Well, Bro. Connor, if you make two classes of this faith, I can say I belong to both, for I am both a Materialist and an Adventist, because I believe Materialism and the Advent of Christ to be the fundamental doctrines of the Bible. If I am wrong, correct me. God has promised eternal LIFE to those who follow him (Mark 10: 29, 30, 1 John 5: 11, 12). In Rom. 6: 23, he plainly tells us that "The wages of sin is *death*, but the gift of God is eternal life." This, then, is clear.

The charge of the annihilation of the wicked in the strict sense of the term we deny. Common-sense teaches us that the annihilation of matter is impossible. But I believe as Paul does that they "will be punished with everlasting destruction" (2 Thess. 1: 9).

Now to the charge of Materialism; what does the term signify? Bro. D. T. Taylor says it is from the Latin word *materia* (matter), and when used as a noun signifies the substance of which anything is composed. By the use of the prefix *im* (non or not) we have the much misused word immaterial, which, in the sense of no consequence, unimportant, etc., is often properly used; but in its application, anything or substance is a negation, a blunder, a misnomer, a metaphysical whim" (*Bible Banner*).

Bro. Connor says it seems to him "that the language of Matthew 25: 46, establishes the doctrine that the souls of the redeemed and the condemned will continue to exist through all eternity." He then quotes, "These shall go away into everlasting punishment, but the righteous into life eternal." He then gives a tremendous display of his knowledge of Greek to prove that the punishment is just as long as the life promised the righteous. Here we agree, i. e., that the punishment is eternal. He gives us several definitions of the "Greek" words *Kolasin*, *Kolasis*, and *Kolazo*, one of which is to "prune." I understand the word prune to mean cut off. Hence the Emphatic Diaglott renders it "eternal cutting off from life."

One question, Bro. Connor: Is eternal life the gift of God to the righteous? If so, the wicked who fail to get the "gift of God" surely fail to get eternal life, and consequently cannot possibly live forever. Bro. Connor can see much better than I can if he sees the immortality of the soul taught in Matt. 25: 46, for I can't see a single word about the *soul* at all.

Bro. Connor says, "Place before the wicked the choice of eternal suffering, either from the stings of their own consciences or from separation from God, and all hope on the one hand, and instant annihilation on the other, and every soul would promptly accept the latter." That, my brother, is narrowing the idea of a burning hell very much—to bring it to the remorse of conscience, and I would like for you to tell us where the wicked will be when they are separated from God. Ah! they will be just as God says in Psalms 37: 10, 20, "For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place and it shall not be. .... But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs—they shall consume; into smoke shall they consume away." This is plain.

Bro Connor says, "The New Testament uses *Hades* as the habitation of disembodied spirits." I challenge him to produce the passage. He says that *Hades* in Greek and *Sheol* in Hebrew means the place of departed spirits. I want the Scriptures for such assertions. He says that "By *sheol* the Jew meant something beyond the *keber* (the receptacle of the corpse), when he thought of the spirits of his dead in *Hades*," and the Greek carried his thoughts to a life beyond the *taphos*. Now, Bro. Connor, admitting that by *Sheol* the Jew meant something beyond the *Keber*, when we turn to Eccl. 9: 5, 6, we learn that "the dead know not anything, also their love and their hatred, and their envy is now perished." Then in view of these facts he admonishes in verse 10, "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave (sheol, something beyond the *Keber*), whither thou goest."

Bro. Connor speaks of disembodied *spirits* in Hades, in speaking of the rich man and Lazarus. I don't see a word of the disembodied spirit of either one of them. I wonder where he gets the Scriptures that the *spirit* of Lazarus was borne to Abraham's bosom, while his body was cast into the dishonored grave of a pauper. Bro. Connor, why do you butcher Matt. 10: 28? God has nowhere taught us to fear the devil, but we are to "fear God who is able to *destroy both soul* and body in hell (Gehenna).

Bro. Connor closes by saying, "The passages quoted from the life of the Savior himself, are sufficient to satisfy the devout inquirer of the unscripturality of the dogmas of annihilation and soul-sleeping." Well, Bro. Connor, this is one time that your paper is too small for your subject, as your heading clearly indicates. I have, in love for truth, written this brief review and do sincerely hope you will look into this matter, coolly, candidly and seriously. If you have the truth, I want it; and if I have it you ought to be willing to look at it.

Now, Bro. Connor, before I close I want to give you and the many readers of the beloved *Reflector*, the advantage of the following offer, viz.: ONE THOUSAND DOLLARS IS offered for one of the following phrases in the Bible, viz.: *Immortal soul*, *immaterial soul*, *never-dying soul*, *immortal spirit*, *immaterial spirit*, *never-dying spirit*, *departed spirits*, or "*disembodied spirits in Hades.*" We read in Eccl. 12: 7, "The spirit RETURNS to God who gave it; but that it returns as a conscious entity remains to be proven.

I do hope hereafter Bro. Connor will not get subjects to large for his "small papers," but will have a "thus saith the Lord" for all he says, then we will hear him.

Stevenson, Ala.

[The above article was sent to the Nashville

(Tenn.) *Reflector* as a reply to an article it contained, but the editor refused to publish it.—EDITOR.]

Spiritualism—No. 1.

GEO. M. BUTTON.

The first medium ever used was the Serpent. The place was Paradise in Eden. Its object professedly was to seduce the innocent and wreck their fortunes. Its effects were sinful, hellish and deadly, and will be felt to the end of time.

The next we hear, it has got down into Egypt, and Jannes and Jambres, with their magical arts and enchantments withstand Moses. But they are beaten sadly and wofully, and finally leave the field, saying, "This is the finger of God."

From Egypt it is not far to Endor. When Saul wandered from God, he seeks a lying fool of a witch. You remember the account (1 Sam. 28: 7-20).

Firstly, Witches were put away, Secondly, It was night. Thirdly, Saul could not be disguised; also he promised the witch protection, and none would inquire for Samuel but the king. Fourthly, Gods came *up* out of the earth, Fifthly, An impossibility. Sixthly, She knew Samuel's form and dress when he was alive. Seventhly, She may have had an accomplice, and also been a ventriloquist. Eighthly, She told him nothing more nor less than God had told him. Again, God's people have often been warned against them, and ordered to put away the entire class; and in Isa. 8: 19, the words "familiar spirit," are rendered by the Seventy, ventriloquist. It is the blackest superstition for a living man to seek counsel of the dead. Go into a grave yard alone, without any medium, and tell us what you hear.

At another time a man of God had a twist with some Chaldeans, astrologers, magicians, and soothsayers, and they were forced to confess their weakness in the following words: "There is not a man on earth that can show the king's matter." But Daniel triumphantly declares that there is a God in heaven that revealeth secrets, and maketh known, through him, the simple dream of the king. In apostolic times, at Ephesus (Acts 19: 19), we read of many sorcerers being converted, and gave up their curious arts, which signifies overdone, applied to laborious and senseless incantations. And they had a costly fire of the mystic formularies.

Paul says, "The Spirit speaketh expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy," that is, hypocrisy of lying speakers. Satan transformed into an angel of light. Wolves in sheep's clothing. They quote Bible until cornered, then they throw the whole away, denying Christ and denying his truth. But they go farther. They forbid to marry. What next? Free love, animalism, commanding to abstain from meats, outward sanctity, inward rottenness.

"They shall work with strong signs, and lying wonders." Falsehood is the base, sensuality is the essence, and false spiritualism is the aim. They are truly lying frogs of foulest quagmires. They are an infernal monstrosity. The trinity of hell; infidelity, socialism and spiritualism, the whole are anti-Christ. Later, this same thing in a patent dress, presents the alluring name of vision; and away the people go like mad, after some silly *woman* laden with sins, following her whims instead of the commands of God our Savior. Whenever we bow to any save the Mighty God, we are bowing to the devil, and paying tribute to false spiritualism.

Again, the Davenport boys take up the rope, and finally in Austria (if I remember right), the poor fellows hang themselves.

Then some daring spirit breaks the spell and materializes. The world is about to be taken by storm, when some honest man peeks behind the curtain, and tells handsome Katie to go home, the show is out. Anon the Fire Queen was sweeping the country, but some Rockfordites (of Ill.) were so shrewd that she subsided. Next a first class medium is sent home by a host of indignant scientists, to get his lesson over again, and spiritualism was not adopted as the state religion of Russia. *Next* comes a decision from Judge Donohue of the Supreme Court, declaring spiritualism to be jugglery. They never yet have told any of the momentous future, but on the contrary, have often been trapped while pretending to tell some trifle of the past. They never yet in any shape have displayed intelligence above the medium or their associates. Tell us something worth knowing, or else stop all pretensions. Lord, deliver us from being spirits, if we must run to serve every bloat, licentiate and strumpet, at their every whim, whom we would not notice while on earth. Why does Webster's spirit go back on his own spelling book? Is it progress? Why do they not talk out loud? Who's afraid? Haven't they burst the shell yet? Can't they do as well as Balaam's ass? Why do they stay in the dark? That's Error's favorite haunt. Are they owls? Have a care, fallen angels only rule in the dark land. Come out and show yourselves, ye devils! From all that we can learn, their condition is no better there than here. They are a kind of gossamer bubbles, living on immaterial incense. What assurance have we that the old cloven foot does not shake hands with us, instead of our friends, in the misty darkness. The base of the whole thing, from first to last, is immortal-soulism —the most God-dishonoring lie that ever was forged on earth. "Try the spirits!" Don't lie! Be virtuous! Give the maudlin mutterers a wide berth! Keep clear of the devil.

Rochelle, Ill.

Camp Meetings.

C. P. DOW.

A historic reference to them may not be uninteresting to the curious; especially since they are now receiving quite general favor from men of various creeds, and are at present understood to be a pleasant and profitable means of calling together large and decorous congregations of intelligent people to hear important truths ably discussed.

As a child of Providence, they had their origin on this wise. In the year 1799 according to one authority, or to quote the language of an author who had an early and large experience in meetings of this kind, the celebrated Peter Cartwright, we are told that "Somewhere between 1800 and 1801, in the upper part of Kentucky, at a memorable place called Cane Ridge, there was appointed a Sacramental meeting by some of the Presbyterian ministers, at which meeting, seemingly unexpected by ministers or people, the mighty power of God was displayed in a very extraordinary manner; many were moved to tears, and bitter and loud crying for mercy. The meeting was protracted for weeks. Ministers of almost all denominations flocked in from far and near. The meeting was kept up night and day. Thousands heard of the mighty work and came on foot, on horseback, in carriages and wagons. It was supposed that there was in attendance at times during the meeting from twelve to twenty-five thousand people. Hundreds fell prostrate under the mighty power of God, as men slain in battle."

This meeting was commenced in a house, with no thought of such an unwielding attendance, or marked and peculiar demonstrations of unwonted power; hence the audience room must be enlarged. This was done by going outside in the woods and fields around the church, where stands of a rude kind were erected from which preachers of different orders proclaimed repentance towards God, and faith in our Lord Jesus Christ; and, as the result it was supposed, and so stated by eye and ear witnesses, that between one and two thousand souls were happily converted to God during this first camp-meeting, as it really became from necessity, and as people came so far and in such numbers, that they could not well return, nor find shelter only as they supplied themselves in a rude way.

This could hardly be called a Methodist camp-meeting—it was a grand union meeting or camp. Two pious brothers by the name of Lee, of the Methodist order, an humble and devout people at that time, from Tennessee, happened to be present at this Presbyterian Sacramental occasion, and beheld with wonder the grace that was manifested, and were the first to appoint a camp-meeting in an adjoining neighborhood, and subsequently another, which were both signally owned of God, and thus a great service in the west was begun, and camp-meetings thenceforth became a speciality of the Methodist church, and remained so for many years.

We are told that the attendance at many of these primitive camp-meetings was so large that no human voice could reach the entire assembly, hence several congregations were addressed at the same time. Thus inaugurated and divinely sanctioned, they were reduced to a regular system, used by the different churches, especially by the Methodists.

The inimitable Peter Cartwright, for many years a Presiding Elder of the Methodist Episcopal church, and himself a marvel of moral and physical power, perhaps without an equal, in his highly interesting autobiography speaks of over thirty such meetings, giving novel incidents which occurred, and with which he was personally concerned, as also, of an indefinite number of like meetings elsewhere; showing that during the first half of the present century, they were a most successful means of saving men. From rude and uncultivated elements, also in connection with a free and unrestrained use of the *ardent*, in a time when "like priest, like people," all drank more or less freely of the intoxicating cup, the "carnal mind" being "enmity against God," and evil less polished and refined than now, scenes stranger than fiction were enacted. Let me give you an incident or two as related by Cartwright:

"Our last quarterly-meeting was a camp-meeting. We had a great many tents and a large turnout for a new country, and perhaps there never was a greater collection of rabble and rowdies. They came drunk, and armed with dirks, clubs, knives, and horse-whips, and swore they would break up the meeting. After interrupting us very much on Saturday night, they collected early on Sunday morning, determined on a general riot. At eight o'clock I was appointed to preach. About the time I was half through my discourse, two very finely dressed young men marched into the congregation with loaded whips and hats on, and rose up and stood in the midst of the ladies, and began to laugh and talk. They were near the stand, and I requested them to desist and get off the seats; but they cursed me, and told me to mind my own business, and said they would not get down. I stopped trying to preach, and called for a magistrate. There were two at hand, but I saw they were both afraid. I ordered them to take these men into custody, but they said they could not do it. I told them, as I left the stand, to command me to take them, and I would do it at the risk of my life. I advanced toward them. They ordered me to stand off, but I advanced. One of them made a pass at my head with his whip, but I closed in with him, and jerked him off the seat. A regular scuffle ensued. The congrega-

tion by this time were all in commotion. I heard the magistrates give general orders, commanding all friends of order to aid in suppressing the riot. In the scuffle I threw my prisoner down, and held him fast; he tried his best to get loose; I told him to be quiet, or I would pound his chest well. The mob rose, and rushed to the rescue of the two prisoners, for they had taken the other young man also. An old and drunken magistrate came up to me and ordered me to let my prisoner go. I told him I should not. He swore if I did not he would knock me down. I told him to *crack away*. Then one of my friends, at my request, took hold of my prisoner, and the drunken magistrate made a pass at me; but I parried the stroke, and seized him by the collar and the hair of the head, and fetching him a sudden jerk forward, brought him to the ground, and jumped on him. I told him to be quiet, or I would pound him well. The mob then rushed to the scene; they knocked down seven magistrates, and several preachers, and others. I gave up my drunken prisoner to another, and threw myself in front of the friends of order. Just at this moment the ring-leader of the mob and I met; he made three passes at me, intending to knock me down. The last time he struck at me, by the force of his own effort he threw the side of his face toward me. It seemed at that moment I had not power to resist temptation, and I struck a sudden blow in the burr of the ear and dropped him to the earth. Just at that moment the friends of order rushed by hundreds on the mob, knocking them down in every direction. In a few minutes, the place became too straight for the mob, and they wheeled and fled in every direction; but we secured about thirty prisoners, marched them off to a vacant tent, and put them under guard till Monday morning, when they were tried, and every man was fined to the utmost limit of the law. The aggregate amount of fines and costs was near three hundred dollars. They fined my old drunken magistrate twenty dollars, and returned him to court, and he was cashiered of his office. On Sunday, when we had vanquished the mob, the whole encampment was filled with mourning, and although there was no attempt to resume preaching till evening, yet, such was our confused state, that there was not then a single preacher on the ground willing to preach, from the Presiding Elder, John Sale, down. Seeing we had fallen on evil times, my spirit was stirred within me. I said to the Elder, 'I feel a clear conscience, for under the necessity of the circumstances we have done right, and now I ask to let me preach.' 'Do!' said the Elder, 'for there is no other man on the ground can do it.' The encampment was lighted up, and the trumpet blown. I rose in the stand, and required every soul to leave the tents and come into the congregation. There was a general rush to the stand. I requested the brethren if they ever prayed in all their lives, to pray now. My voice was strong and clear, and my preaching was more of an exhortation and encouragement than anything else. My text was, 'The gates of hell shall not prevail.' In about thirty minutes the power of God fell on the congregation in such a manner as is seldom seen; the people fell in every direction, right and left, front and rear. It was supposed that not less than three hundred fell like dead men in mighty battle; and there was no need of calling mourners, for they were strewed all over the camp-ground; loud wailings went up to heaven from sinners, for mercy, and a general shout from Christians, so that the noise was heard afar off. Our meeting lasted all night, and Monday and Monday night; and when we closed on Tuesday, there were two hundred who had professed religion, and about that number joined the church" (Page 90-03).

Thus also was the work of John Wesley carried forward, and "Scriptural holiness spread over these lands." Camp-meetings, since the early days of Cartwright, have become modernized like many other things, and are not now scenes of rowdyism; but under the full protection of law, and the sanction of public opinion, are occasions of friendly meeting and respectful behaviour, and no man, unless drunk or insane, would think of offering to disturb. Now we have national camp-grounds and annual meetings. Camp-meetings for the promotion of holiness, presided over by Inskip and others; temperance camp-meetings, spiritualistic camp-meetings, and one was held last year at Seabrook, N. H., called the "Women's National Union Camp-meeting," "under the auspices of the Christian Women's Bureau," and pledged to be "positively unsectarian."

Quite a number of permanent grounds are already fitted up, not in that rude and uncomfortable way as was done in the days of Cartwright's camp-meeting celebrity; but at the expense of thousands of dollars each, neat wooden cottages being the rule, and cloth tents the exception. Methodists have them with regular streets named after their founders and eminent ministers, as Wesley, Fletcher, Asbury, etc. "Ocean Grove," "Round Lake," and "Oak Orchard" are beautiful grounds, expensively fitted up, with every convenience, and so have become pleasure resorts, and places of recovering health, both spiritual and physical, where residents of cities, mechanics, factory operatives and others can sojourn awhile, and find rest and benefit at a comparatively small expense.

Adventists have several grounds, as "Springfield," Mass., where the so-called "National Camp-meeting" is held annually, and a larger ground and meeting at Alton Bay, N. H., and others in New England that we need not mention. Canada has two grounds, one at Beebe Plain, Stanstead, P. Q., a beautiful ground, with twenty-six cottages, this being its second year, and another at Magog, P. Q., at the outlet of the beautiful Memphramagog, in full view of the lake, and splendid mountain scenery. The "Lake View" meeting convenes on September 1st and holds over two Sabbaths. May these means be sanctified to the good of many as they have been in the past. The Methodists of Stanstead district have bought a cloth Tabernacle tent for preaching, and several smaller tents for family use, which constitutes a "*portable camp-meeting*" arrangement and can be located at various points where good can be done; a good idea surely. Let every proper means be used, that men may be prepared for the kingdom and gathered to the camp of the saints and the "beloved city."

Magog, P. Q.

Dodging the Answer.

N. FIELD. M. D.

While attending the International Convention of the Young Men's Christian Association, at Louisville, Ky., a few days ago, a Mr. Cushing of Cleveland, Ohio, one of the delegates, and a doctor of divinity, preached a sermon from the text, "Lord, what wilt thou have me to do?" The following is an abstract of the sermon as published in the *Louisville Commercial*:

This was the language of Saul of Tarsus when on his way to persecute the Christians at Damascus. Saul was not an idler in the Jewish church. Hitherto his powers had been wrongly directed. Being arrested by the Son of God, and learning that the mission upon which he was bent was in antagonism to the Lord Jesus Chrits, he sincerely made the inquiry of the text. There are two principal thoughts suggested by these words: First, Saul made a complete surrender of himself to the Son of God. Although he had his pocket full of papers authorizing him to make arrests among the Christians of Damascus, he willingly gave them up, and instead of going as a persecutor, he went as a man called of God to a higher and nobler work. If we would please God we must make a full surrender of ourselves to his divine will.

Secondly, Saul *devoted himself entirely* to the will and work of Christ. This, perhaps, is the leading idea of the text. The church is in need of workers who appreciate this calling; the sphere in which we toil may be an humble one, but all Christian service is dignified by the fact that it is for Christ."

Here we have a specimen of the dishonesty or incompetency of a doctor of divinity, and a representation of the doctrine and practice of the Y. M. C. A. He deliberately evades the answer which the Savior gave Paul and what Paul did in obedience to it, and what the result was. The subject matter of the question and answer is entirely ignored, and instead of it a few vague generalities and platitudes about surrendering to the Lord, giving our heart to him, and doing his will, are substituted.

What Paul did is a matter of record and should have been fairly and honestly presented as a practical illustration of what believing penitents are required to do for the remission of sins. But Mr. Cushing dodged the inspired exposition of his text and handled the word of the Lord deceitfully. It is in this way the gospel is nullified and made of none effect as was the law of Moses by the priests in the days of Christ's ministry.

There is quite a difference between telling a man to become a Christian, and *how* to become a Christian. I may convince a man in Europe that he ought to become a citizen of the United States. After hearing all that I can say in favor of our government he is convinced that it is true, and he is willing to become a citizen. He asks me what he shall do to be a citizen. I tell him to give his heart to the United States, to make a complete surrender of himself to the government, and he will find the peace and happiness of an American citizen. Will all this make him a citizen of the United States? How much wiser will he be from this indefinite talk? He is still in the dark in regard to *how* he is to proceed to become a *bona-fide* citizen of the United States. But when I tell him what the naturalization law of the United States requires him to do and he does it, then, and not till then, is he a citizen entitled to all the rights and political blessings of native born citizens.

Again, if I undertake to make converts to Free Masonry or Odd Fellowship, it will not do to deal in platitudes about loving these institutions, and giving their hearts to them. I must, after securing their faith, be explicit in presenting the law of initiation, and the absolute necessity of complying with it. The institution of Christianity is regarded as a thing without law or order. No way to be initiated into it, no door to it, no system, and no law of membership with the body of Christ. Any thing and every thing or nothing, according to convenience or whims of the manipulators of modern bogus revivals. Any way but the right way, with the blind guides of this degenerate age.

Jeffersonville, Ind.

Soul-Immortality Inconsistency.

V. F. HUNT.

In a late number of the *Messiah's Herald*, I saw something which to the mind of every thinking person, must show some of the inconsistencies of the doctrine of rewards and punishments immediately at death. The writer, speaking of the death of a sister, begins by saying, "She departed to be with her Savior;" and then afterwards says of the same sister, "We laid her away to await the coming kingdom," etc.

Now there must be a mistake here somewhere, for if she went to live with her Savior, as the writer positively affirms, they could not have laid

her away—or else Christ must be in "hades" yet! Now the Scriptures affirm that the same Jesus that died rose again the third day, and Stephen says he saw heaven opened and Christ at the right hand of God.

Immortal-soulism truly makes its advocates very inconsistent indeed. How much better to say at once we have laid away the Lord's dead until he shall call for them (Rev. 11: 15; 1 Thess. 4th chap.)

Arvonia, Kan.

Thy Kingdom Come.

Thy kingdom come.
I heard the seer cry, The wilderness,
The solitary place,
Shall yet be glad for him, and he shall bless
(Thy kingdom come) with his revealed face
The forests; they shall drop their precious gum,
And shed for him their balm; and he shall yield
The grandeur of his speech to charm the field.

Then all the soothed winds shall drop to listen
(Thy kingdom come),
Comforted waters waxen calm shall glisten
With bashful tremblement beneath his smile;
And echo ever the while
Shall take, and in her awful joy repeat
The laughter of his lips—thy kingdom come—
No, they shall shout and shout,
Raining their lovely loyalty along the dewy plain,
And valleys round about.

And all the well-contented land, made sweet
With flowers she opened at his feet,
Shall answer shout, and make the welkin ring,
And tell it to the stars, shout, shout and sing.
Her cup being full to the brim,
Her poverty made rich with him.

Her yearning satisfied to the utmost sum—
Lift up thy voice, O earth, prepare thy song,
It shall not yet be long,
Lift up, O earth, for he shall come again,
Thy Lord, and he shall reign, and he shall reign.
Thy kingdom come.

—*Jean Ingelow.*

A Singular Dream.

E. H. BURINGTON.

"I dreamed the other night," said a friend living in the village of Genoa, DeKalb county, Ill., "that there was a large collection of stars, hanging over the north part of town, and they were in motion. They soon took the form of letters, and then words, which read thus, '*The Birth of Christ.*' Then they took motion again and formed the following figures, '*1880.*' Then they began to move again and once more took the form of letters, when this was written, '*The end of time.*'"

"The prophet that hath a dream let him tell a dream; and he that hath my word let him speak my word faithfully" (Jer. 23:28).

Genoa, Ill.

What Language Did Adam Speak.

Professor Bush, the distinguished Hebraist, in his "Notes on Gen. 11: 1"—"And the whole earth was of one language and of one speech," has the following interesting remarks:

"The language there spoken, therefore, was, in all probability, the language of Noah; and the language of Noah can scarcely have been any other than that of the antedeluvians; and that this was the Hebrew cannot well be doubted, if we consider that the names of persons and places mentioned in the early history of the world are as pure Hebrew as the names of Abraham, Isaac, and Jacob, or those of Solomon and Malachi. Thus Adam, Eve, Cain, Seth, Abel, Eden, Nod, Enoch, etc., are all words of purely Hebraic form, structure, and signification, and there is not the least evidence of their being interpretations, as some have suggested, of primitive terms."

I am inclined to think that there is not one sin we ever commit but has its effects upon our souls in after years.

The Sermon.

Grace.

A sermon delivered by L. D. Moody, in Boston.

We are told that we should be ready to give a reason for the hope that we have within us. I think I was a Christian a number of years before I could give a Scriptural reason for the hope that was within me. I was about in the condition of the blind man that we are told about in the ninth chapter of John, who said, "I was blind and now I see," but how I was made to see I didn't know. Now, this Scripture I am going to read to-day will give us light, I believe, if we are ready to receive light on this point. I was telling you that were here the other night that perhaps this word was the one least understood in the language, for one that is used so often, this word grace, undeserved mercy, or unmerited favor. There are two classes of people we meet with, one that think they don't need the grace of God, and others that think they don't deserve the grace of God. Now, this first class is the one we want to reach—the class that needs undeserved mercy, unmerited grace. I want to read a few passages to show the source of the river of undeserved mercy that has been flowing through the world these 6,000 years. Some people talk a good deal about the discovery of the source of the Nile, but the discovery of the source of the river of Divine Grace is far more important. Now, in the first chapter of John it says: "The Word was made flesh and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." And in the seventeenth verse of the same chapter we read, "For the law was given by Moses, but grace and truth came by Jesus Christ."

God wants to give his grace to every man and woman in this assembly, and there is only one thing to keep grace from flowing into all our hearts to-day, and that is unbelief. He wants to do us good. He wants to give us the favor of heaven. He wants to smile upon us, and the only thing that keeps it out is this miserable unbelief. You go up in Scotland and you find very often a beautiful farm; in fact I have seen them in the Rocky Mountains, where all around is desolate and barren. But you will find that away up in the mountain there is a spring which comes down into that man's farm and irrigates it. Now, that is just what the Jews were at one time. There was a time when all the blessings of God came through the children of Israel. And when he sent his Son down to just bless them some more, the Jews were so self-righteous and conceited that they said, "O! we are the seed of Abraham, we have got Moses and the laws." But Christ said, "I will give you more, I have come to bless you." They wouldn't have him, and they built up a great wall of unbelief, and now the river of grace is flowing out to all the other nations, and that is the only spot that is dry and desolate. And if you want to find a nation that is wandering over all the face of the earth, without a king, without a nation, look at the Jews. Why? Because they despised Christ and refused grace. And there are a great many people like them to-day, who say, "We are good enough; we will get to heaven without God sending his Son to save us." Men are not willing to become partakers of the grace of God.

If you will turn over to the seventh chapter of Mark, you will find Christ's dealings with a poor woman, who knew just how to get a blessing from him. It begins at the twenty-fourth verse: "And from thence he arose and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it; but he could not be hid." A man that is following Christ you can't hide. "For a certain woman, whose daughter had an unclean spirit, heard of him, and came and fell at his feet. The woman was a Greek, a Syro-Phœnician by nation; and she besought him that he would cast forth the devil out of her daughter. But Jesus said unto her, Let the children first be filled; for it is not meet to take the children's bread and to cast it unto the dogs." Now he was just going to try her, and he was also going to give an object lesson to his disciples. He was always trying to teach them what grace was. So he just did that to her to put her to the test. And if she had been like some people in Boston, she would have got mad and said: "You call me a Gentile dog, do you? There's a woman down in my street that isn't any better than I am, nor as good, and she calls herself of the seed of Abraham." But, no, "She answered and said unto him, Yes, Lord, yet the dogs under the table eat of the children's crumbs." And instead of giving her a crumb he gave her a whole loaf, and said to her: "For this saying, go thy way; the devil is gone out of thy daughter." Ah! she understood how to obtain a blessing. She was willing to be anything if only he would bless her. It is this miserable pride and unbelief that keeps back the blessing.

Now, if you will turn over unto the seventh chapter of Luke you will find just what Jesus' idea was about grace. "Now when he had ended all his sayings in the audience of the people he entered into Capernaum, and a certain centurion's servant who was dear to him, was sick and ready to die. And when he heard of Jesus he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant." I have a great admiration for that centurion—he looked after his servant. I wish Christian people would look after their servants now-a-days. "And when they came to Jesus they besought him instantly, saying that he was worthy for whom he should do this." Now, Lord, they said, we want you to go down and heal this centurion's servant, because he is worthy. That was the Jew's idea. "He loveth our nation and hath built us a synagogue." The same old story. Oh, yes; he's worthy. He built a synagogue. He gave one thousand dollars to Harvard University—he's worthy. Let him be stuffed full of vanity and pride; still he's worthy. Give him the best seat you can; he's worthy. The Lord was under no obligation to give him a blessing because he was worthy. A great many men are willing to be blessed if they can be blessed on the ground that they are worthy. But if they must take it as beggars, Oh, no! We often hear about worthy men. He only lacks one thing, they say. Why, a dead man only lacks one thing—that's life. A beggar only lacks one thing—that's riches. If a man lacks one thing he lacks everything. But he was going to teach the Jews a lesson, so he started at once. "And when he was not far from the house the centurion sent friends to him, saying unto him, Lord, trouble not thyself; for I am not worthy that thou shouldst enter under my roof; wherefore neither thought I myself worthy to come unto thee; but say in a word, and my servant shall be healed." There is humility for you. Not only humility, but there is faith. He believed that the word of God gave light. God grant that the men of Boston might believe that to-day. The moment that a man gets into that position God can bless him. And "when Jesus heard these things he marveled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel." He was always pleased if he found faith; nothing on earth pleased him like that. And then he said to the centurion, "Your servant is well." He got all he asked. It is only on record that Christ marveled twice. He marveled at the faith of the centurion, and he marveled at the unbelief of the Jews. Now, I

want to call your attention to this fact, that we are not saved by works, but by grace. I don't know how it is about Boston, but I have met this remark here (if one has said it to me fifty have said it): I ask them if they are Christians, and they say "Yes, sir, but not your style." "Oh, yes, I am a Christian, but not one of your sort." As if I had brought in some heresy here. Now, if I don't preach according to the word of God, don't you believe what I say. If we are saved by works then the Bible is false. Now, I will try and prove that to you by testimony. Let us see what Scripture says, not what I or any other man says. Turn to the second chapter of Ephesians and read the seventh, eighth, and ninth verses: "That in the age to come he might show the exceeding riches of his grace, in his kindness towards us through Jesus Christ. For by grace are ye saved through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast." Wherever you find a man who is working for his salvation he is all the time boasting, "I give to the poor; I visit the sick;" and it's I, I, I, all the time, and if he makes a speech thirty minutes long the printers have to go and borrow some I's to fill out the report. Now, if we are saved, we are not saved by boasting or by works. Will you just turn over to Paul's Epistle to Timothy—the second epistle, the first chapter and the ninth verse: "Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." God don't save a man on account of his own works. But here is a passage that will make it stronger; in the eleventh chapter of Romans and the sixth verse: "And if by grace then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work." I see some of you looking around; I want you to listen and know how you are saved, if you are saved, and if not, how you may be saved to day.

Now, the reasoning is this, if you are saved by grace you cannot be saved by works. The two are distinct and separate. The Lord is not in partnership with the sinner in saving him. If we are saved at all it must be the sovereign act of God that saves us. The gift of God is eternal life. If I were to say I would give you this Bible freely, and a man comes up the aisle and says, "I would like to take the Bible, but not on your terms;" another man comes and says, "I'll give you a dollar for it;" but, I say, "I'm not here in Boston to sell Bibles." "Well," says he, "I'd like to give a dollar for it." And so he won't have it, because I want to give it to him free of cost. When a man wants to add something to the finished work of Jesus Christ there is no hope for that man. And when people say they are trying to be Christians and get to heaven by their works, I know they are a great way off from the Kingdom of God. If men could buy salvation wouldn't they be proud. The rich men would all want churches by themselves. "I have bought salvation; I'm not one of the common crowd of people," they would say. The grace of God makes no distinction. You must all take it as a beggar. Some one has said that it is the ragged beggar who opens the wardrobe of heaven.

Do you understand how you are going to be saved, young lady? It is by just stopping working. "Flesh cannot be overcome by flesh." You say you believe in work. So do I. I will work as hard as any of you, but I work from the cross and not towards it. I will work because I am saved, not because I want to be saved. I knew a man who traveled round the world and got to the Garden of Gethsemane and knelt down there and cried to God, but he found God didn't meet him, and then he came back home and God met him—he found he had been making a fool of himself. Don't insult the Almighty by offering him the fruits of the frail body to atone for sin. His grace is freely offered to you. Who will take the gift to day? Do you think God made a mistake in sending Christ into the world? Do you think that the cross would ever have been erected on Calvary if you could have saved yourself? "There is no other name given under heaven whereby men can be saved except Jesus." The harlots and publicans went into the Kingdom of God before those self-righteous Jews. I remember once preaching to a very fashionable congregation, and I asked any of them who wanted to accept of the grace of God to meet me after the service, and they all went out as if they had been struck by a plague. And I felt cast down about it, but as I came out, up behind the furnace there was a man who hadn't any coat on—he had drank it all up—and he was weeping. And I asked him what was the trouble, and he said, "You said to-night there wasn't a man in Chicago but could be saved by the grace of God. My mother has cast me off, my wife has left me, and I have drank up $21,000 worth in the last few months. I am lost and ruined." Well, my friends, I could stand there and hold up Christ to that man, and he knelt down and cried to God for mercy. Next day I got him some clothes, and when I sailed for Europe he was one of the brightest lights in Chicago. He was the only one in that church that could take hold of the grace of God; the rest didn't want it. People say, "O, if we could only get a rich Boston merchant into the church, what a power he would be?" My friends, don't forget that God can take up a blaspheming Bedford tinker and make him one of the greatest lights of the world. Yes, these harlots shall go into the Kingdom of God before these self-righteous Pharisees who are all the time wrapping their robes of self-righteousness about them.

Young man, the grace of God is here. He brings you salvation, and you can take it and live, or reject it and die. "The grace of God hath appeared, bringing salvation unto all men" Some one says that it is universal salvation. Well, that is what the Bible says. It is a universal offer. Everybody can be saved, and they will; but some won't. Suppose this pulpit was a wrecked vessel, and I knew it was going down, and a life-boat came along and the captain should say to me, "Moody, jump into it," and I won't jump. Then I'm lost. Whose fault is it? If men go to hell they must go over God's salvation. When Chicago was a little city, away out on those western prairies there was a preacher who sent his son to market with a load of grain. And he fell in with gamblers, who got all the money he had for his father's grain, and then they persuaded him to sell the horse and cart, and they got that money from him, too. They stripped him. And he was afarid to go home, so he fled. The father waited, and waited, and at last went in search of him. He found out about his gambling and he knew what it meant. The boy had got a wrong idea of him. He tracked him to the Pacific coast. He followed him there and put a notice in the San Francisco papers that he was going to preach. And he preached that day and told about that boy, and how his heart was breaking for him, and begged if anyone in that congregation ever saw him to let him know. And when the people had passed out he looked up and saw that son coming up the aisle, and the father recognized him, and the boy began to confess to him, but he stopped him and said: "Oh! I'm so glad to see you, I freely forgive you." And that is grace. That is what God has done for you, sinner. He comes to-day and wants you to come back to the throne of grace. He says to you, "Turn to me to-day and I will forgive you freely." O, may God bring back every wandering child of his is the prayer of my heart.

Christian Life.

The Mysteries of Prayer.

I asked for grace to lift me high
Above the world's depressing cares.
God sent me sorrows. With a sigh
I said, "He has not heard my prayers."

I asked for light that I might see
My path along life's thorny road;
But clouds and darkness shadowed me
When I expected light from God.

I asked for peace, that I might rest,
And think my sacred duties o'er;
When lo! such horrors filled my breast
As I had never felt before.

"And oh," I cried, "can this be prayer,
Whose plaints the steadfast mountains move?
Can this be heaven's prevailing care?
And oh, my God, is this thy love?"

But soon I found that sorrow, worn
As duty's garment, strength supplies;
And out of darkness, meekly borne,
Unto the righteous light doth rise.

And soon I found that fears, which stirred
My startled soul God's will to do,
On me more real peace conferred
Than in life's calm I ever knew.

Then, Lord, in thy mysterious ways
Lead my dependent spirit on;
And whensoe'er it kneels and prays,
Teach it to say, "Thy will be done."

Let its one thought, one hope, one prayer,
Thine image seek, thy glory see;
Let every other wish and care
Be left confidingly to thee.

—*J. S. B. Munsell, LL.D.*

"He Press'd the Sailor's Pillow."

M. ANNESLEY.

"Carest thou not that we perish?" That was just the reason that he was aboard the ship that night, to save his disciples, and they needed the sense of danger to arouse their fears, before they would call upon him to save them, but when the vessel filled with water, and they were in jeopardy of losing their lives, they called unto him as he lay peacefully on the pillow. Rather an impatient expression, "Carest thou not that we perish?" Yes, he cared a great deal for them, and would not let one of them perish in the storm—a great work was before them—they must also see his works—their lives were precious for their service—they were in the way of duty in the ship, and the heavenly Rabboni was with them, to listen to their cry in their extremity. Some one will say, must we always be in distress before we cry for help and deliverance? We cannot say, for the Bible says, "The prudent man forseeth the evil and hideth himself." But there are sudden and unexpected evils from which we know not how to ask deliverance, like that storm that came pouring down the gorge on Lake Gennesareth, and here is the beauty and virtue of having the Master with us, and desiring no place where he will not go with us, so that he may be at hand to deliver or sustain, just as we need. Our dangers and trials are often to increase our faith, for we are so prone to walk by sight, that we sometimes require a real shaking on the crest of the billow, to arouse the cry of faith, "Lord I believe, all things are possible with thee," and trust in the darkness with the howling storm about us. At such times we learn the value of a single act of faith, by which the soul is put into entire rest, that all will be well; Mrs. Fletcher felt the answer when her precious husband was delayed past midnight in his parochial duty; her fears were quieted in answer to prayer, and she felt he would return safely—it was all fulfilled.

We once heard a retired sea-captain relate that in a great storm in the Gulf of Mexico, he took the helm and lifted up his cap, and cried; "Lord, save, or we perish"—and he weathered safely through the gale. Ah, said that poor wife and mother, Was there ever a darker time than last winter? No never, and when the spring came, where were they to get clothing for all those children? The bread was forth-coming through the hard work of the father—but—but, so many wants after a destitute winter.

We have heard of a good woman who knew some of the pinches and close places of necessity, say, to the little sparrows as they chirped about her window sill, "Ah, your heavenly Father careth for you; if the ground is covered with snow, your crumbs are sure."

Well, it is true that God cares also for the human little ones, as well as the sparrows.

That very same family who thought the winter long to work and provide—still meant to do the best they oould with their little, and cheerfully looked forward for better times. But how they were suprised, when a kind providence threw into the lap of that patient, mending, toiling, praying mother, little suits of clothing just fitted for those different little bodies, so they could go to school every day, and appear so nicely clothed on the Sabbath?

Only have Jesus with you, and his sweet whispers you can distinguish amid the trials, and conflict, and you will get through, although all the way is now hedged up. He has a way in the deep for his ransomed ones to pass over. Jesus knew the storm that would be upon the sea that night, and his disciples exposed to its terrors. So friend, just let him take care of your trials; he knew them before you did, and in him the remedy is provided.

Care for us? We are the purchase of his blood, and that is the surety for his care, his pledge of love. If all other men neglect your soul, the Man, Christ Jesus, seeks you.—*Guide to Holiness.*

Holiness.

Holiness is one of the essentials of the church's strength. Here, too, we are absolutely dependent on the Spirit of God; for every holy wish, and desire, and thought, in this world, must have come from him. And if we have attained unto any grace or excellence; if we abide in fellowship with God; if we have reached complete consecration, it must be by the power of the Spirit of God alone. And when the standard is reached (for a man *may* reach *his* standard), then the Spirit of God supplies a higher standard—not a higher, but a higher to us, and revealing to us yet more fully the wondrous infinity of the holiness that is in Christ Jesus.

But there is no attaining to, or reaching after, holiness, except by the Spirit of God. Take an unholy church, and what is the use of it in the world? I do think this is the devil's worst instrument for stopping the progress of the Redeemer's kingdom. And the better a man seems to be in his creed, and the more evangelical, if he be an unholy man the more noxious will he become on the face of the earth. We grieve to think that the Church of Rome should be so dead; but it were a greater grief if one of the churches in which the truth of God is preached, and Jesus Christ honored in its doctrine, should nevertheless lack a pure spiritual life. And that will soon be seen in the absence of holiness—for holiness is sure to grow out of the work of the divine life within the soul. Holiness makes the church to be "fair as the sun, clear as the moon, and terrible as an army with banners;" it makes the world respect her, and ask, What is the cause of all this? But you cannot have it without the Spirit of God. Without him you are stripped of your armor and your weapons of war, and you know not how to go out to conflict with the adversary.—*Spurgeon.*

Selected.

The Russian and the Turk.

Many Americans have been puzzled to know on which side to cast their sympathies in the great struggle now in progress in the Orient. It has seemed to them much like witnessing an æriel conflict between a buzzard and a hawk, or like the struggle which the wife of a rather brutal husband is reported to have witnessed between her husband and a bear, and in reference to which "she didn't care much which beat." Both parties have the reputation of being semi-barbarous. Napoleon's famous remark is endlessly repeated: "Scratch the skin of a Russian and you find a Tartar." On the other hand, the very name Turk has passed into a synonym of sensuality and brutality, the result of centuries of sad experience in Eastern Europe. Why, then, should we of the far Occident take sides in the controversy? The passing gentlemen, who hears two fishwomen dispute at the top of their voices in choicest Billingsgate, does not feel called upon to investigate the quarrel and take sides with one of the disputants. When pot and kettle renew the long-standing difference as to which is the blacker of the two, neither dining-room nor parlor furniture need become warm partisans of the one or the other sooty combatant.

Such ideas and feelings might not be unnatural to the popular mind in its rude endeavor to get, in a confused way, at the general sense of things; but they would not do credit to intelligent persons. It is true that, in certain salient respects, neither of the combatants in question calls for admiration; and that, whichever side one espouses, he will have frequent occasion to blush for his client, somewhat as a Tombs lawyer may be supposed to do. Russian despotism is about as severe as Turkish tyranny in its rule and in the punishment dealt out to those who resist it. The greed of dominion which carried the Ottoman power from Asia to Europe, across the Bosphorus, and to the banks of Danube, is fairly balanced by the Muscovite greed which swallowed Poland and Finland to the west, and which, every ten years or so, makes a mouthful of an additional province in Asia. The administration of justice in Russia has not a fair reputation, and its secret agents in other lands are reported to carry bribes in both hands; while the corruption of Turkish judges and officials is of world-wide notoriety. The Turks are great religionists in their way, and have had rather severe notions as to attempts to convert a Moslem into a Christian, or as to the pretense of a native Christian to social and political equality with a Moslem; but Russian law, in defense of the Orthodox Greek church, is not much more encouraging to Protestant missionaries, while the Roman Catholics of Poland have found the Czar a hard master, and the Pope owes him no good will. Executions, banishments, and massacres are only too familiar to both of these combatants, who stand face to face on the Danube and on the Euphrates.

And yet the civilized world will be justified in taking a deep interest in the progress and result of the conflict now waging. For it is no strife between unknown parties in unknown parts. It is carried on in the old seats of empire. It has ultimate reference to the possession of the finest site on earth for the world's metropolis. It concerns the prosperity or ruin of a wide extended territory, whose natural resources cannot be developed, or its population elevated, under the oppression now practiced. It involves the tendencies and destinies of two long-rival religions and conflicting civilizations. It is the coming to a final issue of causes which have been at work for centuries, and which soon must produce their legitimate effects. While the Russian and the Turk can easily be balanced in the scales of their comparative evil qualities, as judged by past events, they do not stand upon an equality as regards their possibilities of good and their relations of race and religion to the future. The Turk is plainly a failure as to progressive civilization. His whole system is on a false basis, and it cannot be changed without destruction. Socially and civilly, in educational, legislative, and administrative respects, the civilization is Mohammedan instead of Christian, and, as such, is out of connection with the nineteenth century. For the Koran is state book as well as Bible. Needful reforms are impossible to a Mohammedan race in the face of their faith. The ideas, the sentiments, the principles, the character are wanting on which to base a new order of things, under the auspices of the present dynasty. If the Sultan and his advisers should attempt a change in earnest, a revolution of the Moslem masses under the fanatical Softas would dethrone them. Nothing can pave the way to improvement but such a thorough defeat of the Turkish armies as shall convince the people, as well as their rulers, that the knell of Mohammedanism has struck, in political respects, and that there must be a divorce of that religion from the State. Utter humiliation must precede reconstruction of the government.

And Russia, notwithstanding its many faults, is plainly the instrument of Providence to insure this result, though at a cost to itself which may be a partial retribution for its own sins. It represents, in general, the progress of the age and the religion which, in one and another form, has nurtured modern civilization and is linked with education. It has the ambition and prowess of a growing power and a masculine race. It is itself developing and improving, and is coming into increased sympathy with the spirit of the age. Its upper classes are the peers of similar classes in the rest of Europe, while the peasantry have been put in position to be soon reached by ameliorating influences. It is not so much what Russia, in its ambition, intends for its own benefit, as what Russia, under the pressure of Christian civilization in Europe, will be necessitated to do. Forces back of the Czar—forces permeating modern society—will give the law to him, whether he be conscious of it or not. Hence we must look beneath the surface of events, and beyond the worldly disputes of diplomatists, and consider wider issues. The evils of the Turkish rule are inherent, and the tendency is to decay and dissolution. The evils of Russian despotism are separable from its religion, and its political system is capable of modification. The imperfections will be gradually eliminated, as they have measurably been in the rest of Europe. What we watch with interest in the combat is the dying conflict of a decaying and corrupt past with the incoming fresh and vigorous future.—*Chicago Tribune.*

All the glory of God is in focus upon each believing soul. The wisdom, the power, the love, the grace of our Father are occupied with our concerns, that often seem so insignificant. "Nathaniel, whilst thou wast under the fig-tree I saw thee."—*Tyng.*

Advent Christian Times.

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CHICAGO, WEDNESDAY, JULY 25, 1877.

THE Campaign number of the ADVENT CHRISTIAN TIMES will come out on August 8th. Send in your orders at $2.00 per hundred, more or less at same rates. Do not delay, as we may not print more than are ordered beforehand.

WE call the attention of our subscribers to the *Life of St. Paul* which is offered by our agent as a premium for new subscribers. It is a book of deep research, and abounds in historical information, and has a world-wide reputation as a standard work. It contains over nine hundred pages, and is a valuable book of reference which should be in every family. Our agent gives it to every one who sends on the names of four new subscribers for one year, with the money. See Business Column. See also, "Important to our Subscribers," on page 111.

IN a recent conversation, the editor of the *Interior* remarked to us, as he was looking over our paper and commending its appearance, that he thought we could hardly afford so good a paper for its price. This would be true were it not that we are favored in several respects in the matter of expense, and also that we are expecting the assistance of our present subscribers in enlarging its circulation. The cause we are engaged in needs just such a paper as we are publishing, and while by close economy in our expenses, and the benevolence of Bro. Billings in furnishing us office rent and light free, we are enabled to start in our present course, yet we hope to be sustained in it by the efforts of all who are interested in the work, strengthened by the grace of God toward us. We are not alone. If we were we should have no hope. We cannot do this work alone. We need the strength of the Holy Spirit, and the assistance of all the brethren scattered abroad. We have the first, and so we shall not fail. If we have the second then the paper will not fail, but become a mighty power. Shall we have it?

THERE is one whose privilege it is to cover up sin, but it is not the sinner. No sinner can cover his sins and prosper. The sinner is asked to bring them openly into the presence of the Savior, and there leave them. There Jesus will cover them with his sacrifice of love, and thenceforth cause the sinner who brought them to become a saint, and to have nothing more to do with sin. All this will Jesus do provided the sinner forsakes his sin, and seeks it no more, but seeks the Holy Spirit. Believe this, O, fellow mortal! Cease thy sins forever, and become a saint of the living Christ.

MANY of our readers will remember the name of B. T. R. Foster, of Smithville, Tenn., as an applicant for alms through our paper some time ago. Some have assisted him by way of money and clothing, bnt we have always suspected a fraud, although he sent us what purported to be a certificate of good character from the clerk of the county court. Bro. A. A. Phelps, of the *Bible Banner* has been searching out the matter, and now it comes out that the man is a vile imposter and drunkard. The citizens of Smithville held a meeting June 18th, 1877, and so declared concerning this man. The report occupies three columns of the *Journal* of that place, and is signed by a large number of prominent men. We publish this for the benefit of all.

A NEW HYMN BOOK.

The Eastern Publication Society at Boston, have lately issued a new hymn and tune book, calculated for general use in religious meetings. It is entitled "Christian Hymns and Songs," and contains many old and standard hymns and tunes, besides quite a collection of new music and hymns well adapted to the worship of those looking for Jesus' appearing. It is neat, cheap, and excellent, and we think will be received with favor among the people. It is in flexible covers; but a more expensive book is made by binding it with Gospel Hymns, No. 2. Some may like the larger work. See our Book Column for prices, etc.

THE EDITORIAL CORPS.

By our earnest request at the last annual meeting of this Society, Brn. Wm. Sheldon and H. F. Carpenter were elected as contributing editors to this paper. Our object in proposing this movement was stated plainly at the time, to be a desire on our part to enlist the services and interest of brethren at large in the support of our paper. We thought that by bringing to the front one or two more of the well known workers among us, the churches and brethren in the great Northwest would be stimulated to more energetic action.

We could not offer any great temporal inducements to these brethren as a reward for their work, but they have signified their willingness to assist us in contributions occasionally, and perhaps every week, for which we feel grateful, as we wish to make this paper a great success, and we are satisfied that their work will be a material help in the matter. And now, we need also the help of every person who reads this paper, to send us on new subscribers, and if that is done we will be able to furnish a first class paper each week, and after paying all debts and expenses, we shall be able to pay our contributing editors something for their work, although they have not required us to promise them any salary. Brethren, will you help to make this paper a great success?

TEACHING AND DOING.

"Would you please to give in the TIMES an explanation of Matt. 28: 20? 'Teaching them to observe all things whatsoever I have commanded you.' Does this mean all he commanded them to *do*, or all he commanded them to *teach*?" J. R.

A teaching that has no doing connected with it, is of but little worth. All teaching that produces definite results is a teaching of what a man must *do*. If we teach what Christ has done, we only teach what was incumbent upon man to do, and seeing that no man wholly human could ever do it completely, Jesus, the Son of God, became one of us that he might do it for us, and finish it forever. Why teach a person that which does not affect his life? We know of no living faith that has no works connected with it. We know of no gospel doctrine or teaching of the Lord Jesus that has no personal duties connected with it. Hence, if the disciples taught what Christ taught, there would always follow works to be done. Therefore we conclude that both teaching and doing are included in the command of Jesus, of which our brother inquires.

But there is one thing in this connection which we wish to note. Because of what is written in the fourth chapter of Romans, and similar passages elsewhere in the New Testament, many people have condemned works, and have sought to proclaim a righteousness of faith alone. Now, we believe in a righteousness of faith alone, but not in a righteousness of faith which has nc works. The Scriptures teach us that true works are an essential part of faith. Jesus declared that "this is the work of God, that ye believe on him whom he hath sent," (John 6: 29). We also read of the "works of faith;" and concerning those who sought Jesus to be healed, as they were making strenuous exertions to reach him, it is written that he "saw their faith" (Mark 2: 5). He never would have seen their faith if their works had not manifested it, for the very reason that there would have been none to be seen.

James wrote that "faith, if it have not works is dead, being alone" (James 2: 17). That which is dead is very soon buried, and seen no more.

The great distinction to be impressed upon the people is that between works of the flesh, and works of the Spirit of God. The first are dead works; the second are works of life. Sinners are to repent of dead works, and having done this are never to repeat them afterwards, but go on unto perfection.

The "finished work" of Jesus about which evangelists talk so much, and which they tell us we must believe, is really but a work of making an offering to sin and death, and is so sufficient and complete that we are to believe in it, and *not seek to repeat it.* Christ made a sin offering once for us all, and if we believe it fully, we will not seek to make an offering for ourselves by submitting to works of sin and death. We will throw off the yoke of bondage, and go free. The "finished work" is the work pertaining unto death. Jesus completed that work. No oth-

er one could complete it. We are to believe that it is done, and our faith concerning it is thus coupled with Jesus' work, and by his work is our faith made perfect.

No other work can ever be finished but the work that pertains to death. All other work pertains to life eternal, and has neither beginning nor end. It is the "work of God" (John 6: 28) and is eternal as he is eternal. Sinners are to believe that the work of death is finished in the suffering of Jesus on Calvary, and, giving up their struggling to release themselves from the load of sin that oppresses them, they are to accept the finished work of Jesus as their faith, and then they are to seek the gift of the Holy Spirit by faith in a risen Jesus, and obedience to the gospel requirements.

We hope that none of our readers will get the idea that because so much is said nowadays about a finished work there is therefore no more work of salvation for them to do. It is the works of death that are finished, and the glorious work of believing and obeying unto eternal life, is freely offered to all.

DEATH A BLESSING.

Says the author of "Our Eternal Homes," in treating upon the termination of human life. "Death is the deliverer, which enfranchises the spirit from its prison-house. Then death is a blessing....Death is only the introduction of man into a higher and fuller life, therefore death is a blessing."

Then the "second death" must be the second "*blessing*," and all the wicked will receive that "blessing," and the wages of sin will be a "blessing," and eternal death will be an eternal "blessing;" but on saints "the second *blessing* shall have no power." The "blessing" of damnation would not be a very desirable "blessing."

But is death a blessing? If it is, Adam, by disobedience, earned a blessing. And the substance of the message to Hezekiah must have been as follows: "Thou shalt be *blessed*, and not live." And the revelator must have meant, in speaking of the saint's final home, "And there shall be no more *blessing*." And Jesus must have meant, "Neither can they be *blessed* any more." And Ezekiel must have meant, "The soul that sinneth, it shall be *blessed*." Do these considerations favor the idea that death is a blessing? And if death is really a blessing the resurrection will rescind that blessing, so this theory virtually pronounces the resurrection a curse.

But Paul pronounces death an enemy: "The last enemy that shall be destroyed is death." Would Paul style a blessing an "enemy?" And would he say that the Lord is finally to *destroy a blessing*? There is a mistake about this matter. Is it on the part of Paul, or theologians?

Again, Paul affirms, "Sin entered into the world, and *death by sin*." Does he mean that a *blessing* came by sin? And did the Lord really threaten Adam with a blessing in case he should sin? And when God said, "I will redeem them from *death*" (Hosea 13: 14), did he mean, I will redeem them from a blessing? Did Paul mean, "For since by man came a *blessing*, by man also came the resurrection from a blessing?" Did James mean, "Sin, when it is finished, bringeth forth a blessing?"

Is death a blessing? Do we believe it when it raps at our doors, and demands the surrender of one of our own number? Do our tears, our heart aches, and our protestations bespeak our faith in it as a blessing? Are we apt to make huge efforts to ward off a blessing when it stands at our door? Will we spend our money, our time, and our best efforts to keep it at bay? Is "the king of terrors" really a blessing? Our own experience, as well as the voice of inspiration, cries out against the assumption as inaccurate.

To insist that death is a blessing, is to discard the literality of the resurrection, for such a resurrection would obliterate such a blessing, as all can see at a glance; so an effort is made to spiritualize the resurrection, by first spiritualizing death. But right here this theory explodes, for if conversion is brought to view under the figure of a resurrection, that cannot apply to saints, but only to sinners. A "resurrection of the just" is due.

IS DEATH USED IN TWO SENSES?

To pave the way for the theory of a spiritual resurrection, in repudiation of a literal resurrection of man, our author affirms: "The Bible does certainly use the words, 'death' and 'dead' in two senses; the one, meaning natural decease, the death of the body, and the other signifying spiritual death." Granted: and the nature of the resurrection due the saint, depends entirely upon the nature of the death from which he is to be raised; and furthermore, the saint is to be raised from the same kind of death that Christ was raised from, he being pronounced "the first fruits," or sample. But was Christ raised from spiritual death, a "death in trespasses and sins?" To say that he was would be blasphemy, by making Christ a sinner. To say that he was raised from a literal death, is virtually to admit that the saints will be as literally raised, for the harvest of saints must compare with the "first fruits," or sample; besides, it is affirmed, "He that raised up Christ from the dead, shall *also quicken* (make alive) your mortal bodies" (Rom. 8: 11).

Again: "If we believe that Jesus died, and rose again, *even so* them also that sleep in Jesus will God bring with him" (1 Thess. 4: 16), and "he brought again from the *dead* our Lord Jesus Christ." If Jesus was raised literally, the saints will be raised "*even so*." That Christ was not resurrected on the principle of spirit elimination, is evident from the fact that after his resurrection he discarded the idea of being a "spirit," claiming to have "flesh and bones."

RESURRECTION OF WHAT? SPIRIT, OR BODY?

One writer affirms: "The resurrection of the man is not any resuscitation of the body." Again: "Man's spirit rises from the dead body." Paul affirms: "The *dead* shall be raised;" and "The *dead* in Christ shall rise." If the spirit is spoken of instead of the body, it follows that the spirit *dies*, and that a dead spirit is to rise. Such spirits could not be immortal.

Besides this, Paul goes further: "The dead shall be raised *incorruptible*, and we shall be *changed*;" so if the spirit instead of the body, is the subject of the resurrection, it is *corruptible* prior to its rising, and needs to be "*changed*," which consideration would disprove its present immortality. Moreover, Paul prefaces the foregoing statement by saying: "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead shall be raised."

Do spirits sleep the sleep of death? Do they remain dead till "the last trump" shall sound? But Paul adds, in explaining the change then due: "For this corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. 15: 51-53). This cannot be applied to the spirit, without involving the concession of its corruptibility and its mortality, nor without abandoning the claim that it is raised at the hour of death, and deferring its resurrection till "the last trump"—and as "*the last* trump" cannot sound at *each* man's death, even if *any* trump then sounds, this would involve all spirits in mortality till that day. Thus the theory falls to pieces like a rope of sand. Said Isaiah: "Together with my dead *body* shall they arise." Not arise from the power of a *blessing* but from an *enemy's* power. W. S.

CONTRIBUTIONS.

Friends must not look for too many articles from my pen, as my first and chief attention must be bestowed upon the *Bible Banner*; but I shall doubtless find time to contribute something.

Have just returned from the Melvina, Wis., meeting, where many were converted to God—twenty-seven baptized. Brn. P. Hitchcock, C. A. Slocum, L. H. Cook, S. W. Thurber, and J. Brown were present. It was a good meeting, and a help to the cause all through the region around. W. S.

WIVES FOR CAIN.

Although not a word is said in the Scriptures about Cain's going to Nod to find a wife, nor about his marrying one after he got there, yet many have quite an anxiety lest there were not women enough in the world at that time to supply him domestic companionship. The following epitaph found upon an English tombstone may help the unbelief of such:

Died, May 10th, 1794,
Thomas Shulton, Aged 97 years.
Who had of children,

By his first wife	28	
By his second wife	17—	
Was own father to		45
Grandfather to		86
Great Grandfather to		97
Great Great Grandfather to		23
Total of posterity at death		251

If Adam was as fruitful as this man—and we have no reason to doubt it—in three hundred years his posterity would number about twenty-seven million. We think Cain must have had a pretty good opportunity for selection.

H. F. C.

FAIRFIELD.

The work of God still goes on in Fairfield, Cal., where our tent was first pitched. The tent has now stood eight weeks in that place, believing it better to stay and finish a work than to begin it and then leave it. The result is that we now have a church there of more than fifty members, and a chapel about to be erected. The Lord has blessed Sr. Clark's labors abundantly.

H. F. C.

SAD.

During our tent meetings in Fairfield, the beautiful, sweet babe of Bro. and Sr. Clark, formerly of Kansas, was seized with congestion of the lungs, and early on the morning of the fourth of July died. Every body loved little Mattie Grace, and her death threw a gloom over all. Her burial service under the tent July 5th, was the most tearful service I ever attended. The Lord helped us to speak words of comfort, and Brother and Sister Clark who left all to

preach Jesus on this coast, have the deepest sympathy of the entire community. The grace of God enables them both to say, "It is well."

H. F. C.

Church News.

THE Editor expects to preach in Rutland, Illinois, on the Sabbath of July 29.

ELD. GEO. W. WRIGHT reports further successful labor near Port Sanilac, Michigan. See his letter on another page.

ELD. W. A. SHAW writes us that he and wife are laboring in De Kalb, Illinois, and vicinity, and the Lord is prospering them abundantly.

LET the brethren of Illinois remember the campmeeting at Earl, on the C. B. and Q. R. R., to commence Aug. 25, and make every calculation to attend it.

BRO. M. CHANDLER writes that the Iowa State Campmeeting is changed in date so as to commence on August 24. It is to be at Ladora, on the Rock Island and Pacific R. R. Note the change, brethren, and let there be a full attendance.

AFTER a pastorate of over seven years, with the church at Nevada, Ohio, Eld. E. McCulloch closed his labors with that church on Sunday, July 29th. Bro. McCulloch is pastor of the church at Sparta, Ohio, and preaching for them half the time. Any church desiring his labors the other half of the time, can correspond with him at Nevada, Ohio, until further notice.

ELD. C. W. RUSSELL, of Chicago, is now out in the field preaching the gospel. He wishes us to say that if any church wishes him to hold a two or three weeks' meeting, more or less, among them, he will visit such if they will write him at this office. He expects a support from his labors. He would like to go out on the Rock Island R. R. into Iowa. We regard Bro. Russell as a true and faithful worker.

THE Editor spent the Sabbath of July 15th in St. Joseph, Mich. We were invited there to speak to the Y. M. C. A., at an open air meeting, which we did by mentioning the fulfillment of prophecy as a proof of the Messiahship of Jesus. We also preached by request in the Congregational church in the morning. Subject: "The Works of God" (John 6: 28, 29). The testimony of many brethren was that the services of the day were very profitable.

Reports.

Good News Along the Lines—Report of a late Engagement—Victory on Zion's Side!

Our late Camp-meeting at Melvina, Monroe county, Wis., was a grand success, so far as we are able to judge. The outlook at the beginning seemed very forbidding. The brethren in the vicinity seemed to have little faith that anything would be accomplished, although they greatly desired it. But soon the veterans and new recruits began to come in to combine their strength for a raid on the enemy's camp. The prayer of faith mingled with strong crying and tears, together with earnest exhortations, brought the enemy to lift the white flag of surrender, and submit to become "prisoners of hope," and servants of the Lord Jesus Christ. Glory to God.

Husbands and wives were seen to kneel together at the altar of prayer. Parents and children began the work of grace together. Neighbors settled up an old grudge by asking and receiving pardon. Twenty-seven souls were buried beside their risen Lord in the liquid tomb, and rose with triumphant shouts upon their lips. It was good to be there. The halo of light beaming from their countenances sent a thrill of joy through the hearts of the assembled saints, and shouts of glory were heard upon the Sabbath air.

Everything was perfectly harmonious from first to last save a few unintelligible chatterings from certain Judaizing "visionists," who, when the sons of God come together to worship, generally come also. But one blast of genuine Christian experience, and a short story of the love of God in the heart, will usually dissipate these haters of grace and advocates of law.

The following brethren were present and rendered efficient aid: Wm. Sheldon, S. W. Thurber, Jobe Brown, C. A. Slocum, S. H. Cook, besides a large force of private soldiery from different parts of the district. Bless God, we have a grand army of loyal men in this part of Wisconsin, who are not afraid to fight, afraid to die, nor afraid to live to the glory of God.

Monday morning, the ninth of July, we took the parting hand to meet soon, if not before, in the camp of the saints and beloved city. Monday evening the writer was requested to remain and assist Bro. C. A. Slocum to set in order a church of Christ, to unite them upon a Scriptural basis. Our next Camp-meeting will probably be held at West Salem, sometime in September.

PHILO HITCHCOCK, *District Evangelist.*

Correspondence.

From Wm. Main, Minonk, Ill.

A few thoughts to those that have never attended camp-meeting: Dear brothers and sisters, can there be anything that would give you more enjoyment than to meet with those of the same faith, and spend one week in prayer, praise, exhortation, and hear the gospel preached, and see each others' faces, and talk of the goodness of God? I think not. Dear brothers and sisters, do not let the cares of this life cheat you out of a blessing. Come to camp at Earlville, Aug. 25. Those that will be there will be disappointed if you are not there. Come, let us have a good time together once more before Jesus comes. I know that if you come to work for God you will have a blessing. I do hope those in the west of the state will meet with us. We hope to see a large gathering, and to see some sinners start with us to the kingdom. Soon the blessed Savior will be here. We want to have our lamps in trim, that we may go in with him and possess the goodly land.

From Eld. J. R. Preston, East Gilead, Mich.

DEAR TIMES:—All your readers doubtless are somewhat alike, and like to hear from each other. In a letter to a friend I exhorted him to furnish articles, letters, notices, reports, or, in fact anything from Michigan to show that we have not lost our interest in our paper. After going to the field to work, this thought came forcibly to my mind—that exhortations are best enforced by example. Well, thought I, I'll try and do my best at least.

Our local interests in Branch county may not be as flattering in appearance as at times in the past. But a few are still waiting for the Lord; yes, really waiting for Jesus. All such are patient workers, humble and devout, and are the salt of the earth. At Maple Grove, since I wrote last, I have baptized five, and witnessed the work of the Lord as it progresses among the believers, trying, proving, and confirming the faithful.

I have received some letters that were quite cheering. One from Bro. C. D. Berry, reporting a good meeting at Victor, and telling of a purpose to live and be faithful till Jesus comes. Bro. Babcock also writes a stirring letter, and feels a new interest for the cause in Michigan.

I hope that the names of Michigan brethren will not be so scarce in our paper as to leave the impression that we are either dead or backslidden from God. Why, brethren! here is my experience. When I take up my paper and see the names of Bro. Sheldon, the McCullocks, Calkins, Spencer, Hitchcock, Field and others, in whom I have unwavering confidence, it helps me wonderfully in my purpose to see the kingdom of God. Let us see in addition to these names those of Bower, Berry, Babcock, Wright, Scott, Crandall, Weaver, and a host of others from Michigan. Our sisters too, M. E. Orr, E. A. Lake, and all the rest that used to cheer us with good words; let us hear from you again as of old, and let us cheer each other as we go to Paradise.

Our Father in heaven is still the same loving parent he used to be, and will again bless us all if we renew our covenant and try by every means to cheer each other. Don't let us borrow any more trouble. The devil is anxious to lend, but don't borrow. Satan will want us to sacrifice our friends, and the cause we love, and all that is sacred to pay the debt. But let us look heavenward till the cloud of mercy breaks in the everlasting benediction of our returning King.

From C. S. Day, Marshland, Oregon.

BRO. BURR:—Thanks be to God that I have a blessed privilege to write a short letter to the dear brethren and sisters. I will say I left my home in Kansas the 14th day of April, bound for Marshland, Oregon. We landed here the 14th of May. We had quite a pleasant trip the most of the time, but came through some dangerous scenes. One in particular was that the train of cars we were on ran over three cattle and broke five cars all to pieces, and tore the track all up under them, but nobody hurt. I will say I found quite a rough and mountainous country here, yet quite a healthy country; but I would not advise any one that loves a home in the east to come over here to better themselves. Well, in regard to church affairs, it is quite dull out here. There is a little M. E. organization here, but few members. I will say I attended a Methodist meeting just after I landed here. I did not hear much gospel. I met with a minister there that preaches the thousand years literal reign of Christ at Jerusalem. We had quite a talk on the Bible doctrines.

I don't know when I ever will hear any of the brethren preach, as I have to work very hard, and get no time to leave and go out in the world to meeting. I am working in the garden and in the woods logging. I do as much preaching in the woods with the wild boys as I do anywhere else. I wish there was some good brother here to join in and hold a protracted meeting here. I think the interest would be good. O, how I love to read God's Word and study about our Lord's return. I notice in my last week's paper of a dear afflicted sister that is so racked with pain. God bless her that she may rest a little while. O, how good it would be if the Lord would come and relieve all that are sick and racked with diseases and pain. Cheer up, dear sister. Surely in a few more months or years at least we will be where peace and joy and happiness reigns. Oh, how sweet are the tidings that greet the pilgrim's ear, that the Savior is coming our pains to relieve. I wish that more of the brethren would write from Kansas, so we could know how they are getting along.

From Eld. G. W. Wright, Lexington, Mich.

BRO. BURR:—The revival, near Port Sanilac, continues with unabated interest. I baptized three on the 11th inst., and four the 15th inst., sixteen in all, and received into the church thirteen. Sunday evening: The whole community is deeply stirred. It is believed that twenty have been hopefully converted, and many are under

conviction. One old gentlemen who attended bar on the 4th inst., at the races, within two and a half miles of the place of meeting, and who has drank deeply all his life, is among the converts, to the joy of his devoted wife, who has been praying for him for the past thirty-five years. I return to day, July 17, to renew the conflict.

From D. S. Dickenson, Cascade, Iowa.

To the Brethren and Sisters of Northeast Iowa A. C. Conference:—As the time for our annual meeting at Manchester is drawing on, I would suggest that inasmuch as we have a new hymn-book, now ready for sale at the headquarters of our Publication Societies, that we supply ourselves with it in order that we may have a better understanding of what we will sing out of at our meetings. Our old books (Jubilee Harps), many of them have been worn out and left at home, and we have substituted that with newer hymns from Gospel Hymns, and others, such as Winnowed Hymns, etc., some with one kind and some with others, so that we have no uniformity in it. Now I see by advertisement in *Crisis* and *Times* that they have our new hymns and tunes published separate in a smaller book for five dollars per dozen. I would suggest that each church supply themselves immediately with the book, so that we may get a little acquainted with it before camp-meeting. Or if any desire me to send for them, drop me a card and when I get a dozen or one-half dozen I will send for them. And besides, I think it would be a good plan to arrange to have them at camp for sale. Let us stir in this matter.

From J. S. Hinds, Wilmington, N. Y.

Bro Burr:—Will you please have a few lines put in what we call your extremely good paper, for us. We have only one son, and he and his wife enlisted into the army of the Lord last winter, but they have not joined any sect, for they claim that God's church has got all the Christians in it. And then another thing, he says he never believed in the eternal torment of the wicked. There are no Second Adventists, that we know of, within forty miles of us; and we have not heard one preach for nearly three years. But thanks to our Heavenly Father, we have the A. C. Times, *Crisis*, and *Christian*, and we thank our kind brethren that send them without our even paying the postage.

In February, 1865, I happened to get hold of a *World's Crisis*, and it snarled up my doctrine. And I borrowed half a dozen more and the more I read the more I was tangled; and I wrote Miles Grant about it, and told him if he could send me anything, some tracts or some of his papers, to send them without money for I was old and poor. Well, thank the Lord, tracts and papers came; and I thought they were the very essence of the Bible. So you see I was loosened. It is over twelve years that we have had the papers free, as we are very old and poor. I have got a few to send for the Times, and *Crisis*, and *Christian*; but lately it is hard to get any subscribers. I and my wife are old. I was seventy-five last May, and she will be seventy if she lives till the 27th of this month.

Now I want to write a little about the paper. Until the A. C. Times came out in its present form we could not tell which we liked the best; but found no fault with either. But now we must say we like the way it comes a great deal better than we did before; and we think the reading is improved as much as the shape. Now we like those advertisements for our health, etc. It may be Bro. Hunt was never sick. I have not read all of the paper dated June 27, but it seems to me I have never found so much good reading in any one paper before. I want to tell you how it happened about that paper; we expected our granddaughter to bring up our mail on Saturday; so she got the mail, but did not bring it till the next Thursday evening. Well, I am glad it so happened, for they had a good time seeing and reading the papers, and fell tremendously in love with the A. C. Times, and said they never saw so good a paper before. They called on us last Sunday evening, after attending two funerals that day, and had a good deal to say about the paper, and my son had to read two or three pieces that he had read before. They liked the piece about "Molly's Sunday school." Perhaps you will think it strange if he don't send for the paper, but he also, is poor and sickly, and has a large family to look after. He would be glad to get the paper, if some one would be kind enough to send it to him.

Young Folks.

My Mother's Grave.

I love to stay where my mother sleeps,
And gaze on each star as it twinkling peeps
Through the bending willow which lonely weeps
O'er my mother's grave.

I love to kneel on the green turf there
Afar from the scenes of my daily care,
And breathe to my Savior my evening prayer
O'er my mother's grave.

I well remember how oft she led
And knelt me by her, as with God she plead
That I might be his when the turf was spread
O'er my mother's grave.

I love to think how 'neath the ground
She slumbers in death as a captive bound;
But she'll slumber no more when the trump shall sound
O'er my mother's grave.

—*Sel.*

A Curiosity of Numbers.

The multiplication of 987654321 by 45 gives 4444444445. Reversing the order of the digits and multiplying 123456789 by 44 we get a result equally curious—5,555,555,505. If we take 123456789 as the multiplicand, and interchanging the figures of 45, take 34 as the multiplier, we obtain another remarkable product—6,666,-666,606. Returning to the multiplicand first used, 987654321, and taking 54 as the multiplier again, we get 53,333,333,334—all threes except the first and last figures, which read together 54, the multiplier. Taking the same multiplicand and using 27, the half of 54, as the multiplier, we get a product of 26,666,666,667—all sixes except the first and last figures, which read together give 27, the multiplier. Next interchanging the figures in the number 27, and using 72 as the multiplier with 987654321 as the multiplicand, we obtain a product of 71,111,111,-112—all ones except the first and last figures, which read together give 72 the multiplier.—*Texas Christian.*

Settled Forever.

Some persons are always confessing and reconfessing; repenting and re-repenting; and can never look upon any portion of their religious experience as a settled and accomplished fact.

A writer represents a minister, to whom a deacon told over his tale of perpetual trouble, as saying:

"Deacon, I remember your son stoutly rebelled against your authority some time ago, but afterwards repented of his sin, and humbly asked your forgiveness. Did you forgive him?"

"Of course I did."

"What did you forgive him for?"

"Because I could not help it when I saw how sorry he was."

"And does he still ask forgiveness?"

"No—no! Nothing is said about it. It is all settled forever."

"Now, do you believe that you can be better to your son than God is to you? He pardons like a God."

It is easy for the father to forgive his erring son. And sin once forgiven is settled forever between them. And if the wanderer should come every day asking forgiveness for what was already forgiven, and pleading for mercy when mercy had already been shown, would not the father feel both injured and insulted? When the prodigal son had worn the best raiment, and eaten of the fatted calf, and had received such tokens of his father's pitying and accepting love, would it have been fitting for him to plead with tears for forgiveness and acceptance? Would not every petition have been a proof that he doubted his father's sincerity and disbelieved his words of loving welcome? What excuse could he have made for thus marring the joyousness of the festal hour in which the father said, "This my son was dead and is alive again, was lost and is found?" Would it have been fitting in him to have refused a place at the feast because he was unworthy, or to have hidden away in some corner in shame and tears, while his father's heart was glowing with affection for his repentant son?—*Sel.*

The Care of a Watch.

The Waltham Watch Company give the following directions in regard to the care of a watch, which it would be well for all persons to know and observe.

Wind at nights as near the same hour as possible, as you are thus less liable to forget it. Clean your key out often, as it gathers in dust and dirt in the pocket, which, in winding, falls into the watch—in fact this is almost the only way dust or dirt can get in. Hang a watch up at night in preference to laying it down.

No matter how well your watch runs, have it cleaned at least once in two years; not so much to get the dirt out as to get fresh oil in. The very best watch oil will dry up in less than that time, and after that the friction on the delicate parts is wearing your watch out fast. No one would let a steam engine or any other machinery run even a few days without fresh oil, yet many let their watches run night and day without a drop of oil, and all at once they find they are worn out and good for nothing.

Never let a magnet come near a watch; it will ruin it quicker than fire or water. If the steel parts of a watch are once magnetized, its value as a timekeeper is at an end, and no watchmaker can restore it.

To make a watch run fast, move the regulator towards the F, to make it run slow, towards the S. If the watch gains or loses an hour or two a day it is caused by the hair spring being thrown out of place (which is usually caused by some sudden knock or jar); this is most easily remedied, and any one who understands it can push the spring in or out, as the case may be, with the point of a pin; any watchmaker will do it in a moment, and without charge.

Begin Early.

The Bible gives a great deal of prominence to the interests of the young, both by way of precept and example. Paul tells parents to bring up their children in the "nurture and admonition of the Lord;" and as a worthy example to follow we have Hannah bringing her son Samuel to the

temple, and lending him to the Lord as long as he liveth. Solomon has left on record those words of wisdom, "Remember now thy Creator in the days of thy youth;" and happy are those children who have thus thought of God.

There never was a greater mistake than to think money getting, or any business pursuit, is the main object of life. The first thing everybody should seek for is salvation, to become on friendly terms with God, and there is no time of life so well adapted to do this as the time of youth.

Dear young readers, do you love the Lord? Are you trying to serve him? Do not let the days roll on without your seeking his pardoning smile, and giving yourself to his service. Do not put this matter off, but attend to it at once; attend to it now. "For thou art my hope, O Lord God: thou art my trust from my youth." —*Youth's Companion.*

Farm and Home.

Singular Property of Tomato Leaves.

"I planted a peach orchard," writes M Siroy, of the Society of Horticulture, Valparaiso, "and the trees grew well and strongly. They had just begun to bud when they were invaded by the curculio (*pulgon*), which insects were followed, as frequently happens, by ants. Having cut some tomatoes, the idea occurred to me that by placing some of the leaves around the trunks and branches of the peach trees, I might preserve them from the rays of the sun, which were powerful. My surprise was great upon the following day to find the trees free from their enemies, not one of them remaining, except here and there where a curled leaf prevented the tomato from exercising its influence. These leaves I carefully unrolled, placing upon them fresh ones from the tomato vine, with the result of banishing the last insect and enabling the trees to grow with luxuriance. Wishing to carry still further my experiment, I steeped in water some fresh leaves from the tomato, and sprinkled with this infusion other plants, roses and oranges. In two days these were also free from the innumerable insects which covered them, and I felt sure that, had I used the same means with my melon patch, I should have met with the same results. I therefore deem it a duty I owe to the Society of Horticulture to make known this singular and useful property of the tomato leaves, which I discovered by the merest accident."

Summer Vermin.

Fowls are subject to the attacks of two kinds of vermin, which in summer are worse than at any other season. The more common is a louse; the other is a mite, which has the appearance of a minute spider. The louse lives on the bodies and feathers of the fowls, while the mite conceals itself in the cracks and crevices of the hen-house, coming out at night and preying upon the fowls and then returning to its hiding place. The louse may be got rid of generally by providing the fowls with dry ashes, sand and dust, in which they can bathe themselves. It is a good plan to sift the ashes and dust for this purpose, adding to them some flour of sulphur. Place the mixture where it can be easily used, and the fowls will soon free themselves from vermin. The mite is usually destroyed by applying a good coat of whitewash to the poultry house, but the surest way is to fumigate the house thoroughly. It is necessary to stop all the openings of the house as tight as possible. Take an old pan or iron pot and place some live coals in it; then take tobacco (cigar refuse will answer) and lay on the coals as a top layer, after which put on a sufficient quantity of rolled brimstone, broken up. Have everything in readiness before you begin. Shut the door up tight before you fumigate, and the sulphur fumes will do their work effectually.—*Sel.*

To Make Butter Hard.

An English butter maker of large experience, who is now on a visit to this country for the purpose of looking over our cheese and butter dairies, gives us the following information concerning a method in practice among the best butter makers of England for hardening or rendering butter firm and solid during hot weather. Carbonate of soda and alum are used for the purpose, made into a powder. For twenty pounds of butter, one teaspoonful of carbonate of soda and one teaspoonful of powdered alum are mingled together at the time of churning and put into the cream. The effect of this powder is to make the butter come firm and solid, and to give it a clean, sweet flavor. It does not enter into the butter, but its action is upon the cream, and it passes off with the buttermilk. The ingredients of the powder should not be mingled together until required to be used, or at the time the cream is in the churn ready for churning.

Driving Oxen.

He would then whack them over the head, gee them off, get started again, and the very next time he came along there with another load of stone would go through the same motions, run against the same stump, address the oxen in the same disrespectful language, rap them on the head again and go on. It is a great pity that such men are ever allowed to use a team at all. I heard a neighbor once say, I can work my oxen all day, and not tire them as much as the boys will in an hour; which was no doubt true, for I have seen him work them all day and not strike them once, or speak to them louder than I now do to you. His boys were very good boys, and no worse than nearly all the others in the same neighborhood, but they lacked good judgment and experience.—*Vermont Farmer.*

Preserving Eggs.

A writer in the *English Mechanic* says: "In the year 1871-72, I preserved eggs so perfectly that, after a lapse of six months, they were mistaken when brought to the table for fresh-laid eggs, and I believe they would have kept equally as good for twelve months. My mode of preservation was to varnish the eggs as soon after they were laid as possible with a thin copal varnish, taking care that the whole of the shell was covered with the varnish. I subsequently found that by painting the eggs with fresh albumen, beaten up with a little salt, they were preserved equally well, and for as long a period. After varnishing or painting with albumen, I lay the egg upon rough blotting-paper, as I found that, when allowed to rest till dry upon a plate or on the table, the albumen stuck so fast to the table or plate as to take away a chip out of the shell. This is entirely obviated by the use of the blotting-paper. I pack the eggs in boxes of dry bran."

For fruit trees or large plants, boil one tablespoonful of borax in one pint of water, and, while warm, paint the stems of fruit trees or plants. This will destroy the green fungi, and prevent insect life from forming in the bark; it will also make the trees healthy.

The editor of a Texas paper states that he was presented with a cabbage that measured three feet and four inches across the top, and a beet that was sixteen inches in length.

Make no haste to get rich if you would prosper.

Health.

The Effect of Tobacco on the Human System.

In the fourth annual report of the Michigan State Board of health, Dr. Scott relates something new in the influence of tobacco on the human system, as follows: "There has come under my notice for several years, but more particularly during the last two years, a kind of rheumatic condition of the walls of the chest. The patient complains of a dull, heavy pain in the chest walls. The disease in a large majority of cases is confined to the left side. The pain is circumscribed and limited to a space of not more than two inches in diameter, just below and a little to the left of the left nipple. At times the pain is very severe and always constant day and night, when the patient is awake. I have investigated the disease to some extent, and find it to be more common among tobacco users, especially those who use the weed to excess. Patients suffering from this complaint invariably come to their physician with the belief that they have heart trouble. I have not found signs of organic lesion in any of the cases that I have examined, but there does exist in some of them what might be called 'irritable heart.' I am convinced that the greater number of the cases are the result of intemperance, either in the use of tobacco or other stimulants, for the reason that when the patient abstained from the use of tobacco for 13 months, the pain entirely ceased; but at the end of this period the gentleman re-commenced the use of tobacco, and after three weeks' use the old pain returned with all its severity. I am certain that quite a number in this vicinity are receiving treatment for heart disease, when if they would reform in tobacco using they would speedily recover."—*Sel.*

Weak Eyes.

A very simple remedy for weak or sore eyes, is recommended by a writer in the *Tribune* who says: "Get a five cent cake of elder flowers at the druggist's, and steep in one gill of soft water; it must be steeped in bright tin or earthenware; strain nicely, and then add three drops of laudanum; bottle it tight and keep in a cool place; then use it as a wash, letting some of it get in the eyes; follow this, and relief is certain. If the eyes are painful, or much sore, make small soft compresses wet in the mixture, and bind over the eyes at night. I can warrant the above as harmless and sure, having tried it in a number of cases where other skill and remedies had utterly failed. If the eyes are badly inflamed, use it very freely, and a tea made of elder flowers and drank would help cleanse the blood. Pure rock salt and water will strengthen your weak eyes if you bathe them daily in it. I would earnestly advise you to avoid mixtures or washes containing minerals or other poisons.

Don't Run After a Meal.

We do not mean that a man should not exercise due haste in pursuit of a meal, but he should be calm after he has caught it. A gentleman and his son the other morning were a little late for their customary town train on the South Western, and had "to make a run for it." They were successful in their attempt, and caught the train. But the younger gentleman gasped for breath, made a few motions with his hand, and would have fallen if he had not been caught. Before the train arrived at the next station he was dead. The verdict of the coroner's jury, following the opinion of the medical witness, was to the effect: "That death arose from syncope of the heart, brought on by running, after a hearty meal." Such was the end of a gentleman only 30 years of age.—*Sel.*

General News.

The blackberry industry in Georgia, North Carolina and other southern states is about to open. The little town of Salem, North Carolina, containing only about 2,000 inhabitants, has shipped during three years over 3,000,000 pounds of blackberries, for which nearly half a million dollars was received.

A farm laborer near Seilhac, in France, while ploughing somewhat deeper than usual, found his plough arrested by what he thought a stump. It proved to be an ox-hide filled with gold pieces of the reign of Francis I, worth $60,000 for their weight alone, without reckoning their special value as rare coins.

Thirty-one miles from Colorado Springs, starting out by the Grand Ute Pass Road, is to be found one of the greatest curiosities of the continent—a grove of mammoth trees in stone, the remains of some extinct forest of primeval times. These trees lie just on the edge of the South Park, and are accessible by good roads. The group first discovered and best known is a natural grove of immense trees, from 15 to 17 feet in diameter and 40 to 50 feet or ovsr in circumference.

A terrible tornado destroyed the village of Pensaukee, Wisconsin, on Saturday evening, July 7. This village was in Oconto County, on the shore of Green Bay, and contained a large saw-mill, grist-mill, planing-mill and machine shops. A tornado struck the place about a quarter of 7 o'clock Saturday night, destroying all these, together with most of the dwellings of the place and a large amount of valuable lumber. Six lives were lost, and a large number more or less seriously wounded. Fortunately, the mills had all shut down about an hour before, and the large number of employes had gone to their homes, thus escaping what would otherwise have been certain death.

The oldest pieces of iron (wrought iron) now known are probably the sickle-blade found by Belzoni under the base of a sphinx in Karnac, near Thebes; the blade found by Colonel Vyse, imbedded in the masonry of the Great Pyramid; the portion of a cross-cut saw exhumed at Nimrod by Mr. Layard—all of which are now in the British museum. A wrought bar of damascus steel was presented by King Porus to Alexander the Great; and the razor-steel of China for many centuries has surpassed all European steel in temper and durability of edge. The Hindoos appear to have made wrought iron directly from the ore, without passing it through the furnace, from time immemorial, and elaborately wrought masses of iron are still found in India which date from the early centuries of the Christian era.

The Bonapartists have evidently made up their minds to avail themselves to the utmost of the state of uncertainty at present prevailing in France in consequence of MacMahon's *coup d'etat*. Forming, as they do, a portion of the coalition from which the De Broglie Cabinet has been chosen, they have every facility for an active and energetic propaganda. With a view to adopt a uniform policy between the various cliques and coteries into which the party is divided, it has been decided to bring the party chiefs together for a conference with the Ex-Empress and her son. A Paris despatch says M. Rouher and the other leading Bonapartists have gone to Chiselhurst for a grand council. The say *Temps* that the Council of Ministers has determined upon its selection of official candidates for all the constituencies except twenty-five. This is a return to the pernicious system which prevailed under the Empire, and, as a matter of course, the same means will be used to influence the elections in favor of these official candidates. It is reported that a manifesto of the Count de Chambord will appear shortly.

The French Ultramontanes apparently have no other idea of their mission than that it is to embroil France into a bloody and desparate war with Italy to give what they call liberty to the Pope. A late dispatch from Rome says: The French clericals are importuning the Pope to transfer his abode from Rome to France, and it is even said that in thus importuning him they have the support of influential political persons. There was a talk of his taking this step some weeks back, and, after the Lyonese pilgrims came, the request is believed to have been renewed with greater urgency than ever. The Pope, however, has been steadily dissuaded by his physicians from leaving the Roman climate. There was a moment, it is alleged, when he seemed inclined to comply with this request, and then he said to the Lyonese pilgrims: "If I come to Lyons you will receive me as your ancesters received Innocent IV." Within these few days the Catholic clubs of Marseilles and Lyons are reported to have again entreated him to come to France for the good of the country and the restoration of the monarchy; and at the Vatican it is believed he may yet be prevailed upon.

The dangers which threatened the English obelisk have all passed away. Mr Dimitri, the owner of the land on which the big stone lies prostrate, up to two days ago threatened to raise all kinds of obstacles to its departure. He put a palisade round the ground, and refused to allow anything to be done until he had received a heavy indemnity for the removal, a proceeding somewhat inconsistent with his long standing claim for damages on account of its non-removal. A fortnight ago a gentleman arrived from England to arrange for the shipment of the obelisk, and he was unpleasantly surprised when he found how Mr. Dimitri stopped the way. However, notwithstanding this display of hostilities, Mr. Dimitri has after all proved a friend, and not an enemy. After several interviews with the obelisk party, he handsomely withdrew all opposition on condition that he should be considered the donor of the monument. This condition was gladly accepted, a deed of gift was drawn up, and the English nation may now feel quite sure of its property, as both the Khedive, owner of the country and all hidden treasure, and Mr. Dimitri, owner of the land where the treasure lies, have each in the most formal manner abandoned all their rights in favor of England. It now only remains for Messrs. Dixon to send out their floating steambox and pack up their obelisk and carry it over the smiling summer seas to its new home on the banks of the Thames.

The railroad strike in West Virginia, Maryland, and Pennsylvania has assumed alarming proportions. The local authorities being unable to quell the riotous demonstrations, troops were ordered out by command of the State authorities. As a regiment was passing through the streets of Baltimore they were assaulted by the mob, when they fired into the crowd, killing and wounding quite a number. The Governor issued a proclamation calling upon the rioters to disperse, and upon all orderly citizens to assist in maintaining order. At Pittsburg, Pa., all trains are stopped, at least 1,500 cars of freight being detained there. Trains of cattle are unloaded at the Stock Yards, and perishable freight is unloaded and sold on the spot. Governor Hartranft has ordered troops to enforce order, and also issued a proclamation admonishing all persons not to engage or aid in any unlawful or riotous proceedings, or the military will be used to enforce order. This has been printed and distributed among the strikers and posted along the road. Troops have also been called out by the Governor of Ohio to go to different points in that State. The strike has also extended to the Erie railroad. On the arrival of trains at Harnellsville, the men quit. No trains go through from Buffalo. The 54th Regiment has been ordered to Harnellsville, and the 74th to be ready under arms to move at a moment's notice.

War News.

Prince Gortschakoff is said to be preparing a note regarding the position of Egypt, in which he will intimate that the Russian Government cannot permit extra reinforcements to be sent to Alexandria or Constantinople, and that it may become necessary for the Czar to proceed against Egypt actively.....The Russian advance-guard traversed Heion Pass through the Balkan Mountains. The force of which the attacking party forms part has occupied the Yunda Valley.....It is said Mr. Layard is negotiating with the Porte for permission for the British fleet to enter the Dardanelles in certain contingencies. .....The Khedive is sending more troops to Constantinople. Egyptian steamers are now embarking horses, troops, guns, and ammunition. An additional contingent of 3,000 troops has sailed for Constantinople.....The two monitors captured from the Turks will probably be made ready for action without much delay.....The Turkish prisoners who were transported to the Roumanian side of the Danube are all regulars, the Bashi-Bazouks and Circassians having left some time ago..... Eighteen thousand bombs have been fired at Kars. The expense is 1,500,000 rubles. .....The Abchasians, Circassians, and Leschians are in full rebellion, and have killed many thousand Russians. Only the middle part of the mountains, with an important road from Vlade Kavkav to Tiflis, is still faithful and to be relied upon..... At Constantinople the Softas have demanded that the standard of the Prophet be raised for a holy war, but the Porte has decided to postpone this extreme step till the Russians are nearer Adrianople .....The capture of Nikopolis with 6,000 Turks, forty pieces of artillery, and two monitors is the most important success of the Russians thus far, and may be attributed more than anything to the new tactics of quick marches adopted since the Asiatic reverses. The bombardment opened on Sunday morning at 4 o'clock at Turna Magurelli, while at the same time two divisions of infantry and one of cavalry, belonging to the Ninth Corps, appeared in the rear of the Turkish camp. The Turks fought courageously, but were beaten back at the point of the bayonet. The loss on both sides was tremendous. Whole ranks of Russians were mowed down by the terrible musketry, but others clambered over their dead bodies, and frantically sought revenge. From the opposite shore the Roumanian batteries were blazing away with great effect. The battle continued all day long. At midnight, Achmed Pasha capitulated. Achmed and Hassan Pasha were taken prisoners with 6,500 men and two monitors, who had been lying off Nikopolis. Nikopolis is opposite the mouth of the River Aluta, the boundary between the Roumanian and Russian forces. It is a spot specially suited to the construction of a bridge and the establishment of a permanent communication with the right wing of the invading party, and for forwarding supplies to the western district of Bulgaria. By its possession the Russians are rendered secure against attack from the Turkish army at Widdin.....Intelligence has been received from Adrianople to-day that Raouf Pasha is encamped at Slivno. The Russians on the southern side of the Balkans are at Hainkoi. Their numbers are unknown, but they are constantly receiving reinforcements, while Raouf Pasha is compelled, by numerical inferiority, to remain on the offensive until the arrival of Suleiman Pasha, who is expected in three days.....The Cossacks of Baron Krudener are said to have reached Lom Palanka, advancing towards Widdin from the Dobrudscha. The Russains are reported to have marched south of Silistria, which will be blockaded, thereby cutting the quadrilateral in two, and fully protecting the Russian communications on the Danube. After blockading the fortresses of the quadrilateral, 100,000 men are available for crossing the Balkans by the western line of invasion, exclusive of Gen. Zimmerman's army in the eastern section..... A large contingent of the Russian army is marching on the Balkans. News of the crossing of the Balkans has evidently caused great excitement in Constantinople. A telegram from that city says the Turkish newspapers urge the inhabitants to form volunteer corps, as the enemy is at their gates. Work on the fortifications is being carried on with great activity in the Turkish quarter. There is a general impression that foreign Powers will intervene..... A special from Nikopolis says 50,000 Russians are advancing from Nikopolis toward Widdin to besiege the fortress, and prevent the advance of the Turkish troops between Misch and Sophia. The Roumanians at Kalafat are resuming the bombardment of Widdin, and will join in the siege.....The two Pashas who surrendered at Nikopolis are the two who recently permitted 260 pontoons to pass Nikopolis for the building of the Sistova bridge. Bribery is suspected.....A dispatch from Constantinople says all available troops are being dispatched to Adrianople.....Dispatches show that the Russians are endeavoring, with every prospect of success, to obtain possession of Kazanlik and Slivno, which would give them the control of the southern debouchment of two of the most important passes of the Central Balkans. Turkish advices place the principal Russian force at Hainski, the southern debouchment of the chain at the Bogharz and Tchivarditzkar passes.....News of Gen. Gourkha having crossed the passes of the Balkans was received with extreme satisfaction at headquarters, and immediately produced a determination in favor of prompt action on the part of the Rustchuk army. Rustchuk is to be at once invested, and if there is a Turkish army on the River Lom it will have to fight or retreat.....Twenty thousand regulars and twenty thousand volunteers have left Constantinople for Adrianople. .....An Athens correspondent telegraphs that it will be difficult to restrain the Cretans and Thessalians any longer. The prestige of Turkey is completely destroyed by her failure to guard the Danube and the Balkans.....A levy en masse has been ordered in the province of Adrianople. .....The Russians are within three hours' march of Philippopolis.

Deaths.

KRUTE.—In Genoa, DeKalb county, Ill., July 9, 1877, Mrs. C. Krute, aged 72 years.

Sermon by the writer. Text, Eccl 7:2.

E. H. BURINGTON.

SCHWARTZ.—In Genoa, DeKalb Co., Ill., July 1, 1877, Chas. H. Schwartz, aged 17 months.

Funeral services were held at the A. C. Chapel, Eld. Shaw preaching the discourse, assisted by the writer.

E. H. BURINGTON.

CLARKE.—Of congestion of the lungs, at the residence of Bro. J. M. Baldwin, July 4, 1877, Mattie Grace, only daughter of Bro R F. and Sister M. J. Clarke, formerly of Kansas, aged 7 months and 7 days.

Little Grace was everybody's pet especially at our California Mission Tent, where her beauty and goodness won all hearts. Under the same canvass where God had blessed the labor of the parents to many souls, and where it had contracted the fatal disease, its burial service was held, and the tearful eyes of all told how truly Bro. and Sister Clarke had their sympathy. Gracie sleeps, but not forever.

H. F. C.

Crisis please copy.

LOWE.—In Malta, DeKalb county, Ill., July 5, 1877, Lorenzo D. Lowe, aged 28 years.

The subject of this notice was struck by lightning while in the act of stacking hay. He leaves a wife and two children. The writer baptized him some six years ago. We hope to meet him in tearless land. The funeral services were held in the Wesleyan church in the town of Mayfield, conducted by the writer. Text, Prov. 3:5.

E. H. B.

HEATH.—In Genoa, DeKalb county, Ill., July 7, 1877, Mrs. Hannah Heath, aged 50 years.

Mrs. Heath was a sister of Bro. G. Shurtleff; was born in Stanstead, Canada East; was converted under the labors of Eld. Reynolds, and baptized by him; she afterwards, with her father's family, moved to this State, where she was married to Mr. I. Heath, with whom she lived for nearly twenty years. She died very suddenly, leaving a highly respected family and a large circle of relatives and friends to mourn her loss. Funeral services were conducted by the writer. Text, 2 Cor. 1:9.

E. H. BURINGTON.

Business.

Treasurer and Business Agent,
BURTON W. HOLMES.

All remittances and communications in relation to the business of THE TIMES *or of the Society and its other publications must be addressed to*

ADVENT CHRISTIAN TIMES,
91 South Green Street,
Chicago, Ill.

PREMIUMS.

We will give one copy of A. C. TIMES one year, for 3 new yearly subscribers

One Emerson's Binder ($1), for 1 new yearly subscriber.

One copy "Smith's Bible Dictionary," ($5) for 5 new yearly subscribers.

One copy "Conybeare and Howson's Life and Epistles of St, Paul" ($4.50), for 4 new yearly subscribers.

If preferred we will give a cash premium of 25 per cent. (55 cents) of the regular subscription for every new yearly subscriber—2 six months or 4 three months, count the same as one yearly subscriber.

In sending in names of new subscribers, state at the time of sending if they are for Premiums; for we shall not keep record of such names unless such statement is made. By doing this you will oblige the

AGENT.

TO OUR FRIENDS.

We hope our friends will look at our premium list, and see if they cannot find it to their advantage, as well as our own, to endeavor to get us some new subscribers. We have changed the form and enlarged the paper, and by doing so have made it much more attractive. This has cost us money, and we have done this in the belief that it would be returned to us in the form of an increased subscription list to enable us to carry on the work of spreading gospel truth, and preparing a people for the coming of our Lord Jesus Christ. Who among us will be the ones to help carry on this glorious work. Let us not only have your well-wishes for the prosperity of this Society, but let us have your co operation also. Labor with us to scatter the seed of eternal truth that shall ripen into a glorious harvest to be gathered into the Paradise of God.

As soon as arrangements can be perfected, we shall add to our premium list.

AGENT.

TO OUR SUBSCRIBERS.

We cannot *agree* to furnish any back numbers of this paper after this date. Those who wish to preserve their file of them complete, must be careful to see that their subscription is RENEWED PROMPTLY. If impossible to *pay* at the *time*, be *sure and write* what you can do. AGENT.

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Back numbers of late issues of the A. C. TIMES can be had for destribution, FREE, if ordered to be sent by express; the party ordering to pay the express charges If ordered by mail we will send them for 75 cts. per hundred Send for some to distribute in new fields.

LETTERS RECEIVED.

All letters containing money received at this office are acknowledged under this head, and answers the purpose of a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within Two Weeks after your name appears in this list, write to us at ONCE.

Thos Fitzsimons	H F Carpenter
Mexia, Tex., Y M C A	C Mendenhall
	P B Ramer
Mrs E D Holmes	Otis Porter
Philo Hitchcock	W H Bishop
Zerah Palmer	Geo W Pierson
N T Case	Lyman Peck
J. Healy	S A Pettis
J M Peet	M Chandler
L W Loony	A Wakeman
John Lyle	M S Reed
Flora Randall	W Jamieson
John M Stevens	I E Andrus
H D Irwin	Wm Main
W F Gardner	C S Day
Wm B Rogers	B R Parks
Geo Main	J R Preston
Mrs E A I Knight	E Stephens
H Zaremba	Wm Chapman
L C Kerr	Thos B Connolly
Joseph Crawford	Levi Davis
Wm Sheldon 2	S S Booth
I J Showalter	H Sargent
E A Marsh	F Grabbe
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S H Simons	David Thorp
S B Mabey	J Pennell
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W Brown	J S Wimbish 3
O Goodrich	D M Sarvis
C E Preston	H Pollard
S S Scranton & Co	J Ridley
V F Hunt	M E Leorpabel
A Stuckert	A Harrod
C W Bennett	Hez Davis
Thos Histed	S A Roberson
Jas Langley	John Carver
E S Penwell	Philo Hitchcock
R P Eldridge	Hiram Willett
F A DeWolf	N A Hitchcock
J E Clark 2	W H Connell
J H Bufford & Co	Joseph Pine
E McCulloch	O D Gibson
Wm Leaf	Ozias Goodrich
Wm Snyder	J Ridley
Wm Winn	J H Melven
G W Stetson	

BOOKS AND TRACTS SENT.

G A Hawley	Levi Davis
John M Stevens	Herbert Sargent
J A Cargile	F Grabbe
W Jamieson	A Stuckert
James Crawford	L C Wilcox
Thomas F Rich	L Hersey
N A Hitchcock	

ARTICLES RECEIVED.

Thos Fitzsimons	C E Preston
John Lyle	J Ridley
H F Carpenter	R P Eldredge
C S Day	Philo Hitchcock
J E Clark 2	Wm Sheldon
G W Stetson	J Ridley
O D Gibson	

THOSE of our contributors who send us articles for publication and desire extra copies of the paper containing the same, must so inform us at the time the communication is sent. If this is not done we cannot supply them, as we do not print any extra papers to lay on our shelves. Our writers will confer a favor by bearing this in mind. AGENT.

Camp-meeting.

Persons sending Notices to this office, to be inserted in this paper, are requested to send them so that they will arrive at this office the Saturday previous to the issue of the paper in which they wish them to appear.

Tent Meetings.—Brethren and sisters desiring tent meetings in Kansas and Southwestern Missouri, let them make known their desires at once, when and where they desire such meetings, by letter to Eld J. C. Smith, Arvonia, Osage county, Kan. The tent is ready for the field. Are our brethren and sisters ready for it, to help in Jesus' name every way possible by the direction of the Lord, to further on the glad tidings of salvation. Write at once to me. J. C. SMITH.

Campmeeting.—The Annual Campmeeting of the Northeastern Iowa Advent Christian Confere ce will be held at or near the old campground in Manchester, Iowa, beginning Sept. 1, and hold over two Sundays. As soon as arrangements can be made further particulars will be given. In behalf of committee.

WM. H. CONNELL.

Campmeeting.—The A. C. Association will hold a campmeeting in Cloud county, Kansas, one half mile north of Clyde, on the east side of Elk Creek, on land owned by Mr. Turner, commencing August 16th, 1877, and hold over two Sabbaths. All who love the Lord are invited to come and let us have one more trimming of lamps before Jesus comes. Preaching brethren are especially requested to come and help spread the good news of the soon return of the Master. We are desirous that our brethren and sisters, one and all, come early, and be with us through the meeting

W. L. SHALTO.
H. TITTERINGTON.
A. S FIELD.
Campmeeting Committee.

Campmeeting.—The General Campmeeting at Springfield, Mass., commences on August 4, and closes the 12th.

Campmeeting.—The Campmeeting at Alton Bay, N. H., is to be held August 18th to the 26th.

Iowa State Camp-meeting.—The Annual State Campmeeting of Iowa will be held in a grove one and a half miles south of Ladora, Iowa county, commencing Aug 24, 1877, and continuing over two Sundays. Ladora is situated on the Chicago, Rock Island and Pacific railroad, fifteen miles east of Brooklyn, and seven miles west of Marengo. There will be a free buss run from the depot to the ground connecting with the trains. Boarding will be furnished at very low rates, cheaper doubtless, than the friends can board themselves. (More anon). Hay and straw will be on the ground free, and grain at cash price. Lumber for frames and tents, etc., can be had by renting or buying. Bring your tent, blankets, bed-ticks, rubbers, overcoats, wash-bowls, towels, soap, etc., but forget your hobbies. Come with your hearts filled with love for Christ and his cause, praying God to help this great feast of tabernacles, and crown it with the salvation of many souls, and incouraging the hearts of the children of God. Come! The Judge is at the door. Signs are thickening. Redemption is near. Services will be conducted by the ablest ministers in the state, and other help is expected. We are trying to secure the services of Bro. H. L. Hastings, of Bosten. The Annual Meeting of the Union State A. C. Conference of Iowa, will be held in connection with the Campmeeting, commencing Aug. 29.

M. CHANDLER, Pres.

Illinios Campmeeting.—The Annual Campmeeting of the Northern Illinois A. C. Conference will be held on the Fair Ground at Earl, LaSalle county, commencing Aug. 25, and holding over two Sabbaths. There will be a boarding tent, as usual, and board will be furnished at reasonable rates for those who may come unprepared to care for themselves, and ample accommodation will be provided for all and a cordial welcome and invitation is extended to all both of this and other States to attend this meeting. Let families bring tents, blankets, bedding, and everything necessary to make themselves comfortable, and come at the first of the meeting. Good stable room for teams provided free. Grain and hay furnished as usual. Ministerial help is expected from abroad. Come and enjoy this season of refreshing from the Lord. Earl is on the C. B. & Q. R. R., eleven miles east of Mendota.

N. W. Spencer, Pres.
C. W. Smith, V. Pres.
S. B. Mabey, Sec.
L. H. Davis, Treas.
H. G. McCulloch.
A. Armour.
E. H. Burington.
} Conference Board.

Notices.

Quarterly Meeting.—The last quarterly meeting (for this Conference year) of the Southern Iowa and Northern Missouri Advent Christian Conference will be held at the chapel with the Carmel church, ten miles southeast of Leon, Decatur county, Iowa, commencing Friday evening, July 20, 1877, at four o'clock p. m. We do hope that every church in the Conference will be represented by delegates, and as there are but few ministers in this Conference we earnestly beg every one to be present to work for the salvation of the perishing.

JOHN NEWLIN, Sec.

Quarterly Meeting.—Requests for the Quarterly Meetings in the Wisconsin Conference should be made to the following evangelists, in their respective districts: Southern District, Wm. Sheldon, Brodhead, Wis.; Southwestern District, Philo Hitchcock, Mindoro, Wis.; Northwestern District, S. J. Adams, Delton, Wis.; Eastern District, B. Meigs, Arena, Wis. Call in time. WM. SHELDON, Sec.

Conference.—Notice is hereby given that there will be a Conference at Hesperia, Mich., of Advent Union Christians, commencing July 27, at 7 p. m. and will hold over Sunday. Some important business to transact relative to the ensuing Campmeeting. All who are coming by rail to White Cloud, or Fremont Center, please write to the subscriber for the purpose of bringing them in and taking them back to the cars. All who come will be provided for. Done by order of the committee.

DANIEL WEAVER. Chairman.

Quarterly Meeting.—A Quarterly Meeting of the A. C. Church of Norwalk, Ohio, will commence at 2 p. m., on Saturday, July 28, and continue over the Sabbath. A general invitation is extended to all lovers of truth. Bro. G. W. Stetson, of Edinboro, Pa., will be with us.

P. ALLING, Clerk.

Two Days' Meeting.—There will be a two days' meeting held, one and a half miles east of Logan, Hocking Co, Ohio, beginning Saturday, July 28, at 2 o'clock p. m., and continuing over the following Sabbath Eld. D. T. Call, and Eld. Wesley McBroom will be present to preach the word. We most earnestly invite the brethren of southern Ohio to come out to this meeting, as this is a new field, and needs building up.

D. T. CALL.

South Western Kansas—The Lord willing, there will be a Conference of brethren and sisters held in or near Wellington, Sumner county, Kansas. The meeting will probably be in the Court House, and will commence on Friday night, August 17, 1877, and continue over Sunday. The Conference will commence Saturday at 2 p. m. We desire all to be present. And for fear that there might not be sleeping apartment furnished for all, we would say to those coming in wagons to come prepared to camp out. Now, let everybody remember the meeting and come. Don't fail.

ELD. V. F. HUNT.

Notice.—Brethren wishing my help and the Iowa Mission Tent in Iowa or adjoining States, will please correspond with me without delay. I am only a citizen in the midst of the contending parties and armies marshaled in battle array, in Iowa, and trust my banner is peace, being disgusted with so much human machinery, preferring to save men and be in the Lord's army to do good, even on foot, without a hobby-horse. If there are any whose hearts beats in unison and can say Amen to this, and desire some good done, let me hear from them, as I am not under any Synods or creeds of men. Am free to preach a full salvation, with willing heart and hands to work anywhere, or move and settle elsewhere, if the door would open. Address me at Charles City, Iowa.

P. S. W. DEVO,

District Quarterly Meeting.—Providence permitting, I will hold the next Quarterly Meeting for the Wisconsin Southwest district Adv Chr. Conference at Sparta, beginning Friday evening, Aug. 17, and continuing over the following Lord's day. If possible, let each church send a delegate. We hope for a full represention, as business of some importance will come before the meeting. PHILO HITCHCOCK.

Notice.—The Collectors of the Iowa Union State Conference are earnestly requested to collect all they can for the benefit of the Conference and either send or bring it to the place of meeting. The following brethren are appointed for that purpose: C. W. Pitsor, P. F. Willoughby, H. A. Olmstead, C. C. Ramsay, E. A. Marsh, and Charles Manda.

E. A. MARSH, Sec.

Appointments.

Parties having appointments in this column are requested to write to this office concerning their correctness as often as once in six months; otherwise they are liable to discontinuance.

ILLINOIS.

The Christian Mission hold their meetings in Green Street Tabernacle, over the office of this paper each Sabbath. Morning service, 10:30 a. m. Evening service, 7.30 p. m. Prayer meetings Tuesday and Friday evenings. S. LAYTON, Supt.

Minonk, Woodford county, the fourth Sabbath in each month, in Main's Hall.

C. KOIER.

Union chapel, Union county, Ill., the third Sunday in each month until further notice. T. S. THOMASSON.

Preaching in Ionia, Ill., July 1, and once in two weeks until further notice.

S. E. MABEY.

Adeline, June 3, at 10 30 a. m, and every two weeks.

Forreston every Sunday evening.

J. AUGUST SMITH.

Religious services are held in the Advent Chapel, Rutland, Ill., every Sabbath. Sabbath-school at 12.15 p. m. Prayer meeting on Wednesday evening. All are invited to attend. Preaching brethren invited to call and assist.
C. W. SMITH, Pastor.

W. T. BAKER, S. BURRELL, } Elds.

The German Advent church hold regular meetings at their Tabernacle on the northwest corner of Chicago avenue and Chase street as follows: Every Lord's day from 9 a. m. to 10:30 a. m. Sunday-school; morning services 10:30 a. m. to 12 m Evening Service 7:30 p. m. Prayer Meeting on Wednesday evening, and Bible Class on Thursday evening. All letters and communications must be directed to Eld. Chas. Koier, 229 Noble street, Chicago, Ill.
CHAS. KOIER, Pastor.

South Hume District, Whiteside county, Ill., Sunday, May 27th, at 11 a. m. and at 7:30 p. m., and every two weeks.
Tampico, Whiteside county, Ill., same day, at 2:30 o'clock p. m. in the Swede chapel. SILAS B. MABEY, JR.

MICHIGAN.

Lake View Advent Christian church, Moffith Schoolhouse, Mont Calm county, Mich., Sabbath School, at 9 o'clock a. m. Preaching every Sunday at 10:30 o'clock a. m. Prayer Meeting, Thursday evening, at 7 o'clock p. m. Preaching brethren having a gospel sermon to preach will please give the church a call, and preach the word. Write to or enquire for Daniel Van Antwerp, at Lake View or Moffith Schoolhouse. P. Vos.

INDIANA.

Volga Church, Ind., preaching first and third Sundays in each month by L. Record; T. V. Porter, second Sunday; C. Bradley, fourth Sunday.

Preaching at Muddy Fork, (Bridgeport) chapel, Ind, the second and fourth Sunday in every month, at 10:30 a. m., until further notice. G. W. GREEN, Pastor.

Union Mills, Feb. 18 and every two weeks until further notice.
FRANK BURR.

Preaching in the Christian Tabernacle at Jeffersonville, Ind., every Lord's day at 10.30 a. m., and 7.30 p. m. Also, Sunday school in the morning at 10 o'clock, and prayer meeting Wednesday evening.

WISCONSIN.

Fairfield, Sauk county, Wis, July 8, at 11 o'clock a. m. and 2 30 p. m.
Watkin's Schoolhouse in the evening of same day.
Once in four weeks at the above appointments until further notice.
B. N. MEIGS.

Preaching at Burns, Wis., March 25, 1877, at 11 a. m.
Same day at Salem at 3 p. m. Services in music Hall. Once in two weeks.
April 1, 1877, at 11 a. m., at Mindoro Advent Chapel.
Same day at 3 p. m. Burnham Valley. Once in two weeks. Come one, come all.
PHILO HITCHCOCK.

Cross Plains, April 8, and once in two weeks, morning and evening until further notice.
Mill's Church, April 15, 1877, and once in two weeks.
A. N. HITCHCOCK, Pastor.

Meeting at the Advent church, Arena, every Sunday morning at 11 o'clock. Prayer meetings on Thursday and Sunday evenings. B. N. MEIGS.

Preaching at Vernon, Wis., Advent Chapel, May 6, 1877, at 10 a. m. and 6 p. m., and every other Lord's day.
Webster Schoolhouse same day at 2.30 p. m.
Pine River, May 13, 1877, and once in four weeks. L. H. COOK.

IOWA.

May 6, 1877, at Solon, Johnson county, Iowa, and once in four weeks.
At Manchester, March 13, 1877, at 11 a. m., and once in four weeks
At Raymond, Blackhawk county, May 27, 1877, at 11 o'clock a. m. and 7.30 p. m., and once in four weeks. P. W. HOUGH.

There will be religious services at the Hickory Grove Schoolhouse, Ringgold county, Iowa, the first and third Sundays in each month, at 11 o'clock a. m.
Sunday-school every Sunday at 9 o'clock. Bro Herron acts as superintendent.
JOHN SCARCE.

Bethlehem, Wayne county, Iowa, once in three weeks.
Chester Schoolhouse once in three weeks.
J. F. ADAIR, Pastor.

Services at the Advent Christian chapel, Clear Lake, Iowa, every Sunday at 11 o'clock a. m. Special prayer meeting at 2 p. m., invoking God's Holy Spirit. Sunday-school at 3 p. m. Young Folks' prayer meeting at 4 p. m. General prayer meeting meeting at 7 p. m.; also on Tuesday evening.
MARTHA J. JANES, Pastor.

Penn Center, Madison county, once in four weeks.
Troublesome, Cass county, once in four weeks.
Dover, Iowa county, once in four weeks.
The other fourth week in new places.
C. W. PITSOR.

MINNESOTA.

Elliotta, Fillmore county, Minn, Grange Hall, Feb. 4, 1877, at 2.30 p. m., and once in two weeks. PETER MITSON.

Pleasant Grove, Olmstead county, Minn., July 22, as Martin Allen may appoint.
RUTH M. ROWELL.

MISSOURI.

Preaching at Doyleston, St. Clair county, Mo., the first Sunday in March, 1877, and every alternate month after.
At Fairview Scholhouse, Little Dry Wood, Vernon county, the first Sunday in April, and every alternate month after.
At Montevallo, Vernon county, the second Sunday in each month.
Oak Grove Schoolhouse, two miles north of Hudson, Bates county, on the fourth Sunday in each month.
At Washington Schoolhouse, four miles north of Nevada City, on the third Sunday in each month. W. W. CATE.

KANSAS.

Ottumwa, Coffey county, Kan., the first Sunday in each month.
Centropolis, Franklin county, the fourth Sunday in month until further notice.
D. WEBSTER.

NEW YORK.

Second Advent Church, Brooklyn, N. Y. Preaching every Lord's day at 3 and 7.30 p. m. Conference at 10.30 a. m. Wednesday, prayer and conference meeting at 7.30 p. m. Friday, Bible Class, 7.45. p. m
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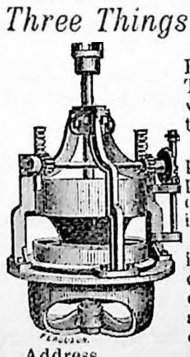

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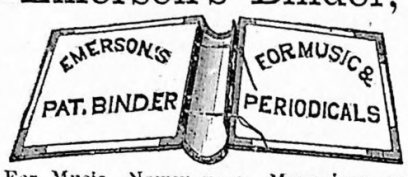

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Sabbath Thoughts.

H. R. KENDALL.

I wish to ask a few questions for information. In the TIMES of June 13, 1877, appeared an article headed, "Is Sunday a Sabbath?" Does not the writer's admission on the word *Sabbaton*, viz., that in each of the nine citations which you gave, it applies to the whole week, obligate us to keep the *whole* week, as positively as it does to keep one seventh part of that time? Again: if it takes the whole week to make the said *Sabbaton*, how can one seventh part of that time make the *Sabbaton* which you admit includes the whole week? If I were to engage to work seven days for a person would he be satisfied that I had filled my contract by working only the first day of the seven?

Again: is not the *Sabbaton week*, in the nine citations, the one which God commanded the Israelites to observe, in connection with the Passover in Lev. 23? (read the chapter). If so, by what authority would you have us keep it on any other time than at the Passover, which comes once a year only? Or by what authority are we to keep it all; or even one seventh part of it, as a part of the new covenant? Have we any command, or example from Christ, or the apostles? If so, where?

Once more: If the writer's conclusion is correct, with regard to its applying to only one seventh part of the time, how will God's demands be met by keeping one seventh of the time only, in the following citations? 1 Cor. 6: 19; 10: 31; Col. 3: 17; Heb. 4: 11. Does not God demand all our time? Are we not to work all of our time for God? Should we not set apart every day to the service of the Lord? When we believe and put on Christ (Galatians 3: 26, 28; 1 Cor. 6: 15; 15: 27; Eph. 5: 30), and are "led by the Spirit of God" (Rom 8: 14), do we not cease from our own works as he did, and enter into his rest? the rest shadowed forth by the *Sabbaton* in the nine citations above referred to? (Heb. 4; 3, 10.)

Still farther: If *Sabbaton* in the above citations should be translated Sabbath, how can it be translated day, or first day? If *Sabbaton* translated is Sabbath, should not "*Kata mian Sabbaton*," be translated every first Sabbath, instead of every first day? And if so, would it not refer to the first day of unleavened bread in the *Sabbaton* week? as there were two holy convocations, one on the 15th of the month *Abib*, and one on the 21st (Lev. 23: 7-8).

Do not all of these nine citations refer to the week connected with the Passover, and belong to the Mosaic dispensations, McNight's comment notwithstanding? If not, please reconcile the seeming discrepancies.

I would not leave the impression from the above, that I am in sympathy with the seventh day teaching, for I am not, but am with Paul, as in Rom. 13: 8-10: 14: 5-10; Col. 2: 16-23 and Gal. 4: 10. N. B. The *Sabbaton* of Col. 2: 16, is the same as in the nine citations above.

Disco, Mich.

The Dead Crowned.

C. P. DOW.

This was literally done we are told in the case of the ambitious Charlemagne, who gave instructions that when he died he should be buried in a royal position; not prostrate as slumbering dust, but seated in the attitude of a ruling monarch! What a mockery! His mausoleum was erected in splendor, after the model of the chapel reared over the sepulchre of our Savior at Jerusalem. In a tomb within this chapel, when dead, he was seated upon a throne. The gospels were laid upon his knees before him; by his side was his celebrated sword—but no power to wield it; upon his pallid brow was placed an imperial crown; while a royal mantle of costly texture covered his lifeless shoulders. Thus Charlemagne held his deathly court for about 180 years, without affecting the destiny of the living or the dead. No eye observed him during all that time but the eye of God. Finally, one of his successors in power resolved to open the dark recesses of his costly tomb, and behold its wealth and splendor (?). Nearly one thousand years after Christ, the emperor Otho broke the seal of his tomb, and there found the skeleton form of the once great Charlemagne, dissolved and dismembered, in ruins, with its mantle, sword, ornaments, all there; but the bones had fallen disjointed, the frame had sunk down into fragments, and all of kingly glory that remained, was the *ghastly skull* wearing its *crown*. How revolting a pageant is death! But Charlemagne must come forth at the final call, and will stand uncrowned to receive according to his deeds, award from a greater King. Some vainly think all the dead spirits are crowned —but this crown will be a "*crown of life*," to be given at the appearing of Death's conqueror. Paul is now in death's damp, dark, drear prison, but his crown is sure. Oh, to think of the coronation day! What a deliverance! Death's long line of captives—from Adam down, will awake and sing. What rapture, when the long parted meet again. The general tyranny of death broken! Oh, what joy.

Magog, P. Q.

Rally! to the Illinois Campmeeting!

SILAS B. MABEY.

The Illinois Campmeeting begins at Earl, August 25, 1877, and holds over two Sabbaths. Come, every one. Let no excuses keep you at home. Come once more in the name of the Master, and receive his blessing. Brethren and sisters scattered abroad throughout Illinois and adjoining states, we hope to see you all at this meeting. You must need rest and encouragement, so come early. Come prepared to stay during the whole meeting. Do not let Satan cheat you out of a rich feast by making you think you cannot come; but break away. Leave cares of life for a week and you will be amply repaid. Time is fleeting. Life is uncertain. The Kingdom is soon to come. Therefore come and work for the salvation of the perishing. Your help, sympathy, and encouragement, are needed at this meeting. Be sure to come.

Briefs.

It is useless to reason a man out of a thing he was never reasoned into.

Every absurdity has a champion to defend it; for error is always talkative.

Teach the wolf "Paternoster" (the Lord's prayer); he still cries "Lamb! lamb!

'Tis true his nature may with faults abound, but who will cavil when his heart is sound?

There is nothing a certain class of men will not forgive, if you accept their views; and nothing they will, if you do not.

There is a stern truth which is stronger than all Spartan lessons—poverty is the master ill of the world.

God's world is a spontaneous world, where tomorrow is not the same as yesterday, but better; and among growing things, anything that does not grow is soon left behind.

Do little helpful things and speak helpful words whenever you can. They are better than pearls or diamonds to strew along the roadside of life. They will yield a far more valuable harvest, as you will find after many days.

The Palace o' the King.

It's a bonnie, bonnie warl' that we're livin' in the noo,
An' sunny is the lan' we aften traivel throo;
But in vain we look for something to which our hearts can cling,
For its beauty is as naething to the Palace o' the King.

We like the gilded simmer, wi' its merry, merry tread,
An' we sigh when hoary winter lays its beauties wi' the dead;
For though bonnie are the snaw flakes, and the down on winter's wing,
It's fine to ken it daurna touch the Palace o' the King.

Then, again, I've juist been thinkin' that when all things here sae bricht,
The sun in a' its grandeur, an' the mune wi' quiverin' licht,
The ocean i' the simmer, or the woodland i' the spring,
What maun it be up yonner i' the Palace o' the King.

It's here we hae oor trials, an' it's here that he prepares
A' his chosen for the raiment which the ransomed sinner wears,
An' it's here that he wad hear us, mid our tribulations sing,
"We'll trust our God wha reigneth i' the Palace o' the King."

Oh, it's honor heaped on honor that his courtiers should be ta'en
Frae the wand'rin' anes he died for, i' this warl' of sin an' pain,
An' it's fu'est love and service that the Christian aye should bring
To the feet o' him wha reigneth i' the Palace o' the King.

An' let us trust him better than we've ever done afore,
For the King will feed his servants frae his ever-bounteous store;
Let us keep a closer grip o' him, for time is on the wing,
An' sune he'll come an' tak' us tae the Palace o' the King.

It's iv'ry halls are bonnie, upon which the rain-bows shine,
An' its Eden bow'rs are trellised wi' a never-fadin' Vine;
An' the pearly gates o' heaven do a glorious radiance fling
On the starry floor that shimmers i' the Palace o' the King.

Nae nicht shall be in heaven, and nae desolatin' sea,
An' nae tyrant hoofs shall trample i' the city o' the free;
There's an everlastin' daylicht, an' a never-fadin' spring,
Where the Lamb is a' the glory, i' the Palace o' the King.

The angels noo await us ower yonner at his gate;
Then let us a' be ready, for ye ken it's gettin' late:
Let our lamps be brichtly burnin'; let us raise oor voice an' sing,
Sune we'll meet to pairt nae mair, i' the Palace o' the King!

—*Wm. Mitchell.*

Scripture Testimony on the Second Coming of Jesus.

T.

The following are a few of the cheering testimonies that Jesus left on record of his second coming. While everything is in such confusion in these last days, it cheers our hearts to know that we have something permanent to build our hopes upon; that a strong tower is built for our defense where we may take refuge from the coming storm, and hide ourselves until the indignation be overpast. "For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry" (Hab. 2: 3). "For thus saith the Lord of hosts: Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the DESIRE of all nations shall come" (Hag. 2: 6, 7).

"Let not your heart be troubled: ye believe in God, beleive also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, *I will come again, and receive you unto myself;* that where I am there ye may be also" (John 14: 1-3).

"Our Father which art in heaven, hallowed be thy name: thy kingdom come: thy will be done in earth, as it is in heaven" (Matt. 6: 9, 10).

"And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us when shall these things be? and what shall be *the sign of thy coming*, and of the end of the world? And Jesus answered and said unto them, Take heed that no man deceive you.... For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places.... And this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come.... For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be" (Matt. 24: 3, 4, 7, 14, 27).

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me" (Matt. 25: 31-36).

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they see the Son of man *coming in the clouds of heaven*, with power and great glory. And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, this generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24: 29-35).

"But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matt. 24: 37-39).

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven, as he went up, behold two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, *shall so come in like manner* as ye have seen him go into heaven" (Acts 1: 9-11).

"But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them,....and they shall not escape. But ye, brethren, are not in darkness, that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore, let us not sleep, as do others; but let us watch and be sober" (1 Thess. 5: 1-6).

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness; looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat? Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless" (2 Pet. 3: 10-14).

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent [Gr. *precede*] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thess. 4: 13-18).

"And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day" (2 Thess. 1: 7-10).

"So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ" (1 Cor. 1: 7, 8).

"For ye have need of patience; that after ye have done the will of God, ye might receive the promise 'For yet a little while, and he that shall come will come, and will not tarry" (Heb. 10: 36, 37).

"Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God" (1 Cor. 4: 5).

"And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming" (1 John 2: 28).

"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown" (Rev. 3: 11).

Chicago, Ill.

No man can safely go abroad that does not love to stay at home; no man can safely speak, that does not willingly hold his tongue; no man can safely govern, that would not cheerfully become subject; no man can safely command, that has not truly learned to obey; no man can safely rejoice, but he that has the testimony of a good conscience.—*Thomas-a-Kempis.*

Works of love are more acceptable than lofty contemplation. Art thou engaged in devoutest prayer, and God wills that thou go out and carry broth to a sick brother? thou shouldst do it with joy.—*Tauler.*

The Palace o' the King.

It's a bonnie, bonnie warl' that we're livin' in the noo,
An' sunny is the lan' we aften traivel throo;
But in vain we look for something to which our hearts can cling,
For its beau'y is as naething to the Palace o' the King.

We like the gilded simmer, wi' its merry, merry tread,
An' we sigh when hoary winter lays its beauties wi' the dead;
For though bonnie are the snaw flakes, and the down on winter's wing,
It's fine to ken it daurna touch the Palace o' the King.

Then, again, I've juist been thinkin' that when all things here sae bricht,
The sun in a' its grandeur, an' the mune wi' quiverin' licht,
The ocean i' the simmer, or the woodland i' the spring,
What maun it be up yonner i' the Palace o' the King.

It's here we hae oor trials, an' it's here that he prepares
A' his chosen for the raiment which the ransomed sinner wears,
An' it's here that he wad hear us, mid our tribulations sing,
"We'll trust our God wha reigneth i' the Palace o' the King."

Oh, it's honor heaped on honor that his courtiers should be ta'en
Frae the waud'rin' anes he died for, i' this warl' of sin an' pain,
An' it's fu'est love and service that the Christian aye should bring
To the feet o' him wha reigneth i' the Palace o' the King.

An' let us trust him better than we've ever done afore,
For the King will feed his servants frae his ever-bounteous store;
Let us keep a closer grip o' him, for time is on the wing,
An' sune he'll come an' tak' us tae the Palace o' the King.

It's iv'ry halls are bonnie, upon which the rain-bows shine,
An' its Eden bow'rs are trellised wi' a never-fadin' Vine;
An' the pearly gates o' heaven do a glorious radiance fling
On the starry floor that shimmers i' the Palace o' the King.

Nae nicht shall be in heaven, and nae desolatin' sea,
An' nae tyrant hoofs shall trample i' the city o' the free;
There's an everlastin' daylicht, an' a never-fadin' spring,
Where the Lamb is a' the glory, i' the Palace o' the King.

The angels noo await us ower yonner at his gate;
Then let us a' be ready, for ye ken it's gettin' late:
Let our lamps be brichtly burnin'; let us raise oor voice an' sing,
Sune we'll meet to pairt nae mair, i' the Palace o' the King!

—*Wm. Mitchell.*

Scripture Testimony on the Second Coming of Jesus.

T.

The following are a few of the cheering testimonies that Jesus left on record of his second coming. While everything is in such confusion in these last days, it cheers our hearts to know that we have something permanent to build our hopes upon; that a strong tower is built for our defense where we may take refuge from the coming storm, and hide ourselves until the indignation be overpast. "For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry" (Hab. 2: 3). "For thus saith the Lord of hosts: Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the DESIRE of all nations shall come" (Hag. 2: 6, 7).

"Let not your heart be troubled: ye believe in God, beleive also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, *I will come again, and receive you unto myself;* that where I am there ye may be also" (John 14: 1-3).

"Our Father which art in heaven, hallowed be thy name: thy kingdom come: thy will be done in earth, as it is in heaven" (Matt. 6: 9, 10).

"And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us when shall these things be? and what shall be *the sign of thy coming*, and of the end of the world? And Jesus answered and said unto them, Take heed that no man deceive you.... For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places.... And this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come.... For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be" (Matt. 24: 3, 4, 7, 14, 27).

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me" (Matt. 25: 31-36).

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they see the Son of man *coming in the clouds of heaven*, with power and great glory. And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, this generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24: 29-35).

"But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matt. 24: 37-39).

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven, as he went up, behold two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, *shall so come in like manner* as ye have seen him go into heaven" (Acts 1: 9-11).

"But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them,....and they shall not escape. But ye, brethren, are not in darkness, that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore, let us not sleep, as do others; but let us watch and be sober" (1 Thess. 5: 1-6).

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness; looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat? Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless" (2 Pet. 3: 10-14).

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent [Gr. *precede*] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thess. 4: 13-18).

"And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day" (2 Thess. 1: 7-10).

"So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ" (1 Cor. 1: 7, 8).

"For ye have need of patience; that after ye have done the will of God, ye might receive the promise 'For yet a little while, and he that shall come will come, and will not tarry" (Heb. 10: 36, 37).

"Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God" (1 Cor. 4: 5).

"And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming" (1 John 2: 28).

"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown" (Rev. 3: 11).

Chicago, Ill.

No man can safely go abroad that does not love to stay at home; no man can safely speak, that does not willingly hold his tongue; no man can safely govern, that would not cheerfully become subject; no man can safely command, that has not truly learned to obey; no man can safely rejoice, but he that has the testimony of a good conscience.—*Thomas-a-Kempis.*

Works of love are more acceptable than lofty contemplation. Art thou engaged in devoutest prayer, and God wills that thou go out and carry broth to a sick brother? thou shouldst do it with joy.—*Tauler.*

The Last Phase of Anti-Adventism.

MRS. A. O. SEFTON.

It was recently my privilege (?) to hear a prophetic lecture on the sounding of the third, fourth and fifth angels, found in the eighth and ninth chapters of Revelation. The speaker prefaced his lecture with the remark that the idea had very largely obtained, that the prophetic portions of the Scriptures could not be understood; especially was this true in regard to the book of Revelation. Attention was called to this passage at the very threshold of this book: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." He also spoke of the second coming of Christ, and stated the reason people had so little confidence in the prophecies in relation to this subject was, that there had been so many times set, all of which had failed.

I will endeavor to give as brief a synopsis as possible of this discourse. The symbolic star which fell from heaven was Mohammed. A star never symbolized a people or a government, but an individual. Proof: the seven stars are the angels of the seven churches (Rev. 1: 20).

At the sounding of the fourth angel the Papal power was brought to view. The third part of the day which was darkened, and the third part of the night, so that the third part of the sun, moon, and stars were darkened, was the time of the Papal supremacy, which represented a third part of the gospel day, or 1260 years. To find how long the gospel day would be, multiply 1260 years by three, which would give 3,780, the yea in which Christ would return to our earth. Looking around on the large congregation he said, "You need not be *afraid* that Christ will come *this* year or *next*, for there will be 803 years to the Millennium (making a mistake here of 100 years according to his own computation); then Christ is to reign spiritually a thousand years, after which he will return, and the earth will be destroyed. In summing up the time in which the Mohammedan power was to slay the third part of men, a mistake was made of five years, as 396 years and 15 days was given as the time covering this period.

He stated that the Turco-Russian war would eventuate in the downfall of the former. It might be delayed, but would surely take place. Proof: "I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him." In referring to this passage afterward, he quoted it in this way: "I will overturn, overturn, overturn it; and it shall be no more; and I will give it him whose right it is." Christ was not to reign on the earth personally during the thousand years, any more than Queen Victoria was in person in Canada. Oh! how sad was my heart, as I thought that by such preaching the church and congregation were being lulled into security. How different the language of Paul to the Thessalonian brethren. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words."

Have those truths which were a comfort to the people of God in Paul's day, become a source of terror to the church to-day? Has the church, the bride of Christ, become as well satisfied with the absence of her Lord that she is pleased to have him remain away—nay, that the thought of his coming fills her with fear? Surely there is a wrong somewhere. Thank God, poor, suffering, weary ones, weary of the toils and cares and sufferings of earth; longing to be free from sin, longing to see your great believer, longing to be made like him, to share his glory, and enjoy forever his presence—there lies between you and the realization of your hopes, no long, weary stretch of ages. The little history which remains to this world of sin is fast being filled up. Redemption day will soon dawn. Let us thank God and take courage.

Harrison, Ohio.

The Holy Spirit's Office.

JOHN LYLE.

"Jesus said: If thou knewest the gift of God, thou wouldst have asked of him, and he would have given thee living water:"

"Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life."

"He that believeth on me, as the Scripture hath said, out of him (Diaglott) shall flow rivers of living water."

"But this (water figure) spake he of the Spirit, which they that believe on him (in all ages) should receive, for the Holy Spirit was not yet given, because that Jesus was not yet glorified" (John 4: 10-14; 7: 38, 39).

The above verses forbid any teacher of Scripture truth to confine the promise of the Spirit to apostles or to the apostolic age.

Apostles and their miraculous endowments have passed away, having laid the foundation; but the same Spirit that moved them is with men to-day as a convincer of sinners, the light and comforter of Christ's followers. "And when he is come, he will reprove the world of sin, of righteousness, and of judgment." "He shall glorify me; for he shall receive of mine and shall show it unto you" (John 16: 7-15).

Unless it can be shown that the Holy Spirit is a useless element in the salvation of men, no man having intelligence sufficient to understand the simple gospel statement will ever enter the everlasting kingdom who is not a partaker, by personal experience, of the promise of Acts 2: 39: "For the promise is unto you, and to your children, and to all that are afar off (through all times and places), even as many as the Lord our God shall call."

It was the consciousness of this Holy Presence that filled the Galatians with the peace of God, and sealed them heirs of his kingdom (Gal 4: 5, 6); and it was the departure of this grieved Comforter that left them under the curse of the law, and distressed the apostle till they were rescued from the deadly path of cold profession and formality into which they had strayed. "My little children, of whom I travail in birth again, until Christ be formed in you. But, as then, he that was born after the flesh persecuted him that was born after the Spirit, even so it is now" (Gal. 4: 19-29).

"But the fruit of the Spirit is love, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. If we live in the Spirit, let us also walk in the Spirit" (Gal 5: 22). How can those fruits be borne by a professor of Christianity independent of the indwelling source of them, who teaches that all the Spirit we may have is the literal Scriptures made clear to the intellect?

These are plain Scriptural truths. They do not affect the discussion on the Trinity one way or another. Christians may have different views on that subject, but there is only one true view of the indwelling witness (Rom. 8: 9).

How sensitive the devil is on this Bible doctrine. "He catches away" (Matt. 13: 19) this precious truth from the understandings of careless professors. Blind guides, deceived themselves, aid the enemy by substituting their own carnal notions, and thus prevent souls from arousing and becoming alarmed at their destitution. Who is there among the thousands of religious professors of our day that know their heavenly citizenship predicated by the inborn experience of Rom. 8: 14? "For as many as are led by the Spirit of God, they are the sons of God."

Awakened sinners possess the Spirit as a convincer. Its illumination fills them with uneasiness till they find Jesus, to whom it leads; then it changes its relation and becomes a witness of pardon and a comfortor (Isa. 12: 1; Rom. 5: 5).

When Christ's people grieve the Holy Spirit it bears witness to their departure from the living God. A sense of shame and fear trouble the mind till they repent and return to the Lord (Isa. 63: 10.) "Cast me not away from thy presence; take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit" (Psa. 51: 12, 13).

If the light and admonition of the Spirit are persistently rejected to a point, known only to the Searcher of hearts (Rev. 2: 23), it leaves the soul to a state of indifference and spiritual death, having no hope, a subject of fiery indignation which shall devour the adversaries (Heb. 10: 27). O, awful thought!

How precious are these words that fell from Jesus' lips. They are for us who will receive them: "If ye then, being evil, know how to give good gifts unto your children, how much more will your heavenly Father give the Holy Spirit to them that ask him." Brother, sister, professor, don't live in darkness on this subject. Go and wait at Jesus' feet. Keep there till he reveal himself in you. "If a man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him."

"Come in, come in, thou heavenly guest,
Nor hence again remove;
But sup with me and let the feast
Be everlasting love."

If our minds were constantly impressed with these truths, what searching, what prayer, what watchfulness, and what a holy revival would be witnessed among us. We talk and write much about the "present truth," and this is well; but the great want among us is an individual knowledge of the indwelling Comforter. This is the pillar and cloud of Christian pilgrimage. O Lord, revive thy work.

Newark, N. J.

Paul's Encouragement to Christian Women in the Church.

MARY. A. TIBBETS.

Notwithstanding the Scriptures of divine truth plainly teach the duty of all God's dear children, both male and female, there still seems to be some doubts in the minds of many well meaning brethren as to the propriety of the sisters taking any active part in the social or public worship of the church. And the position that Christian women ought to occupy in the church, has long been the subject of much controversy, and all, we think, because the disputants did not begin at the right point of investigation.

I have given my humble thoughts before upon this subject, but as it is the desire of some to hear them again, will repeat, that since I have become an Adventist, and learned that the blessed Bible does not contradict itself, but harmonizes in all its parts like a beautiful chain without a missing link, have been enabled to understand many things that seemed dark and mysterious before, but are now made perfectly plain by the light of inspiration, showing where they belonged and to whom they were addressed. And thus it is with this (to some) intricate question, whether women shall speak or teach in the church, the glorious truths she has learned from the sacred page; or whether she must remain silent with "the word, like a fire, shut up in her bones."

If those who think the apostle does not permit women to speak in the church, would begin at the 11th chapter of 1 Corinthians and trace him on to the 14th, they would better understand his teaching upon all the errors he was trying to correct among that people. He first begins to talk about "the ordinances," that he wished them kept as he "delivered them," and before he closes the chapter, shows the order of them.

Next he takes up the subject and manner of prophesying and praying in the church; "That men should be uncovered," and that women doing the same work, "praying or prophesying" should have her head covered or wear her hair for that purpose (see verse 15). Now, as prophesying or teaching implies a public work, and Paul told them how to do it, would it be likely to displease him to have them take his counsel? or did he teach them one thing and mean another? We think not. In the 12th chapter he talks about the various gifts bestowed upon the church to "profit withal;" such as the spirit of wisdom, knowledge, faith, the gift of healing, working miracles, prophecy, divers kinds of tongues, etc.; all the result of "the self same spirit dividing to every man severally as he will."

The 13th chapter teaches the law of charity or love, without which all gifts and graces are nothing; and if this blessed chapter were more fully studied, all other duties would be more easily performed. And now, as we must be brief, we have come to the 14th chapter where the apostle sums up all his former teaching, and shows the order of public worship, or how brethren and sisters should conduct their social meetings. Listen to his words of encouragement to humble, timid sisters: "For ye may all prophesy (or talk) *one by one*, that *all* may learn, and *all* may be comforted." Surely this is plain, that it does not mean only a part of the church to learn and be comforted; that is, the bretheren to be strong and useful; and the sisters weak and useless. But he clearly teaches that all may speak and pray, that the church may grow and be edified thereby. If otherwise, how would our young members be trained to take the places of those who are older and must soon rest from their labors, leaving the care of the church to others who by a well directed course of spiritual training, will be enabled to fill their places with Christian dignity and honor to themselves and the cause they represent.

There was also another class, even in the church, that history tells of, but recently converted from heathenism, who had not yet learned the usages and customs of God's house, but were noisy and made confusion by asking improper questions and speaking when they should have been silent. Such, the apostle says, "shall not speak in the church," and "usurp authority over the man." We most heartily concur in that counsel, and think it is just as good to-day as when he gave it eighteen hundred years ago, and should be enforced on all occasions requiring it; which we think will be seldom, as no well informed spiritually minded woman will desire to usurp her authority over the brethren or go beyond her privilege, that of filling her place humbly and usefully in the church.

But let us look a moment and see if Christian women did work in Paul's day without his rebuke or with his sanction On one occasion, when he left Syria, he took with him Priscilla and Aquila, both of them preachers of the gospel; and when the eloquent Apollos needed instruction (as he only knew the baptism of John) Aquila and Priscilla took him unto them, and "expounded, or taught him, the way of God more perfectly" (Acts 18: 26, 27). If Priscilla was wrong in her zeal for Christ, surely the apostle would have taught her better.

Then there was brother Philip, a very fortunate man to have "four daughters that did prophesy," or teach publicly the glad news of the kingdom. These all continued in their chosen work until their mission closed (so far as the record is concerned) without a single reproof from the great apostle, or any intimation that he disapproved their course.

And next see sister Phebe sent forth as a delegate from the church at Cenchrea, and recommended to the brethren as a saint and worthy of co-operation in her mission of business as a "servant of the church" (Rom. 16: 1, 2). Please read his strong appeal in Philipians 4: 2, 3, even beseeching and entreating his fellow workers "to help those women which labored with me in the gospel, with Clement also, and other of my fellow laborers, whose names are written in the Lamb's book of life."

Blessed assurance to those humble women that as a result of their labors their names were written in the book of life. This we think will be sufficient to convince any candid mind that Paul honored and encouraged all prudent and well directed labor, both in the church and out of it, put forth by Christian women for the glory of God and the comfort of the church. Then let us all, whether male or female, work together as "fellow helpers of the truth," that when Jesus comes all may receive the plaudit of "well done" and "welcome into the joy of thy Lord," is the prayer of your waiting sister.

Volga, Ind.

The Sermon.

Where are Your Treasures?

An extract from Mr. Moody's sermon on Heaven, preached in the Tabernacle, Boston, Wednesday afternoon, Feb. 21st.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth or rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also" (Matt. 6: 19-21).

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is your life, shall appear, then shall ye also appear with him in glory" (Col. 3: 1 4).

It does not take long to tell where a man's treasure is. It does not take long to tell where we have our treasure. You can soon find that out, in talking with a man or woman. Talk business with a man who makes a god of business and see how his eye lights up. Let gold drop down in State street, three or four cents, and see what excitement there will be on 'Change. Let grain go up, or let there be a revival of business in Boston, and see what an excitement there will be. Then there are a great many people who do not care much about business, but that make a god of play.

Others live for fashion. We hear ladies on the street talking about dress and fashion, and their faces light up as they talk. Their treasures are all down here. Take that politician and tell him there is a chance for the Democratic nominee to get into the Presidential chair, and see how excited he will become. Talk to a Republican about the chance of the Republican nominee getting into the Presidential chair and he will be all excitement. Touch on the things that men are most interested in here, and you will find what their treasures are. If you get men to lay up treasures in heaven, you will have no trouble about getting them to think of heaven. If a man's goods come on a freight train he is pretty sure to follow on the next passenger train. So we want to take up our things and send them ahead of us, and then we will be willing to think of heaven. A great many people are wondering why they do not have more spiritual power. The trouble is that they have too many treasures down here.

Not only the rich but the poor have their hearts set on things down here. You hear it said that a man died worth a million. Why, my dear friend, he was not worth anything. The minute after he is dead he is worth nothing, for men cannot take anything with them. All a man is really worth when he dies is what he has up yonder. If a man is not rich toward God he dies a pauper. Now if we can only just get our hearts on things above and not on things below we would mount up as if we were on wings. It is easy enough to live for God if our treasures are in heaven, but if our treasures are down here our hearts are set on them and we do not grow heavenly minded. We are dwarfed and crippled and have not the power we would have if God were with us. I am told that those men who go up in balloons take bags of sand with them which they use as ballast and throw out when they want to go higher. I would advise some of these rich men to do that. You have too much money. Give it to some of these good societies and institutions that are all about us. Give your money if you want to become rich toward God, and be eternally rich. We talk a good deal about the text that it is more blessed to give than to receive, but very few carry it out in their lives. It is easy to talk about it, but how few follow it. If men would give more and be willing to do more for others they would become rich with God, and when we have treasures yonder how easy it is to be thinking of heaven.

Take a pencil and paper and put down the things we think so much of in this world, and then the heavenly treasures, and you would see how blind you are. When I first went to the Pacific coast, a few years ago, I went to a Sunday-school the first Sunday I was there. It was a very stormy day, and not more than half the school was there. The Superintendent wanted to dismiss the scholars there was so few of them, and asked me if it would not be better to do it. I said "No," that as long as those scholars who were there had come in the storm they ought not to be sent home without learning anything. Well, he did not see how he could do it there were so few teachers there He wanted to know if I would take charge of the school. I said I would, and I asked him if he had a blackboard and chalk. He had, and then I asked him if some one would step forward and write as I should dictate, because I write so fast that I can hardly read my writing myself, and I wanted the children to be able to read what was written. A teacher did the writing, and the lesson was just these words: "Lay not up for yourselves treasures upon earth." Now most of the people in California had gone there for just that purpose. This teacher took the chalk, and I said, now children let us put down some of the earthly treasures. The first thing they all shouted out was "Money." Well, put that down. "Houses"—well, put that down. "Fast horses"—they think a good deal of fast horses in California, and I suppose they do here too; people set their hearts on them. So they went on enumerating the treasures of this world, and by-and-bye some one shouted out "Tobacco." I said, "Put that down," and down it went. I hope these ministers won't listen, many of them. One of the children said "Rum." Some one objected to that because it was not a treasure, but it was put down, for many a man thinks more of the rum bottle than of the King of God. They give all they have for it—wife, mother, children, salvation. Would that we could crush that demon out of Boston, so that men would not give their souls for it! The idea of a man becoming a slave of a filthy weed, or taking a rum bottle and saying, "This is my God." I then said, let us put down the heavenly treasures. Then the children gave us those treasures: "Jesus," "Crowns," "Roses," "Mansions," "Pe

parted friends," the "River of Life," the "Crown of Life," and there was a great multitude of them, so that we had to put them into two columns. The man at the blackboard was an unconverted Sabbath school teacher, and he saw for the first time in his life what a fool he had been. His was the first soul that God gave me on the Pacific coast, and when I was leaving he came to me and said, "I thank God that you came out here." He had his heart set on heavenly treasures, and if men stopped to think what these things are that they are wasting their time and strength to accumulate, they would lay up treasures in heaven. If we lay up our treasures there, as I said before, how easy it will be to live for God and heaven; our souls are filled with the heavenly light, our faces are shining all the time, and we are pilgrims and strangers, and the world does not have any allurements for us.

A friend of mine said he was in Liverpool some time ago and there was a vessel coming up the Mersey. It was clear down to the water's edge and he wondered why it did not sink. A tow-boat went to it and pulled it along. He found that it was loaded with lumber; it had sprung a leak and was water-logged, but it could not sink on account of its cargo. While they were pulling that vessel in along came another vessel steaming up the harbor unassisted. That is the way with many in the church. They are so waterlogged that if there are a few spiritual minds in the church it takes all their time to take the waterlogged ones into harbor. There are so many professed Christians that are waterlogged, they have so many treasures here that they cannot live for God.

There was a lady telling me a story some time ago. She was one of those bed-ridden saints that God is polishing up for his Kingdom. She said that there was a little bird building its nest in front of her window; but it built low, and she was wishing she could tell it to build higher, higher, higher. But the bird went on and built its nest and laid its eggs, and hatched its young. One morning the lady looked out, and instead of the nest she saw only a lot of feathers and rubbish; the cat had come and destroyed them all. How many so build down here that they are a perfect wreck in their old age, with their children all gone astray! Let us build higher. That is what we want, and if we build up yonder we will not be disappointed in our old age. There will be no trouble then about having heaven in our hearts in our old age. We will be ready for heaven. Many get sour in their old age. What is the trouble? They have been earthly-minded instead of heavenly-minded. A heavenly-minded man grows sweeter and sweeter. These men who are soured have been trying to serve two masters. They have been trying to serve God and Mammon, and in their old age they are not happy Christians. It seems to me that as a man comes nearer and nearer the heavenly harbor the shouts of victory ought to be on his lips. When I have been to a distant land and am coming home I cannot tell you how my heart begins to beat: and when the shores heave in sight and there is a cry, "Land ahead!" it fills my soul with gladness. And it seems to me that when you, a pilgrim, are coming near the eternal shore and the cry is, "Land ahead!" you ought to be filled with joy. Oh, may God wake us up to realize that there is something better to live for than this earth, and if we are living as God would have us live our treasures are all up there, and not here.

There was a great farmer in Illinois, and a couple of his friends went to see him and get him to give something for the Christian Commission during the war. He was very proud of his success. He took them into the cupola of his house, and as far as the eye could reach, the land was his. He said, "I came out here a poor boy, and now all this for 30 miles around is mine. Those are all mine. There is not a finer pasture in this country than that." Then he took them to other farms, finely cultivated and improved, and told them that they were all his. Down near where he lived were halls and blocks of buildings, and they were all his. At last one of his two visitors asked him: "What have you got up there?" His countenance fell and he pretended that he did not understand. The question was repeated, and he said, "Well, I havn't anything there." "Is it possible," they asked, "that a man of your judgment and foresight can make such a wreck of life as this? Living just to accumulate this property and go into eternity a beggar. You soon will die, and go into eternity a pauper." The tears trickled down the man's face, and he said it did look foolish; but a few months afterward he died as he had lived. I pity the man who lives for earthly things. God may give him his desires here, but he will give him leanness of soul. It is better for a man to be rich toward God than have all earthly treasures.

Reports.

Minnesota Annual Conference Report.

Bro. Burr:—I propose to give simply a condensed report of the action of the Conference, without particular reference to the day, hour, or minute at which such action took place. I will say in general terms that all our meetings opened with devotional exercises; that the work done was done during the four days in which the Conference had a session each day; and that the preachers and delegates named as being present were there at a part or all of the meetings. In this way I hope to consume less space in your paper, which may be used for something of more vital importance than much of the detailed minutiæ which usually accompanies our Conference reports.

The Conference met on the "Old Campground," in Cheatham's Grove, near Utica, Wednesday, June 20, 1877, at 10 a. m., and, in the absence of the President, the meeting was called to order by the Secretary. Bro. Jobe Brown was elected President pro tem. The following committees were appointed:

On Devotional Exercises—Brn. D. Cheatham, Geo Hernning, and O. Richardson.

On Business to be Presented to the the Conference—Brn. L. F. Cole, M. Wellcome, and P. Ramer.

On Finance—Brn. D. Cheatham, Geo. Hernning, and O. Richardson.

On Nomination of Officers—Brn. P. Ramer, Geo. Hernning, and O. Richardson.

Preaching brethren and sisters present: Ruth M. Rowell, P. Ramer, P. Mitson, Jobe Brown, M. Wellcome, Sister H. M. Ramer, E. K. Smith, L. F. Cole, Chas. B. Fellows.

Delegates present: Sister Mary Welcome, from Monticello; Geo. Hernning, John Vowels, and O. Richardson, from Utica; E. T. Wait, from Winona. Bro. Charles B. Fellows was received as a member of the Conference.

The following is a list of the preaching brethren and sisters whose standing was approved and whose licenses were renewed:

ORDAINED.

Philip Ramer,	O. R. Fassett,
Wm. J. Bursell,	Michael Wellcome,
Peter Mitson,	Wm. Chapman,
A. G. Lombard,	E. K. Smith,
Jobe Brown,	L. F. Cole.

LICENSED.

Thomas Morgan,	Sr. Ruth M. Rowell,
Joseph Chapman,	Sr. L. E. Fassett,
Charles B. Fellows,	Sr. Hannah M. Ramer.

Voted, That Eld. I. C. Wellcome, of Yarmouth, Me., be chosen delegate to represent this Conference to be held at Chelsea, Mass., commencing Aug. 14, 1877.

Voted, To hold the next Annual Conference and Campmeeting in the vicinity of Minneapolis or St. Paul.

Several amendments to the constitution were presented and adopted by vote, the following of which are the most important:

Art. 14th was amended by adding the words, "Arbitary boundary lines being no bar to membership." [This was understood as giving members and churches the privilege of joining that Quarterly Conference to which they may be the most accessible.]

The following new article was added to the constitution: "The fiscal year of this Conference shall end on the 30th day of April, annually, and each Quarterly Conference secretary, church clerk, and preaching brother or sister shall report to the State Conference secretary in writing on the first of the following May."

The Committee on Nominations presented the following names for officers, who were duly elected by ballot:

President—W. J. Bursell.
Secretary—E. K. Smith.
Treasurer—Philip Ramer.

Also the following names, as a campmeeting committee, were duly elected by acclamation:

S. Wilder, of Monticello,
N. N. Thompson, of Austin,
Joseph Enny, of Havanna,
C. C. Swick, of Minneapolis,
Geo. Hernning, of Utica.

The following resolution was unanimously adopted by a rising vote, and the Secretary instructed to publish the same as a part of the minutes of this Conference.

Resolved, That this Conference hereby express its sincere confidence in our beloved brother, W. J. Bursell, and in our re-election of him as his own successor in office as President of this body, we pledge him our united support and prayers, remembering without ceasing his labors of love in the past, and his steadfast integrity in the truth and in righteousness.

The Finance Committee reported $48.50 raised and all expenses paid.

Voted, That the Secretary send the report of this Conference to the A. C. Times and *World's Crisis* for publication.

The reports of Quarterly Conferences, churches, and preachers being, with very few exceptions, given verbally, I have thought best to omit the whole of them as not being of general interest enough to be published.

The Conference was very harmonious in its deliberations, and a unit in nearly all its action.

E. K. Smith, Sec.

Wisconsin Missionary Society.

PHILO HITCHCOCK.

To the Adventists of Wisconsin: Dear Brethren:—For years we have seen the need of greater facilities for the spread of present truth in the destitute fields of our State. Measures have been proposed to carry out this object, but thus far they have been without avail. We have listened to the repeated cry from all quarters of the State, "Come over and help us." Many of these importunate calls we have had to pass unheeded, while many of the isolated ones have been left to weep over the little interest manifested in their behalf.

It has become quite a common saying among us that "We cannot do anything. We cannot get the people to adopt any measure for mutual improvement, or for anything else." This has been too true. But so far as Wisconsin is concerned, we speak for a change. We have union among us. We all "speak the same thing," but

we now wish to unite in greater efforts to carry the gospel of the kingdom into the more remote fields of our State. God has gloriously delivered us from the curse of ambitious aspirants to notoriety. We are free from the distracting blight of "certain rude fellows of the baser sort," whose only influence tends to divide the flock of God. The cause in Wisconsin seems to have the blessing of the Lord of the harvest, so far as our churches are concerned, but we know that in every county are places unoccupied, fields uncultivated, souls unsaved. There are many localities where one or two families are struggling to live themselves, and also to get the truth before their neighbors by the aid of tracts, papers, etc.

There are scores of these places where good, active churches might be established with the assistance of a judicious and devoted expounder of Bible truth. One or more of these active evangelists should be kept constantly in the missionary field. In addition to their regular missionary labors they could have an eye on the general wants of the fields, such as providing ministers with appropriate fields of labor, and destitute churches with some means of gaining a suitable pastor. Well, at our late State campmeeting at Lavalle, a score or more of our most judicious brethren, ministers, and others, conferred together and united upon the following plan, and invite all the Adventists of the State to prayerfully co-operate in the movement.

THE PLAN.

A society shall be formed whose only object shall be to carry the gospel of the kingdom into the destitute fields of the State by the means of a traveling evangelist, who shall visit those regions where no organization exists, but where a few isolated ones may or may not reside, as the case may be.

The society shall be composed of all who cherish these truths, upon the annual payment of five dollars. This shall entitle each member to one vote in the proceedings of the society. This gives all an equal voice in the society. It is proposed to solicit names and pledges until a sufficient number have been sent in to warrant an organization—*e.g.*, one hundred. Less would do. Then all shall be notified to meet and proceed to organize with proper officers and secure at once the labors of an efficient evanglist. Bro. Wm. Sheldon and the writer were appointed to draft a constitution for the society, subject to their approval at the time of meeting. The meeting will probably be at our annual conference in the winter. Time, place, etc., will all be published so that every one may be notified.

Now let the names be sent in at once. All who are willing to invest five dollars in this missionary effort will please send without delay. One-fourth of the proposed number are already given, and more are coming in. Let those who feel the need of evangelistic labor in their midst send on their names and pledges; also those who are willing to assist in scattering the truth in new fields. Let those who were at the campmeeting not forget their pledges to obtain the names of all possible to engage in this missionary effort. Let us raise the standard of truth in Wisconsin higher. Before one year has rolled around every isolated place may be visited, and our churches increased to a large extent. Do not let the opportunity pass without doing something for our precious fellow men.

Send pledges to, "Philo Hitchcock, Mindoro, LaCrosse county, Wis.," who will see that all are notified when the required number are obtained. We can start with one evangelist, then procure others as means are provided.

Mindoro, Wis.

Reprove thy friend privately, commend him publicly.

Among the Churches.

W. A. SHAW.

It often gladdens the hearts of believers in our Lord to hear from others who are trying to live in accordance to the commands of the Master, and their methods of working and the trials through which they are called to pass, come to be prized as landmarks on the way of truth, to those who are traveling the road from the city of destruction to the eternal home. Thinking that it might do good to write a short account of our late tour among the churches, this is now put forth hoping that heaven's blessing may rest upon all who read, and that we with them, may safely arrive, at last, in the better country.

Wife and I started from home to go to the A. C. Conference at Genoa, Illinois, Friday, July 6th; arrived safely after a pleasant ride in company with Bros. Burr, of the A. C. TIMES, and Armour, Clerk of the Conference *pro. tem.*, and found on the platform awaiting us Elder E. A. Burington and other brethren who welcomed us to their hearts and homes; and the welcome and the hearts and homes bear a strong likeness to the broad prairies on which they live; one and all are bounteous. While we looked out over the swelling landscape, covered over with waving grass, corn, wheat, and other small grains, we were led to exclaim, What bounties the good Lord has poured out on this western country. It was our first visit to the prairies, and being in a time when all nature was putting on her best robe, it seemed like a very garden of Eden. But then came the thought, If the earth here can look so beauteous in the fallen state, what must it be in that land where the curse is removed and the inhabitants shall never say they are sick?

We spent the time very agreeably at Conference with the brethren who had come up to the feast, and remained after its adjournment to hold a few extra meetings with the church. Our efforts were directed mostly to the practical in the Christian life, and the brethren and sisters seemed well pleased with our work. On Monday evening my companion delivered a discourse on the necessity of faith, repentance and baptism for admission into the visible church of God, which was listened to with marked attention.

On Saturday we parted with these friends to go to DeKalb to preach on the morrow, having been invited to do so by Brethren Fuller and Marsh of that place, whom we met at the Conference at Genoa. We were taken there by Elder Burington who was on the way to an appointment at Afton and who was called to attend the funeral of a man killed by lightning the day before, it being on the road from Genoa to Afton. We went with him, and were indeed pained to see the sorrowing faces of friends who have been so suddenly bereft of one held dear; and here we are led to think of the uncertainty of life, and the necessity of trusting in God alone, which Bro. Burington impressed upon the people present with great force and power, and we think good was done thereby. Oh, the necessity of our taking every opportunity to speak the words of eternal life.

We preached at DeKalb Sunday morning and evening, and had a good hearing; the young especially seemed interested; and here we stayed to the weekly prayer-meeting, when we had a joyous time with the brethren. From here we went to Afton where an appointment had been made for us by Bro. Burington, and where we found true hearts and a little band trying to keep up the work by preaching, prayer-meetings and Sunday-school; and here we were welcomed to the home of Bro. Mosher and made to feel that we were indeed in a brother's house.

Then we returned to DeKalb and made our home a few days with Elder H. G. McCulloch, one of four brothers, all preaching the Advent faith. Here we indulge in the sports of our boyhood, while we swing the scythe, handle the rake and fork, and smell the new mown hay. It seemed like going back to the days when in old New Hampshire we took our first lessons in such things on our father's farm.

We spent a short time with father Marsh, one of the old time Advent brethren, who has been looking for the Lord since 1844, and who is still waiting for that blessed hope. Here we preached again, morning and evening, and after the morning discourse my companion gave an exhortation so full of the truths of the Christian life, the necessities of faithful living, and true godliness, that many were impressed by it and expressed themselves as benefited. It seems sometimes as if we were too anxious to set forth our peculiar truths to the neglect of those things which make up the real Christian experience. We forget that there are more who need the "sincere milk of the word" than there are those who require "strong meat."

Sunday past again, we left the hospitable roof of our Bro. S. S. Fuller, where we spent the last days of our stay in DeKalb, and turn our faces toward the city again. In the meantime the air is full of the mutterings of the storm which is brewing between labor and capital, and strikes are being inaugurated on many of the principal railroads in the east; travel is hindered, cars burned, lives are lost in the conflict, men's passions are at fever heat, and we are forcibly reminded of the words of sacred truth, "Men's hearts failing them for fear;" trouble and distress of nations; and again our faith is strengthened in the near approach of the King who shall rule in righteousness. Our hearts respond, "Thy Kingdom come." And when that glad day shall be ushered in, may all the tried and waiting ones scattered over hill and dale, mountain and prairie, on land and sea, and we among the number, hear the glad words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Chicago, Ill.

Kansas Conference Report.

The fourth meeting of the A. C. Quarterly Conference of Lawrence and Leavenworth District was held at Tonganoxie, commencing on Friday evening, July 13th. The Conference opened for business on Sunday afternoon. Minutes of last meeting read and accepted, followed by reports from the churches at Tonganoxie, Jarbelo, and Sarcoxieville, showing an increase in membership and a growing confidence in the future hope. The attendance was fair, and the interest good.

Brn. J. C. Smith, Moulden, and H. M. Williams were present, and, like faithful watchmen on Zion's walls, showed the fulfillment of the prophetic word, and sounded the alarm of the coming judgment as an impending event; also discoursed on the nature of man, state of the dead, and other topics plainly and definitely defined in God's word, but mystified and spiritualized by the private interpretation of false teachers in their attempts to harmonize them with the ancient heathen dogmas, and traditional errors with which the religious literature of the world is flooded, virtually making the word of God contradictory and of no effect, placing weapons in the hands of infidelity, turning the professed followers of the meek and lowly Savior to be witnesses against him. Well might the Savior now exclaim, "In vain do you worship me, teaching for doctrines the commandments of men."

Our efforts in this District has awakened a manifest interest with regard to these truths, and the thinking ones of all the sects are giving an attentive ear, and many are boldly denouncing the traditional errors of the popular churches.

Bro. Moulden is now with us preaching these glorious truths. He attended our last Annual State meeting, at that time a minister of the Missionary Baptist church; he came out honestly and confessed that he had been blinded, and that he now sees the Scriptures in a new light; and, as he expresses it, verily believed, like Saul of Tarsus, that he was doing God's service while teaching these heathen errors, but was fairly conquered by the "sword of the Spirit;" he has now come into the glorious light and liberty of the gospel of our Lord and Savior, Jesus Christ.

Bro. Moulden was educated in London, Eng.; is an able and logical reasoner, and now armed with the sword of the Spirit goes forth with power and boldness, to bear the word and blow the trumpet, and warn the people. May his reward be many precious souls saved in God's eternal Kingdom.

Bro. and Sr. Hubbell and family did a noble part in caring for those that came from a distance, feeling that it is safe to trust in the Lord, and looking for their recompense at the resurrection of the just.

Brn. Thomson and Johnson, from Centropolis, were present with their prayers and kind words of exhortation to encourage us. May God bless them and the church at that place.

Conference adjourned on Sunday evening to meet again at Sarcoxieville on Friday evening, Oct. 19th, 1877. M. McGuire, Sec.

Beware!

To all whom it may concern:—Whereas, Elder Samuel Pope of this place, lately from Delta, Mich., has forfeited all claim to Christian sympathy by leaving his own lawful wife and two children, having taken them to a brother's for a visit under false pretenses, and taken a young widow with his three youngest children and fleeing to the west—let no lover of God's truth and righteousness receive him as a minister of Jesus Christ. Said Pope is a large man, six feet high, with red hair and beard, and shows his teeth when talking. The woman that he took with him has one child. Her name is Emma Crowner. Hoping this will prevent him from deceiving any of the western brethren, we remain yours in the blessed hope.

H. A. Hadsell, Elder.
Daniel B. Sanders, } Deacons.
J. S. Sanders, }
By order of the church:
G. W. Bushman, Clerk.

Burlington, Mich.
(*World's Crisis* and *Bible Banner* please copy).

Conference Report.

The last tri-annual session for the Conference year of the Conference of Northern Pennsylvania and Southern New York was held at Bingham, Potter county, Pa., commencing Friday, June 22, 1877, and continuing over Sunday.

Ministers present:—Benjamin Butler, E. H. Eggleston, E. C. Cowles, T. T. Farrell, and A. H. Briggs.

Delegates of churches present:—A. Malony, of Westfield church; E. A. Keeler and A. Mosher, of Little Marsh church.

Brn. E. C. Cowles, T. T. Farrell, and E. H. Eggleston, were appointed a business committee. Brn. E. A. Keeler, A. Worden, and Milo Gardner were appointed a devotional committee.

The reports of the ministers, though not very flattering, yet evinced a strong determination on their part to press the battle to the gates, to be faithful unto death and gain a crown of life. Also the reports of the churches showed no disposition to give up or go back, but to press toward the mark for the prize of the high calling of God, in Christ Jesus, and finally to come off more than conqueror through him that loved them.

Bro. Wilson Marlatt was received into the Conference as an ordained elder; also A. Worden and R. Kelsey as licentiates. The right hand of fellowship was extended by Bro. Briggs to Bro. Worden, and by Bro. Cowles to Brn. Marlatt and Kelsey. We had a good meeting, and the hearts of all seemed to be filled with the love of God. We did indeed enjoy a few crumbs that fell from the Master's table—an earnest of the inheritance to come—an era to which one can ever look back to with pleasure.

A vote of thanks was tendered to the people of Bingham for their kindness and hospitality.

Voted, To have the minutes published in the papers. R. Kelsey, Sec.

Campaign Number.

Will each church in the West take up a small collection next Lord's day, and send for at least enough copies of this issue of the A. C. Times to place one in every Adventist family? A very little will do this. It can be done very easily. Do it. And if you have any over, you can easily place them where they will do good.

Brethren, wake up. We ask you to indorse nothing but the truth. The paper is your own. The Society and its officers are your servants. Men of Israel, help. Let no personal feelings keep you from supporting your own paper, and spreading God's truth. A. Armour.
Sec. of W. A. C. P. Society.

Correspondence.

From H. A. King, New York City, N. Y.

Bro. Burr:—The Union Evangelistic Holiness Campmeeting at Round Lake, Saratoga Co., N. Y., under the direction of our Union Evangelistic Society, was a glorious success. It was largely attended, and many were converted. Eld. Edwin Burnham failed to come, but Eld. A. A. Phelps spoke on the subject, "The duty of watchfulness for the sudden coming of the Son of man." The icy sectarian walls were melted by divine love from the Son of God. We shall publish some of the sermons in *Union in Christ*. As ever yours in the blessed hope.

From A. A. Fletcher, Wisner, Nebraska.

Bro. Burr:—I drop you a few lines this beautiful Sabbath morning, that you and the readers of the Advent Christian Times may learn the condition of affairs in Nebraska. I regret to say that the cause of Christ and the truths we hold so dear, are at a low ebb; and one would judge from outward observation that the message of salvation had never been heard in these parts; but such is not the case. The writer, with others, have not shunned to declare the whole counsel of God; and yet the strong under-current of infidelity seems to sweep away the good seed.

When will the lovers of truth learn the value of unity? When will those who profess to be looking for the appearing of Christ, show by their daily walk and conversation that they have passed from death unto life, because they love the brethren. Often I meditate, and the words of Jesus of Nazareth are brought to mind: "When ye shall see all these things, know that it is near, even at the doors." These words depict both sorrow and joy: sorrow, to think of the divisions in our Father's family; and joy, to know that we are nearing the goal, when the words will be heard, "He that is filthy, let him be filthy still; and he that is holy, let him be holy still."

As I have for some time been a careful reader of the Times, I would say to those that are suffering from disease, such as sister Weaver and many others—your requests and prayers are not unheeded. How often have I wished I might do you some act of kindness, or speak to you words of comfort. But there is One that has said, "Lo, I am with you alway, even unto the end." And we can say as our brother Paul has said: "If in this life only we have hope in Christ, we are of all men most miserable."

A word to the reader about temporal things. We have no grasshoppers this season, and crops of all kinds are good. It is thought wheat will average 25 bushels per acre. I would say to any who contemplate moving west, we have a desirable country, taking all things into consideration.

I would ask, What two brethren of our faith will volunteer to come here in the month of September and hold a grove meeting of four or five days, and longer if the interest demands? Would Bro. Hunt, of Kansas, be one of the two? I do not despair of good being done in these parts, as there are many that need a Savior. We have fine groves for the occasion. Who will respond?

From H. H. Hubbard, Como, Tenn.

I think I will be able to get several subscribers for the A. C. Times out here in West Tennesee. The other sects are doing all they can against me. I am alone here, and without health, and but little means at this time; but our blessed Savior said he would be with his people always, even unto the end of the world, and I can testify that he is faithful and performs all his promises. I feel his presence daily when contending with the immortal-soul and sky-kingdom believers.

B few days ago I delivered a discourse on the doom of the ungodly, and proved by God's holy testimony we had life *only in Christ* and the finally impenitent would be destroyed, be as though they never had been; and their teacher that labored at that place, a Methodist by the name of Crocker, got up and told the congregation he was going to answer my discourse in the evening. I attended myself and heard his reply. He told his audience that the resurrection of the body was impossible; the judgment was past, and appealed to heathen testimony to prove the immortality of the soul, and also affirmed that all the martyrs were put to death because they believed in the immortality of the soul. They are but a few of the points he made. He finally closed by taking a vote. He asked all that believed they would live forever, through all the ages of eternity, either in a state of happiness or misery, to hold up their right hands. There was about one third of his congregation raised their hands. He then took the negative vote. I raised my hand. He was rejoiced to see I was alone. Those that did not vote said they did not know whether they were immortal or not.

I mention this occurrence to show you how ignorant the professed teachers of Jesus Christ are in this country. How lamentable to think so many of our gifted brethren are cavilling about the non-resurrection of the wicked, age to come, etc., and how much better they would be employed if they were proclaiming the all-important truth to dying sinners, *life only in Jesus Christ*. The harvest truly is plenteous, but the laborers are few. The people are searching the Scriptures daily to see if these things be so.

From John Bower, Sylvester, Mich.

Bro. Burr:—I like the appearance of the A. C. Times in its new form better than I expected I should when at the Society's Annual meeting. But so it is; we do not always see things just right here in this mortal state; and the mistakes of our life should teach us lessons of Christian forbearance, long-suffering, gentleness, and love.

Since I saw you I have had many precious seasons among the dear brethren in many places; and I feel like forgetting those things which are behind, and pressing forward, that I may gain the prize; and if I cannot build up the cause of Christ, I will not tear down, divide, and scatter the flock; for that is the work of the devil, and I hope never to be found in his employ. My whole heart is in the work of Christ—to build up his cause and save men. Your brother, waiting for the morning.

Advent Christian Times.

FRANK BURR, - - - - - EDITOR.

H. F. CARPENTER, - - }
WILLIAM SHELDON, - - } Contributing Editors.

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CHICAGO, WEDNESDAY, AUGUST 1, 1877.

WE advertised last week that we would issue the Campaign paper on the date of August 8, but as Bro. Armour in this week's paper proposes a collection in the churches next Sabbath, for the purpose of ordering a number of copies by each church, and as we wish to give the brethren time to report such collections and send us their orders, we will defer the Campaign issue until August 15th, by which time we hope we shall receive orders for many hundred more.

WE wish it to be understood that the Campaign paper is not to be issued in continuous numbers. It is merely the regular issue of the TIMES of August 15th, but gotten up with extra care, and to contain first class reading matter. We prepare it for the purpose of circulating among your friends as a sample paper, and also to give them in brief the substance of the gospel in its various parts. Send in your orders for it at the rate of $2.00 per hundred, more or less.

WISCONSIN brethren would do well to read carefully Bro. Hitchcock's article in this paper, on missionary work. We hope the efforts of the ministers who have started that enterprise will meet with a cordial support from all the brethren in the state. Let the Wisconsin brethren manifest their full belief in the speedy return of Jesus by giving liberally to support the missionary work, and thus become an example to the other states worthy of imitation. We think the movement is an excellent one. Brethren, give it your pledges and make it a success.

IF you do not write to us when your subscription is out, and you are notified of it, the agent concludes that you wish him to discontinue your paper. If you do not wish him to do so, please drop him a postal card saying that you wish it continued, and that you will pay soon, and he will gladly comply with your request. But if you do not write he concludes according to the rules that *you wish it stopped*, and he simply complies with that request in discontinuing it.

BIBLE DOCTRINE.

One of the fundamental principles of Christianity is that the Bible, as a book, contains the revealed will and word of God upon all theological questions. Therefore, from whatever other standpoint a church question or creed article may be discussed, the Bible standpoint is after all the ultimate and decisive one. Not that every word printed in the Bible is the word of God, for the words of Satan are there in many places; but it is an admitted principle among Christians that the plain and explicit teachings of the Almighty concerning all things that are right and true as pertaining to eternal life, are found in one harmonious whole, in the Bible.

This principle is as it should be. Christianity ought to, and must have, a basis of language embodying its precepts and teachings, and that language must express the thoughts of the God who gave Christianity to the world. What would Christianity be without the Bible? It is even now professedly divided and subdivided into innumerable shades of creed, while clinging to the Bible as its text. What would it become if the Bible were discarded, or extinct? In such a case, that kind of teaching which even now makes human thought first and the Bible second, would so prevail as to overthrow every foundation that is laid in God's word, and substitute therefor whatever man's imagination might fancy was true.

And right here we notice that all divisions among Christians, all antagonisms in creeds, and all separations of church fellowship have their origin in nothing more nor less than a departure from this admitted principle: to wit.: that the Bible plainly teaches God's will to mankind. The principle is admitted by all, and them departed from by most. What church comes to the Bible as the plain word of God and settles its questions of creed and action by its language. What theological school is there but what acts upon the supposition that the Bible is not sufficiently clear in its expressions, and therefore needs an explanation? How few preachers are there, who in the pulpit settle all the questions involved in their discourses by plain quotations from the Bible. How infrequent are references made to its texts, in the sermon from the pulpit.

Why are these things done? If the Bible contains the word of God to mankind, why not settle all questions by its language? Do men differ concerning what the Bible teaches? But they do not differ in regard to what it says. Why not admit that it teaches what it says? Men will spend their lives searching the lore of earth to know what is true and good for mankind. Why not come at once to the word of God, read it, and so let the question be forever settled?

The teaching of the Bible is found in its own language. If the Lord has given it to the world as his word, will he blame any one who is simple hearted and lowly enough to believe its sayings when they contain God's word? Surely the Christian church might learn wisdom of this simplicity. Better to lay the Bible aside entirely, or make it secondary in its place, than to give it the first place calling it the word of God, and then ignoring its language, and seeking to establish truth on some other foundation.

Men who settle their theological views by the Bible at the present time, are often considered fools, and that toc by the very ones who, above all others, have it as a principle that the Bible contains the word of God. Public teachers who call themselves Christians, and who profess the principle that the Bible teaches the word of God, at the same time deny that Jesus was begotten of the Holy Spirit, and say that he was the son of Joseph. Yet the Bible asserts the former and denies the latter. From so-called Christian pulpits the doctrine of the divinity of Christ is assailed, yet it is clearly and unequivocally asserted in the Bible. The resurrection of Jesus from Joseph's tomb is publicly denied by those who take their texts for discourse from the Bible as the word of God.

It is high time that the people opened their eyes to these things, to know for themselves whether their teachers really believe the Bible, or whether they make it void. The things we have mentioned are but few of the open denials of the Bible teachings as promulgated by pretended Christian teachers. Such are not Christian teachers, and ought never to claim the name Christian, but should acknowledge themselves as infidel teachers, which they really are in many respects. He that makes void one point has broken the whole. God's word is one whole and complete doctrine, with Christ as the foundation, and the Bible as its verbal exponent. Those who do not teach the Bible do not teach the word of God.

RIOTOUS ELEMENTS.

Since our last issue some portions of this country have been the scene of riotous demonstrations such as never before disturbed the peace of the government and people of this land. Railroad hands and employes of the Baltimore and Ohio, Pennsylvania Central, and other railroads struck for higher wages, or rather against the reduction of their wages, and this gave a chance for the outbreak of lawlessness and riotous demonstrations on the part of certain secret organizations who were watching for just such an opportunity, and whose very existence is a peril to all law and order.

These riots in Baltimore, Pittsburg, Buffalo, and other cities, were not caused by the railroad strikers, but by the Commune, a secret organization professedly of working men, but really of malcontents led by men whose only regard for law is the fear of its penalties. The object of the Commune is to overthrow capitalists in their business position, calling them monopolists, and claiming that they "grind the faces of the poor." While we regard the rule of the capitalists as one that in a great degree deprives the working classes of many privileges, yet the rule of the Commune would be far worse, as its record in France and elsewhere has shown.

These riotous outbreaks are considered as a result of the growing controversy between labor and capital, and it is thought that when harmony is brought about between the financial interests of the country, then a pacification of all factious feelings will be produced. But how

is that harmony to be brought about? There are theories enough, as the saying is, to sink a ship, but as fast as they are tried they fail. Matters in this respect are growing worse and worse, and the inquiry is, What will the end be? There are certain kinds of advice that are passed by as of but little account among both rulers and ruled in this world. Such, for instance as is found in the Bible, which teaches the supremacy of Jesus over all rulers, found in the second Psalm, where rulers are advised to "kiss the Son, lest he be angry and ye perish in the way, when his wrath is kindled but a little." Also the advice in the sixth chapter of 1 Timothy, given to laborers and capitalists, is not the kind of advice they desire. And because the advice of heavenly wisdom is unheeded, the evidence is very clear concerning the end of the present strife between labor and capital. In reality, it is not a strife between these two elements. It is the demoniacal unrest of these last days, that finds its vent in these riotous outbreaks. The recent riots were not by the strikers, but by the lawless hordes who would live by deviltry and crime. The laboring classes are willing to work for a fair compensation, but the rioters desire to live on the riches of the capitalists.

In brief, the whole matter is summed up in a single fact; it is, that the whole world, both mental and material, human and organic, animate and inanimate, is but a pent up volcano, whose outbursts are seen more and more frequent and terrible, but whose utter destruction from these very same pent up forces is inevitable and near. This is the genuine solution of the whole subject, drawn from that book of wisdom which the world has rejected to its own sorrow in times past, and now rejects, but whose teachings are in perfect harmony with all experience.

It is evident from nature, logic, and prophecy, that the upheavings of the world in its social, political, and organic conditions, are all caused by the existence of internal forces that are destructive of all peace and quiet. The "Prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. 2: 2), the *demoniacal element* pervades all things. It is held in check partially by counter agencies, but it breaks out in earthquakes, tornadoes and fire by land, tidal waves by sea, and wars and riots among mankind. It will increase unto the end. Its fires will rage hotter and hotter; its outbursts will be more frequent and terrible; its restraint will become weaker and more weak, until at last earth will be baptized with a bloody and fiery deluge that will end its groans and strife in the last death struggle of all these demoniacal forces, and then shall come the quiet of utter desolation, when all disturbing elements shall have destroyed themselves forever.

It is written, "Thy people shall be delivered, every one that shall be found written in the book" (Dan. 12: 1). Let that declaration be fulfilled upon us.

LOCKING THE BARN AFTER THE HORSE IS STOLEN.

Within a few days, from two different states, come earnest and plaintive appeals for copies of our work entitled, *"Mormonism Examined,"* informing us that in one case twelve members of the flock have been misled by this delusion, and in the other case that twenty converts have been made.

If such friends had duly read our examination of this system, they never could have been thus deceived. But people rather lock the door after the horse is stolen, than to take precautionary steps. They flatter themselves that there is no danger, and neglect the antidote. Others will do the same, and similar results will follow.

W. S.

CHRIST'S KINGDOM AND GOD'S KINGDOM—ARE THEY TWO?

A worthy friend wishes to know if there is any foundation for the theory which makes the kingdom of Christ distinct from the kingdom of God, affirming that the former precedes the judgment, while the latter is subsequent thereto? We think the Scriptures clearly teach that Christ will have a kingdom after this age terminates. When he "witnessed a good confession before Pontius Pilate," he plainly affirmed, "My kingdom is not from hence;" and the expiring penitent correctly prayed, "Lord, remember me when thou comest into *thy kingdom*;" while Paul testifies that he shall "judge the quick and the dead at his appearing and *kingdom*"—thus locating Christ's kingdom after his appearing.

In harmony with this, Peter affirms: "An entrance shall be ministered unto you abundantly into the everlasting *kingdom of our Lord and Savior Jesus Christ*" (2 Peter 1: 11). This should satisfy all that the kingdom of Christ is to be the home of the saints in the future. The *same* kingdom is called "the kingdom of God;" also the "kingdom of our Lord and his Christ." Christ will come as "King of kings"—will come to reign. "Unto the *Son* he saith, thy throne, O God, is forever and ever" (Heb. 1: 8).

W. S.

CHEERING NEWS.

On reading the second July No. of the *Crisis*, my attention was attracted by a note stating that the Rev. G. R. Kramer, former pastor of the Asbury Methodist Episcopal Church of Wilmington, Del. (which church had a membership of about 700, and an attendance of from 800 to 1,000), had taken a bold stand for unpopular truth, including the near coming of Christ, the unconscious state of the dead, and destruction of the wicked; and to be untrameled in the proclamation of these truths, he had left both the church and the Conference. The name sounded familiar, but I could not place the man in my memory, till several hours later, when I received a letter directly from Bro. Kramer, informing me that he had organized "the household of faith," with 117 members at the start (and this had been followed by liberal accessions), requesting me to come to his aid, then adding:

"You will thank the Lord yet more when you learn the history of this affiair. A number of years ago, you came to Cartersville, Georgia. I was preaching there when you visited the place. I was shocked somewhat at your views on the dead; but you presented me with a book. I read, and thought; and after awhile the great truth of the resurrection as a *necessity* flamed in splendor before my vision. I was demanded for a church in Wilmington; but I had not expressed my views but to a few—was cautious in view of my church relations; but was being led to a work which I knew not. I came to Wilmington, and preached the second coming of Christ and the resurrection as the only hope; but at last said the saint was *asleep*—came out in strong terms, and gave them to understand that it was the only hope. This raised a *stir*, and led to the present movement, which promise to be a great work, should the Lord tarry, and it will be greater if he should come."

On reflection, I well remember Bro. Kramer, and my several conversations with him. The book I gave him was "Life Beyond Death in the Home of the Holy"—a work of 144 pp. from my own pen, which has led seven other preachers into the truth, besides Bro. Kramer. It ought to be scattered, but is now out of print.

Bro. Kramer adds:

"You thought, perhaps, you were doing almost nothing when you visited Cartersville; but Bro. I. H., a Baptist minister in this city, came about the same time that I did, and he *also* came preaching the Second Advent, and is at it yet."

I remember much prejudice was evinced at Cartersville; but several ministers attended. Am glad to learn that some seed is springing up, even after many days. Would be glad to go to the aid of Bro. Kramer, as requested, if I had the funds to spare. May the Lord stand by him. He has left a fine salary for the truth's sake. The following from a Wilmington secular paper will be read with interest by many.

W. S.

THE NEW CHURCH MOVEMENT.

A Large Tent Meeting on Sunday Morning, June 25—Mr. Kramer's Sermon—One Hundred and Seventeen Names Enrolled.

Yesterday a large meeting was held in the tent at the corner of Fourth and Lombard streets, and the Rev. George R. Kramer, recently pastor of the Asbury M. E. Church, preached a sermon, embodying his views upon theology.

The tent was crowded and many were turned away being unable to find seats or standing room.

Mr. Kramer took for his text the first, second and third verses of the 14th chapter of John: "Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. *I will come again and receive you unto myself;* that where I am there ye may be also."

The reverend gentlemen first called attention to the beauty of Christ's character; to his unselfishness which was evidenced by the fact that though he was going to his Father's house yet he thought of his disciples and said, "Let not your hearts be troubled." Faith in God, said Mr. Kramer, is the true antidote for trouble, but there can be no faith in God without faith in Jesus Christ. No man cometh unto the Father, says Jesus, but by me. The disciples were troubled because Christ was going away, and Christ comforted them by saying that he would come again and receive them unto himself. He compared Christ to a young man who visits a young woman and makes an engagement of marriage. This is the first coming. Afterwards he comes again to the wedding to claim her as his bride, and this is the second coming. The church must mourn the absence of the Bridegroom and desire his return. Christ, when complaint was made to him that his disciples did not fast, said, How can they fast when the bridegroom is with them, and told those who complained that the day would come when the bridegroom would be taken away from the disciples, and then they should fast. He was taken away when he ascended from Mt. Olivet, when the angel said, This same Jesus which is taken *from* ye into heaven, shall so come.

The speaker urged that the true attitude of the church must be to wait for the return of the Lord. It was the attitude of the apostolic church until the apostacy in the conformity of the church to the world. The bridegroom tarried and the virgins slumbered and slept; they no longer watched for the return of the Lord. The parable of the virgins teaches that at midnight—at a time of great darkness—there will be a proclamation made of the bridegroom. Jesus will come personally just as he went. He says, "I go to prepare a place for you;"

"*I will come again.*" We do not go to heaven when we die, for Jesus Christ says in the 33d verse of the 14th chapter of John: "Whither I go ye cannot come." The question that occurs is, If we cannot go to heaven then how can we ever get there? We have Christ's answer: "I will come again and receive you unto myself." The bride does not go to the bridegroom; he comes for her. The great glory of the future state when Jesus comes will be to be with him. This is a blessing far beyond the glory of the New Jerusalem and all the magnificence of Paradise Regained. The speaker concluded with an earnest invocation that the Lord would direct the hearts of all in the love of God; that all might be turned from the idols to serve the living God, and that they may wait for the return of the Son of God from heaven.

At the conclusion of the sermon Mr. Kramer announced that a church society would be organized, consisting of those whose creed is the Bible and whose only hope is the second coming of Christ, and that all who desired to live and work in that faith could enroll their names as members of the society. One hundred and seventeen persons, most of whom were members of the Asbury Church, then came forward and put their signatures to the book prepared for that purpose.

Last evening another large meeting was held at the tent, and other persons joined the new movement. Mr. Kramer preached from the 15th verse of the 1st chapter of 1 Timothy: "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners." Before the meeting adjourned, he announced that a meeting would be held every night this week, and that on Saturday night a business meeting for a permanent organization would take place.

In conversation this morning, Mr. Kramer said that he felt much encouraged at the success of the movement; it was far beyond his most sanguine anticipations. After the Sunday morning meeting was over he had received calls from many who assured him that it was just what they had been waiting for. In answer to an inquiry in reference to the proposed name of the new society, Mr. Kramer said that he would be in favor of no name at all if it were possible to get along without one. But the law would not recognize the trustees or other officers without a name, and it would, therefore, be necessary to have one. He had no name to suggest and could not tell what would be agreed upon; the question would be considered at the business meeting on Saturday evening. Of one thing he was sure, the society, by whatever name it is called, will not be hampered by any denominationalism. As already stated, the Bible will be its creed, and by its teachings will the members be governed. Mr. Kramer feels very sanguine over the success of Sunday's meetings.

PRIDE.

What a deadly viper to warm within our breast is pride. Hated of God, abominable in his sight; a thing which he will not suffer, and upon which will rest heavily the day of God whose devouring flame shall burn it and its possessors up, yet thoughtlessly and gayly cherished by how many and denied by how few! A deadly murderous thing, yet the plaything of the masses, and perhaps of us. The fountain of ungodliness and unhappiness, the parent of oppression, contention and strife, the inspirer of foolishness, vanity, deception and rebellion against God, yet the hail companion of the broad-way multitude.

I fear the presence of such a fatal thing is scarce suspected in any but another. It may not be sufficiently understood. It is an undue estimate of self, of ourselves or our possessions.

Eliab charged David, his stripling brother, with pride. He thought David was over-estimating himself or his powers when he ventured to go out against the proud defier of Israel; but he misjudged David. That boy was estimating the strength of his God, not his own. Nothing but a due estimate of God and Christ will keep us from an undue estimate of self, from self conceit, from vain glorying, synonyms of pride.

How many things may betray us into vainglorying self conceit. Honorable ancestry may do it; the Jews in pride boasted of Abraham as their father. Strength of position may do it; Babylon and Petra thought themselves invulnerable and immortal in their strong fortresses. Wealth may do it; success may do it; flattery may do it; or superior mental endowment may do it; learning may do it; and even the blessings of God may do it.

Hezekiah, the good king, how blessed of God! His prayer was heard and Sennacherib defeated, life prolonged, the sun on the dial turned backward, nature made to honor God; although a servant, yet these very blessings lifted up his heart to pride, an over estimate of himself.

It is this that deceives us, that betrays men to oppress the less fortunate, that holds them from thoughts of God, that hardens their hearts to rebel. It is this that puffs up to ostentation and vanity, that promotes contention for self advantage, that inspires discontent, as in Satan who felt too good for his first estate. It is this that makes men feel above the humble cross which we are to bear in the truth of God and in true devotion.

How foolish is pride! What is there of which man may boast to-day that may not be gone to-morrow? Haman boasts to-day of his joy, his riches, his honor; to-morrow he is hanged in shame. Babylon boasted of her power and glory; but where are they now? Our honorable parentage, our wealth, our talents, our beauty, our earthly success, even the blessings of to-day, where may all these be a few days hence? Let self be abased. Let him that glorieth, glory in the Lord. He giveth grace to the humble but resisteth the proud. H. F. C.

CALIFORNIA CONFERENCE.

Our fourth Annual Conference just holden at San Francisco was a success. Harmony prevailed and the melting influence of the Holy Spirit was in our midst. The spirit of the disheartened ones in San Francisco was greatly revived. Reports from churches and missionary efforts were cheering. The preaching by Brn. Field, Clark, Wilson, and Sr. Clark was timely and blessed.

The secretary's full report will soon verify all those points. H. F. C.

A CURIOSITY of nature has been presented on this coast this season; fruit trees ladened with nearly perfected fruit putting forth fresh blossoms. H. F. C.

Church News.

ELD. C. W. PITSOR recently buried in baptism three believers, in the village of Brooklyn, Iowa.

IF the editor is not present at the Springfield, Mass., Campmeeting then Eld. D. Mathewson will act as agent for this office, and receive subscriptions and renewals for this paper.

ELD. L. H. DAVIS of Paw Paw, Ill, has fitted up a hall near his home, which was formerly used for dancing purposes, and holds religious services there each Sabbath. We trust the Lord will bless his labors.

ELD. GEO. M. BUTTON reports a good meeting at Union, Ill., closed July 22, when two converted women were baptized by him.

ELD. M. CHANDLER will act as agent for the A. C. TIMES at the Brooklyn, Iowa, Campmeeting. We hope he will secure many subscriptions and renewals.

ELD. J. C. SMITH of Kansas reports having traveled some six hundred miles in the past six weeks, held two grove meetings, had meetings in one new neighborhood, and seen some come out to serve Jesus. Also that a former Baptist preacher and also a Friend, or Quaker preacher and wife, have all come out to preach the Bible doctrine on the second advent and man's mortality. He says the Lord is doing a good work there.

ELD. G. W. WRIGHT, of Lexington, Mich., writes as follows: "The interest in the vicinity of Port Sanilac is still up to *high tide*, and I think I can safely say it is a deep and thorough work. Four more were baptized on Sunday, the 22d inst., making twenty in all; and there are more to follow this week. Sunday evening, three noble young men arose and said, Pray for me. Half of the large audience expressed either their love of the Lord, or their desire to become the Lord's. Pray for us."

Selected.

Men With Wings.

The theory of evolutionists is short at both ends. Man, they say, has come up from an oyster or a monkey, improving and developing; he wanted to grasp things and from that desire grew a hand; he wanted to see things and that desire caused eyes to develop; and so he is going on in progressive development according to natural laws.

But we find no trace of these changes in man in past ages; no race of long-tailed monkeys are found growing into men; but if we grant that these changes have occurred, then what about the future? If man has got so many things by wishing for them, he ought not to stop here. As the *Pacific* sensibly enquires:

"Why should the evolution process terminate with man in his present form and figure, or in his present stage of development? Admitted, that our race has come up, or gone down, from the humblest forms of animal life, why should it not *evolute* further on? The human family have occupied this earth, according to the theories of our evolution brethren, a great many thousands or millions of years. Is it not strange, if these theories are true, that some change has not occurred during this long period? For example: —Why has there not been evolved a man with wings, or some other physical appendage, by which he can navigate the air? The aspiration has been entertained during many ages to *soar*. Witness the multitude of inventions in the way of balloons and flying machines, by which to penetrate the blue vault above, to say nothing of the starry regions. We confess that, since tails are to be counted out, we shall have to reckon ourselves among the skeptics respecting the evolution theory, until some scientific brother shall show us somebody supplied with wings.—*Armory.*

It is God's goodness to men to blast all things in the world to them, and to break their fairest hopes, that they may be constrained to look above to himself; he beats them from all shores that he may bring them to the rock that is higher than they.

Harsh words are like hailstones, which if melted, would fertilize the tender plants they batter down.

Christian Life.

"Be Not Afraid."

Though the tempest rages
And the day is past,
Though the shadows deepen
And the night falls fast,
There is heard a whisper
In the thickening shade—
"It is I, the Master,
Do not be afraid."

Nothing can be harmful
Which the Father sends;
Even loss and sorrow,
And the lack of friends,
Need not make us fearful,
Troubled or dismayed,
Since the Lord is saying,
"Do not be afraid."

In the way we travel
There are mountain heights;
There must be the fading
Of the household lights:
Through the boisterous waters
We must slowly wade;
But we hear Christ's whisper,
"Do not be afraid."

There are many duties
Difficult and grand,
Tasks that test our courage
And our strength of hand.
Let us boldly meet them,
Hearts on Jesus stayed,
Though the life be darkened,
Need not be afraid.

Soon the flowing river
Will be near our feet,
We must cross the waters
Ere our loved we meet.
But to give us courage,
Lest we be dismayed,
Christ the Lord will whisper,
"Do not be afraid."

—*N. Y. Weekly Witness.*

After Conversion—What Next?

Seasons of revival have been spoken of as harvest seasons. But the phrase is an erroneous and misleading one. Conversion is rather a planting time with a soul than its "harvest." It is a beginning of better things, not a consummation completed. Those pastors and evangelists commit a fearful mistake who feel that the conversion of sinners is the one main object of all gospel effort; whereas conversion is only the means, the essential first step, to the great end of all true gospel effort, which is the service of God by a genuine godly life. Those young converts make a still worse mistake if they sit down happy and contented with having "confessed Christ" and united with his church. The clock that strikes one is expected to strike two.

What is conversion? It is a turning from the wrong road into the right one. The journey is yet to be performed before heaven is attained. Too many, alas! set out on this straight road and fall away before they reach the mark of the prize. Conversion is simply an enlisting in the army of Jesus. The battles and the hard bivouacs are yet before you. Let not him that girdeth on his harness boast himself as he that putteth it off. We want to impress it upon the mind of every young convert that the real conflict has only begun, and they have done no more than to put on their armor and enroll their names. Supposing you to be truly regenerated by the divine Spirit, what next?

We would reply that the sowing time of your spiritual spring has just begun. Don't repeat the current prattle about being a "harvested soul gathered into the garner." The church is not a granary. You are just beginning to sow for yourself; and whatsoever you sow you will surely reap. You are forming new habits of thinking and acting. You are an utterly inexperienced beginner in an entirely new line of life. The first year of your Chiistian life will have a mighty influence on all your future.

Begin with a determination to learn Christ's will and to do it. This is what that famous convert near Damascus was aiming at when he inquired so anxiously, "Lord, what wilt thou have me to do?" It is very well to know what a Bunyan, or a Finney, or a Moody has written or said about the Christian life. But go to the fountain head. Go to Jesus in an humble, docile spirit, and ask him, in fervent prayer, to guide you. Bend your will to his will. He is perfectly willing to guide the meek and the teachable in the right way. I honestly believe that when a docile heart sincerely asks to be led and then obeys the voice of conscience, that heart seldom takes a false step—yea, never does. Jesus promises to lead you in the way of all truth. Trust him.

Conscience is the vital point. You need not trouble yourself much about your feelings or your frames, as long as conscience turns as steadily towards Christ as the needle toward the north pole. It is the office of conscience to detect sin and righteousness, to decide for one and to reject the other. Feelings are very fallacious. Some Christians are very devout in their feelings and wretchedly deficient in their daily conduct. They forget that the best proof of love to Christ is to keep his commandments. Fervent Christians in the prayer-meeting, they are sorry Christians outside of it. There is a lamentable lack of conscience in too much of the flaming piety which burns out all its oil in the prayer-room or the "praise-meeting." We do not wonder at the sneers which are often leveled by shrewd men of the world at this sort of "revival religion." See to it that you give no occasion for such sneers. See to it that Jesus is not betrayed before his enemies by your inconsistency. The best thing you can do for your Savior and your Master is to live an honest, truthful, pure, and godly life. Others are watching you. Then watch over yourself.

In putting on your armor, don't forget that the sword of the Spirit is the word of God. Not content with merely reading your Bible, study it. Instead of skimming over whole acres of truth, put your spade into the most practical passages and dig deep. Study the twenty-fifth psalm and the twelfth chapter of Romans, as well as the sublime eighth chapter. Study the whole epistle of James. It will teach you how a Christian ought to behave before the world. As you get on further you may strike your hoe and your mattock down into the rich ore beds of the book of John. Saturate your heart with God's word.

As for your field of Christian work, you ought not to have much trouble about that. Follow God's leadings and go into the first field of labor which he opens to you. Do not seek easy posts or those which will flatter your vanity. Brave Mary Lyon used to tell her pupils at Mount Holyoke to "go where no one else was willing to go." Threescore of her graduates became missionaries for Christ Jesus. As soon as you begin to think that you are too good for your place, then the place is too good for you. Do what you can do best. While you are working for the Master, do not neglect the inner life of your own soul. If you do not keep the fountain well filled with the love of Jesus, the stream of your activities will run dry as soon as the novelty is over.

Your daily battle will be with the sins that most easily beset you. The serpent often scotched, is not killed. Paul himself had to give his carnal appetites the "black eye" pretty often. The moment you fall asleep the Philistines will be upon you. Challenge every tempter that approaches you. The dangerous devil is the one that wears the white robe and cozzens you with a smooth tongue.

Finally, strive to be a Christian man everywhere. Carry the savor of your communion with Christ wherever you go. Jacob brought into his old, blind father's presence such an odor of the barley ground and the vineyard that he had "the smell of a field which the Lord had blessed." Every place you enter ought to be the better for your presence. Never disappoint the expectation of your Master. He is the best Master in the universe. Having put on the uniform of his glorious service, wear it until you are put in your coffin.—*Theodore L. Cuyler, D. D., in Independent.*

Suffering.

When suffering comes in a holy life, God's children are sometimes tempted to distrust their experience, and sometimes to complain. Is there such suffering in the life of faith? Would I suffer thus, if I were truly holy? Such questions occur to the mind. Yes, there is suffering in the life of faith. And you will assuredly suffer, if you are truly holy. Count your sufferings as a divine mark of the genuineness of your experience, and do not listen to temptation. What is holiness but the spirit of Christ? And can any one have the spirit of Christ, and not suffer? Did not your Lord suffer? And if you be indeed like him, must not you suffer? Does not Christ call you, not only to believe on his name, but to suffer for his sake? And will not the fact that you are holy bring you into fellowship with Christ And can there be any true or saving fellowship in his sufferings? Gold is not tried gold till it goes through the furnace. All that comes to you in your dispensations of suffering is in order to the purifying and perfecting of your faith, which being much "more precious than of gold that perisheth, though tried with fire, might be found unto praise and honor and glory, at the appearing of Jesus Christ." Remember when you take Christ, you take his cross and your cross.—*Sel.*

Dependence.

"Here is a woful course of a great many; when Christ bestows his grace, grace many a time is put in his own room; when he makes his grace to dwell in us, we are apt to forget that our standing is in himself alone, who created, and infused, and dispensed the grace that is lodged in us. That a believer should live less dependent on Jesus Christ, is a snare that you have great need all of you to take good heed of, and beware of. Remember that you do not live, that you do not stand by the grace that is in you, but only by the grace that is in him. Our strength stands in the fountain: 'Be strong in the grace that is in Christ Jesus.' A believer thinks himself exceedingly weak, when he can see nothing of Christ's grace in himself; but that is a great mistake; that man is exceedingly weak indeed, that can see no grace in Christ Jesus; that man is fallen wofully. How excellently does the apostle speak of it (2 Cor. 11: 9, 10): 'Most gladly therefore will I glory in my infirmities, that the power of Christ may rest upon me. For when I am weak, then I am strong.' It is best with me when I am nothing. What a mighty word is that, 'Though I be nothing!' (Ver. 11).—*Fraill.*

Young Folks.

The Ten Commandments in Rhyme.

I. Have thou no other God but me.
II. Unto no image bow thy knee.
III. Take not the name of God in vain.
IV. Do not the Sabbath day profane.
V. Honor thy father and mother too.
VI. And see that thou no murder do.
VII. From whoredom keep thee chaste and clean.
VIII. And steal not though thy state be mean.
IX. Of false report bear not the blot.
X. What is thy neighbor's covet not.
—*Selected by A. Armour.*

The Golden Rule.—(Matt. 7: 12).

Be you to others kind and true,
As you'd have others be to you:
And neither do nor say to men,
Whate'er you would not take again.
—*Selected by A. Armour.*

The India Rubber Supply.

The native way of supplying the trade with rubber is highly wasteful, and if no preventative means were taken it would not be many years before the supply would fall far short of the demand, which is increasing at an enormous rate; in fact the world cannot get along without rubber, which has now become one of the most necessary materials in a variety of trades. It has been the improvident practice to cut down trees 150 or 200 feet high, to secure one hundredweight of rubber, and thus the forests of rubber trees, especially in Brazil, are being destroyed, and will ultimately belong to the past. Without waiting for such an event, the British government has shipped 2,000 Brazilian rubber plants to the Island of Ceylon, and, strange to say, in the incredibly short space of two months after the seeds had been sown, the little trees produced the finest kind of rubber—equal to the best of Brazil. In June, 1876, 90,000 seeds were received, of which, however, only 2,500 were alive; as their vitality is very short, they were sown at once, covering a space of 300 square feet. A number began to grow, and in a few days many of them were eighteen inches high. Cases were then made containing fifty plants each, large enough to allow for growth during transit on shipboard. They were sent to Ceylon, Singapore, Burmah and other places, and the 2,500 plants thus distributed will do a great deal of good in preventing the otherwise impending calamity of a scarcity of rubber.—*Scientific American.*

Bank of England Notes.

Few of the persons who handle Bank of England notes ever think of the amount of labor and ingenuity that is expended on their production. These notes are made from pure white linen cuttings only, never from rags that have been worn. They have been manufactured for nearly 200 years at the same spot—Laverstoke, in Hampshire, and by the same family, the Portals, who are descended from some French Protestant refugees. So carefully is the paper prepared that even the number of dips into the pulp made by each workman is registered on a dial by machinery, and the sheets are carefully counted and booked to each person through whose hands they pass. The printing is done by a most curious process in Mr. Coe's department within the bank building. There is an elaborate arrangement for securing that no note shall be exactly like any other in existence. Consequently there never was a duplicate of a Bank of England note, except by forgery. According to the *City Press*, the stock of paid notes for seven years is about 94,000,000 in number, and they fill 18,000 boxes, which if placed side by side, would reach three miles. The notes, placed in a pile would be eight miles high; or, if joined end to end, would form a ribbon 15,000 miles long; their superficial extent is more than that of Hyde Park; their original value was $15,000,000,000, and their weight over 112 tons.—*Scientific American.*

Farm and Home.

Sleeping Rooms.

The air which passes out of the lungs is wholly innutritious. If re-breathed without any admixture of other air, it would induce instant suffocation. It contains a large amount of carbonic acid gas. This gas is condensed by cold, and falls to the floor; heat carries it to the ceiling; hence the practical fact, that in warm weather those who sleep on the floor breathe the purest air; while in very cold weather the higher one sleeps above the floor, the better is the atmosphere. Hence, in a warm room, sleep as near the floor as possible; in a cold room, the higher the bed is, the better. A striking illustration of one branch of the statement is found in Dr. Hall's new book on "Sleep." When the jail-fever was raging in England, it was the custom to hand the food and water to the prisoners through a hole in the floor above them. A case is mentioned where the jailer and his wife died in one night in consequence of the effluvia of the prisoners' cell below; while the prisoners themselves continued to live, showing conclusively the concentrated malignity of the air at the ceiling, as compared with that on the floor. The same principle has an illustration in the narration in the same pages, of the terrible incidents in connection with the "Black Hole of Calcutta," where it was speedily noticed that relief was given by sitting down on the floor. From these statements, it is clear that it is better to have a fire in the fireplace in a close room in winter than to have no fire; and for two philosophical reasons—the fire rarefies the carbonic acid gas, and compels it to seek the ceiling; besides, it creates a draft up the chimney, thus causing cold air to come in more copiously.—*Sel.*

Force-Giving Food in Summer.

Brown bread, oatmeal and fruits, are all force-giving, but to a less extent than fats, yet sufficiently so for the requirements of the season, and those persons who have much very muscular work to do may use more freely force-giving foods in hot weather than those whose labor is sedentary and light. From experiments which we have seen tried, over and over again, however, we are satisfied that even farmers, in the hottest days of summer, who are obliged to work in the harvest field can do more work, suffer less with heat, and incur less risk of sunstroke by following the rules we have laid down, than by using a highly carbonized diet of oils and fats.—*Dr. Holbrook.*

Ashes.

A correspondent of *The Massachusetts Ploughman* says: "It is often specified in this recommendation that coal ashes should be applied, but I have lately seen in some of the papers the advice given to supply wood ashes for the poultry to shuffle in. I would caution all against following this advice. Wood ashes are so rich in potash that their effect on fowl's feet is exceedingly injurious. I have seen poultry with bad sores and blisters on their feet from this cause, and in one or two cases have seen birds badly lamed. Coal ashes are excellent, but wood ashes should never be furnished for the purpose above named."

Grape vines will need frequent attention. As the shoots grow they must be tied to the trellis, or a high wind will either break or entangle them. Remove all shoots that start where canes are not wanted, and in case of double buds, take out one shoot, taking the weaker one. In close pruning, the shoots are stopped (by pinching off their ends) just above the uppermost cluster. Some leave but a single leaf, and think it better than two, three or more. We are governed by the form of trellis, preferring to keep that filled with foliage, to following any set rule. Soon the large beetles and the large caterpillars will appear; they are never very numerous, and the only remedy is hand-picking.—*American Agriculturist.*

Health.

Early Infancy.

Nature has no substitute for the mother's milk. The large percentage of deaths in hospitals for foundlings show the sad result of depriving the infantile inmates of their milk. Even in the parental nursery artificial food often render those ill, who, if nursed with the first milkings of a healthy, properly fed and kindly treated cow, would have lived. Let the infant take by means of a sucking bottle, in a slow way, so that the secretions of the mouth may be increased, and aid in the process of digestion. Always give an infant a little less than it wants, so that the stomach may not be weakened by overwork, and acidity and flatulency annoy it. Nursing a child very often is an error into which young mothers fall. The stomach at birth is feeble, and can bear but little. The stomach is overloaded, the bowels become disordered, the infant is made sick, and dies. Indigestion is usually caused by excessive feeding, at irregular intervals. The rule is, give the infant a little less than it wants, at regular intervals. Avoid medicine. Nurse the infant at 10 p. m., and not again until 6 a. m. In the interval, let it have water warmed. This plan promotes the mother's no less than the infant's health. Sleep promotes health; then let a mother or nurse have time for sleep. No infant should fail to have a cot near the bed of the mother. Thus both may have undisturbed rest and refreshing sleep.

When cow's milk must be given to supply any deficiency, let it be given between the nursings, at the same regular intervals. The time may come when artificial food must be the chief dependence for nutriment. Preparing the food is of great moment. Have vessels perfectly pure and sweet. Let the quantity be small, lest the stomach be weakened, and induce pain and distress. Feed slowly. Alternating properly prepared cow's milk with the maternal, will prepare it for weaning. During the nursing period, the mother should secure her own health by proper diet, exercise and pure air. Her ill health and maladies will modify the quality of her milk. Avoid stimulants, unless ordered by your M. D. Take nutritious food. Regulate the bowels. Have a time for excretions. Have a regular and fixed time for feeding, nursing, and sleeping. Keep the skin healthy by bathing. After the fourth month, wash the entire body, except the breasts, with cool water. A clean, healthy skin, exercise and fresh air, improve the milk, and increase the quantity. Avoid late hours. Retire early whilst nursing. Avoid luxuries and dissipation. All these are avoidable causes of poor health and bad milk. Cultivate a cheerful and quiet temper whilst nursing. The depressing emotions lessen the secretions of the breasts. A nursing mother heard of her husband's death in a distant city; her milk left her breast. An anxious and excited nurse gave her charge milk, and within two hours the infant had convulsions. Fear modifies the secretion in quantity and quality. A mother was alarmed by burglars. Her infant sucked soon after. It soon became restless and then had colic, and finally, diarrhœa. A fretful temper lessens the quantity of milk. Anger produces a milk that irritates the bowels and induces griping. Let the mother be calm and quiet under all circumstances.

The flavor and other qualities of the milk are affected by food which the mother takes. Full feeding demands active exercise. Hard work and nutritious food produce good milk. Let the mother or nurse have good food, pure air and moderate exercise, at regular hours. Poor food and a small supply lessen the milk; so that taking care to promote the health of the nurse or mother, is taking care to produce good food for the infant.—*Western Rural.*

General News.

The principal event of home interest has been the great strike, and the lawlessness attendant. Immense damage has been done to the financial and business interests of the country, aside from the amount of property actually destroyed, which is of large amount. The value of property destroyed at Pittsburgh, Pa., alone is estimated at ten millions of dollars. On account of the stoppage of railroad traffic, many places are beginning to feel the want of provisions. Bread riots have been imminent in some places. Nearly every railroad place of any size from ocean to ocean has been visited by this scourge. But at present order is being restored, and the various kinds of business are resuming their wonted channels. The worst appears to be past, with immense damage to every industry, and little, if any, advantage to the strikers, or those engaged in he disturbances. Federal and local troops have been used for the maintenance of order and the preservation of life and property.

A monument has been erected in Rome, Pa., to P. P. Bliss, the gospel song-writer and evangelist, who lost his life in the Astabula disaster. It was dedicated to his memory July 10, in the presence of 10,000 people. D. L. Moody presided, and delivered an address, paying a beautiful tribute to the deceased. The monument was paid for by the penny contributions of Sabbath-school pupils. It stands in the midst of the cemetery at Rome, and is twenty-two feet high, of white Italian marble, surmounted by a draped urn, and standing upon a base of blue marble that rises four feet above the ground. Maj. D. W. Whittle, Dr. J. H. Vincent, Mr. Sankey, and others also spoke in eulogy of Mr. Bliss, as being a true, noble-hearted man of God, whose greatest and best monument is the gospel songs he has left. "Though dead, he yet speaketh."

There is quite an extensive movement on foot in South Carolina for the colonization of the negroes in Liberia, Africa. It is said that a great many negroes are entering heartily into the scheme, with the idea of having a home in Africa where the surroundings will be more congenial to the negro race. But some express the opinion that the scheme is a speculation to make money out of the negroes.

The Black Hills excitement has been so great that Deadwood City, the chief town, already has 15,000 people, but 5,000 of those would be out any day they could get money enough to leave. Many are in a starving condition. There is no worse place for a man to go who has no capital.

The American Bible Society received during 1876, $543,579.55, of which $188,000 were legacies. This income was $16,000 greater than that of 1875. The American Tract Society received during the same time $470,000, of which $100,000 were legacies.

A peculiar tombstone has been placed in the Yantic, Conn., cemetery to mark the grave of Mrs. David A. Wells. It is a boulder some four feet in diameter, one side of which is faced and bears the inscription: 'And they rolled a stone to the mouth of the sepulchre."

The eminent Augustus Tholuck, of Halle, widely known as a theological teacher and commentator, whose influence against German Rationalism has been long, steady, and powerful, died recently at the age of 78.

The Dismal Swamp Canal is to be sold at auction at Norfolk, Virginia, next August. The work cost over a million and a half, but is not expected to bring more than one-fifth that sum.

A Young Men's Christian Association has been formed at Lucknow, India, famous for its seige during the Sepoy rebellion.

Foreign News.

The events now transpiring in the neighborhood of the Danube bring into curious prominence the name of the Emperor Trajan, the buttresses of whose bridge, we believe, still stand on opposite banks of the Danube, and whose famous wall seems to be the line along which the tide of war is rapidly rolling. The bridge thrown over the Danube by this great monarch was, in some respects at least, the most remarkable of all the structures that successive belligerents have erected for the passage of their troops. It was not a mere floating bridge, but a permanent structure, carried on piers 150 feet high and sixty feet wide, and it comprised twenty arches, extending altogether over a span of 4,770 Roman feet. This giant structure, than which ancient history records nothing of the kind equal to it, seems to have been intended as a fortress as well as a bridge. Standing eighty foet above the water, it is supposed to have afforded the command of the Danube navigation, a garrison posted on it being, of course, able to damage or destroy vessels passing under, while they would be above the reach of retaliation. It was destroyed by Hadrian, and its precise locality has been the subject of some dispute Ruins, which evidently might have formed the buttresses of a bridge, occurring on the line of an old Roman road, however, seems to leave little room for doubt. Trajan's Wall is another relic of this terribly energetic old Roman. It is, strictly speaking, a rampart of earth about thirty-five or forty miles long, and extends from Rassova, just at the bend in the Danube, to the shores of the Black Sea. Though only an earthwork, it is a formidable line of defense. It is eight or ten feet high, with a fosse in front of it, while the western portion is still further fortified by deep lakes and the swampy valley of Kara-Su. In addition to all this, another rampart of a similar character lies just in the rear of it. This is known as the South Wall, the space between the two ramparts being from 1,000 to 2,000 feet.

Accounts from the famine districts of Madras, India, are somewhat worse. The rainfall has been slight over portions of the affected area. The number of natives on the public works and receiving gratuitous relief have increased. There has been great mortality from disease, especially among children. The situation in Mysore is also critical. The prospect in Southern India is far from reassuring. There will be grave cause for apprehension unless abundant rain falls soon. In Bombay the prospects are more cheering.

The Pan-Presbyterian council—or, in other words, the council of Presbyterians from all over the world—recently held in Edinburgh, Scotland, was attended by three hundred and thirty-three delegates, representing some eight millions of church membership. The subjects discussed were of church, social, and national interest. The session has been regarded as a very notable one, because of its bearing upon all questions of reform, the voice of the council being mainly for improvement in adapting their services and work to the wants of the people.

The fertile valleys of Chilo and Tumbaco, in Ecuador, have been devastated by a terrible volcanic eruption, followed by a flood which lapped up what the volcano left. The eruption occurred on the morning of the 26th of June, and the City of Latacunga was almost swept out of existence, many lives being lost by the sudden inundation. A curious feature of the affair was the transportation of ashes to a point 600 miles from the volcano.

In Argyll, Scotland, there is a small country inn bearing the laconic name of Druimtighmihicillechattan.

A Chinese newspaper has entered upon its two thousandth volume. It has lost all of its original subscribers.

Public opinion in England is divided as to the real meaning of the embarkation of troops for Malta. The Ministry when questioned are at some pains to make it appear that only a small number are to be sent to reinforce the posts at the Mediterranean, although it is known that five of the largest troop transports, with a carrying capacity of 1,500 each, have been placed under sailing orders, and it is rumored that an Admiralty Agent is now in Liverpool for the purpose of chartering private vessels. While the time has not come for the Government to show its hand, it is very evident that the hand is a strong one, and that Russia will be afforded an opportunity to see it shortly.

It is stated that the Pope, wishing to place the American church on an equality with the church in Europe, has expressed a desire that the church in America should be directly subject to the Pontiff, instead of being governed through the intermediary of a Cardinal Prefect of the Propaganda. Cardinal Simeoni is understood to have taken steps in this sense, and Concordats are stated to have been concluded, and Papal Nuncios appointed.

A Parisian manufacturer has received a large number of white shirts, upon which extracts from the Koran are to be printed in sky blue letters. Upon a number of white woolen undershirts is to be stamped the signature of Mohammed. The articles are intended for distribution to Turkish soldiers when upon especially dangerous duty, to stimulate their courage, under the impression that they are talismans.

Advices from Ecuador, South America, state that the damage done by the late eruption of Cotopaxi, amounts to $1,000,000. Many lives were lost, and over 1,500 head of cattle destroyed.

In official circles here it is believed that the number of Turks under arms in Europe has been greatly exaggerated, and that there are not more than 90,000 available for offensive movements in the quadrilateral, now that Rustchuk has has been cut off from Shumla and Varna.....A Russian official account of operations in the Balkans, dated Tirnova, July 19, says: "The Schipka Pass was taken to-day and occupied by a regiment with two guns. On the 19th inst., Gen. Gourkha, after an engagement in which he lost 207 killed and wounded, occupied Kazanlik and the village of Schipkha.".....Reports current assert that Raouf Pasha had surrounded the Russian forces at Eski-Saghra, but he has been defeated, with a loss of 15,000 killed, wounded, and prisoners.....The Russian reconnoisance upon Plevna discovered between 30,000 and 40,000 Turks, who intended to threaten the Russian communications. Grand Duke Nicholas hastily concentrated a superior force and routed them.....A telegram from Shumla reports all the villages between Rustchuk and Kustendje evacuated by the Turks as sacked and burned by the Bulgarians.....Three Russian divisions reinforced the advanced posts near Yeni-Saghra, and after a brilliant engagement occupied that place. The Grand Duke Nicholas' position at Tirnova has been rendered secure by reinforcements. .... An attempt was made on Thursday morning, the 19th inst., to assassinate the Czar, while he was on his way to inspect an outpost near one of the lately captured positions. When the Czar was dismounting a shot was heard, and immediately an officer of his staff was dangerously wounded. The Czar narrowly escaped through the shelter of a neighboring embankment..... It is telegraphed from Cravoura, near Balzig, that the Turks are massacreing the Christians without mercy. A dispatch to the Greek Ambassador at Constantinople asks for prompt assistance, as otherwise not a man will be left. An English warsloop, with Austrian steamers, left immediately to receive the fugitives.... .The Greek Consul at Burgas and the French and Italian Consuls at Gallipoli have telegraphed their respective embassies at Constantinople for men-of war, owing to the excited state of the Moslem population. .. ...Ahmed Eyoub Pasha, the Turkish commander in Bulgaria, has expelled all newspaper correspondents, and even English and French military attaches from his camp.....The Montenegrins have blown up the outworks of Niesics. They are now bombarding the fortress from all sides.... Suleiman and Raouf Pashas have effected a junction of their forces, and are now at the head of an army of 60,000 men on the southern side of the Balkans.....A Jassy telegram states that the rinderpest has appeared among the cattle of the Russian army, and has already made a great havoc. .....Suleiman Pasha has been defeated at Kara-Buhar. He lost ten guns, and his army is retreating on Adrianople..... Ninety thousand men are on the way to reinforce the Russian Caucasian army. Three brigades with foot artillery, with forty-eight guns each, and ten batteries of Cossack artillery, with sixty guns, have already arrived at Tiflis. The Russian artillery there will shortly be reinforced by 204 guns, and only then will a fresh advance be attempted into Armenia in order to gain some fortified places before winter sets in.....A second Russian army corp has invested Silistria.....The Russians have begun the siege of Silistria.....A steamer from New Haven has arrived at Constantinople with war material.

Marriages.

SAUNDERS—BUTTON.—In Decatur, Wis., at the house of the bride's father, by Eld Wm. Sheldon, Mr. A G. Saunders, of Milton, Wis., to Miss DeLette E. Button, of Decatur, Wis. W. S.

Deaths.

DAVIS.—In the town of Paw Paw, De Kalb county, Ill., July 19, 1877, Richard C. Davis, aged 76 years, 4 months, 14 days.

Bro. Davis was the father of Eld. Levi H. Davis, and a family of ten other children, most of whom are living. He came to Illinois from Saratoga county, N. Y, in the year 1847, and was among the early settlers in the neighborhood where he lived. He was a member of the Baptist church from his youth, until about ten years since, when he, with his son Levi, was excluded for his faith in the entire mortality of man. He joined the Adventists, and his home was a resting place for pilgrims for many years. The whole neighborhood mourns his loss. Funeral services by the writer from Ps. 17: 15, assisted by Revs. Kane (Baptist) and Brown (M. E.). FRANK BURR.

BRANDEBURY.—In Burlington, Iowa, Sunday morning, June 24, 1877, Mr. J. S. Brandebury, in the 76th year of his age.

Bro. Brandebury was born in Shippensburg, Pa., Nov. 12, 1801. He married in Pennsylvania, and unto him were born nine children. Four survive him, two sons and two daughters. His wife died in August, 1853. Father Brandebury, as he was familiarly called, removed to Burlington in 1849, and so was one of our oldest residents. He made a public profession of religion in 1840, and to use his own words was then "justified by faith in Jesus Christ." This profession he maintained with singular fidelity. All will remember him as a worthy man of God. His powers of memory were wonderfully displayed in his ability to correctly quote any passage in Scripture called for, and give the book, chapter, and verse where it could be found. This remarkable power he retained in its fullness up to within a short time of his death. The funeral services were held in the First Baptist church yesterday afternoon at 2.30 o'clock, conducted by the pastor, Rev. J. E. Hopper, who was assisted by Rev. E. D. Campbell, Rev. J. C. McClintock, and Rev. Dr. Salter. The services were solemn and impressive. All felt that a good man has been laid away.

Business.

Treasurer and Business Agent,
BURTON W. HOLMES.

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AGENT.

TO OUR FRIENDS.

We hope our friends will look at our premium list, and see if they cannot find it to their advantage, as well as our own, to endeavor to get us some new subscribers. We have changed the form and enlarged the paper, and by doing so have made it much more attractive. This has cost us money, and we have done this in the belief that it would be returned to us in the form of an increased subscription list to enable us to carry on the work of spreading gospel truth, and preparing a people for the coming of our Lord Jesus Christ. Who among us will be the ones to help carry on this glorious work. Let us not only have your well-wishes for the prosperity of this Society, but let us have your co operation also. Labor with us to scatter the seed of eternal truth that shall ripen into a glorious harvest to be gathered into the Paradise of God.

As soon as arrangements can be perfected, we shall add to our premium list.

AGENT.

THOSE of our contributors who send us articles for publication and desire extra copies of the paper containing the same, must so inform us at the time the communication is sent. If this is not done we cannot supply them, as we do not print any extra papers to lay on our shelves. Our writers will confer a favor by bearing this in mind. AGENT.

Camp-meeting.

Persons sending Notices to this office, to be inserted in this paper, are requested to send them so that they will arrive at this office the Saturday previous to the issue of the paper in which they wish them to appear.

Tent Meetings.—Brethren and sisters desiring tent meetings in Kansas and Southwestern Missouri, let them make known their desires at once, when and where they desire such meetings, by letter to Eld J. C. Smith, Arvonia, Osage county, Kan. The tent is ready for the field. Are our brethren and sisters ready for it, to help in Jesus' name every way possible by the direction of the Lord, to further on the glad tidings of salvation. Write at once to me. J. C. SMITH.

Campmeeting.—The Annual Campmeeting of the Northeastern Iowa Advent Christian Conference will be held at or near the old campground in Manchester, Iowa, beginning Sept. 1, and hold over two Sundays. As soon as arrangements can be made further particulars will be given. In behalf of committee.

WM. H. CONNELL.

Campmeeting.—The A. C. Association will hold a campmeeting in Cloud county, Kansas, one half mile north of Clyde, on the east side of Elk Creek, on land owned by Mr. Turner, commencing August 16th, 1877, and hold over two Sabbaths. All who love the Lord are invited to come and let us have one more trimming of lamps before Jesus comes. Preaching brethren are especially requested to come and help spread the good news of the soon return of the Master. We are desirous that our brethren and sisters, one and all, come early, and be with us through the meeting

W. L. SHALTO.
H. TITTERINGTON.
A. S FIELD.
Campmeeting Committee.

Campmeeting.—The General Campmeeting at Springfield, Mass., commences on August 4, and closes the 12th.

Tent Meeting.—There will be (D. V.) a Tent Meeting held near Douglas, Butler county, Kansas, as Bro. John Nichols shall direct, beginning Aug. 3 and continuing over two Lord's days. Brethren and sisters south and southwest are invited to attend this meeting. May all come to work for Jesus and the salvation of the perishing. J. C. SMITH,
State Evangelist.

Tent Meeting.—The Lord willing, the Kansas Mission Tent will be pitched at Wellington, Sumner county, Kansas, Aug. 16, and meetings will continue over two Lord's days. Let all come to labor for the perishing in these new fields.

J. C. SMITH, State Evangelist.

Campmeeting.—The Campmeeting at Alton Bay, N. H., is to be held August 18th to the 26th.

Iowa State Camp-meeting.—The Annual State Campmeeting of Iowa will be held in a grove one and a half miles south of Ladora, Iowa county, commencing Aug. 24, 1877, and continuing over two Sundays. Ladora is situated on the Chicago, Rock Island and Pacific railroad, fifteen miles east of Brooklyn, and seven miles west of Marengo. There will be a free buss run from the depot to the ground connecting with the trains. Boarding will be furnished at very low rates, cheaper doubtless, than the friends can board themselves. (More anon). Hay and straw will be on the ground free, and grain at cash price. Lumber for frames and tents, etc., can be had by renting or buying. Bring your tent, blankets, bed-ticks, rubbers, overcoats, wash-bowls, towels, soap, etc., but forget your hobbies. Come with your hearts filled with love for Christ and his cause, praying God to help this great feast of tabernacles, and crown it with the salvation of many souls, and incouraging the hearts of the children of God. Come! The Judge is at the door. Signs are thickening. Redemption is near. Services will be conducted by the ablest ministers in the state, and other help is expected. We are trying to secure the services of Bro. H. L. Hastings, of Boston. The Annual Meeting of the Union State A. C. Conference of Iowa, will be held in connection with the Campmeeting, commencing Aug. 29.

M. CHANDLER, Pres.

Illinois Campmeeting.—The Annual Campmeeting of the Northern Illinois A. C. Conference will be held on the Fair Ground at Earl, LaSalle county, commencing Aug. 25, and holding over two Sabbaths. There will be a boarding tent, as usual, and board will be furnished at reasonable rates for those who may come unprepared to care for themselves, and ample accommodation will be provided for all and a cordial welcome and invitation is extended to all both of this and other States to attend this meeting. Let families bring tents, blankets, bedding, and everything necessary to make themselves comfortable, and come at the first of the meeting. Good stable room for teams provided free. Grain and hay furnished as usual. Ministerial help is expected from abroad. Come and enjoy this season of refreshing from the Lord. Earl is on the C. B. & Q. R. R., eleven miles east of Mendota.

N. W. Spencer, Pres.
C. W. Smith, V. Pres.
S. B. Mabey, Sec.
L. H. Davis, Treas.
H. G. McCulloch.
A. Armour.
E. H. Burington.
} Conference Board.

Notices.

Quarterly Meeting.—Requests for the Quarterly Meetings in the Wisconsin Conference should be made to the following evangelists, in their respective districts: Southern District, Wm. Sheldon, Brodhead, Wis.; Southwestern District, Philo Hitchcock, Mindoro, Wis.; Northwestern District, S. J. Adams, Delton, Wis.; Eastern District, B. Meigs, Arena, Wis. Call in time. WM. SHELDON, Sec.

Quarterly-Meeting.—The first Quarterly Conference for St. Paul District for this Conference year will be held with the Advent Christian Church at Minneapolis, Minn., commencing Friday evening, August 24, and hold over the Sabbath. Churches will please report by delegate or by letter. SAMUEL WILDER, Clerk.

Conference Notice.—The Northeastern Iowa Advent Christian Conference will convene in connection with the campmeeting to be held at Manchester, commencing Saturday, Sept. 1st. All the members of the Conference are earnestly requested to attend. E. A. MARSH, Sec.

Quarterly Conference.—The Quarterly Conference of the DeKalb District will hold an extra meeting, with the church at Amboy, beginning on Friday evening, Aug. 10, holding over the Sabbath. This meeting is for the benefit of the brethren and friends who could not attend the regular session held at Genoa. We hope to see the friends living at Forreston, New Rutland, and elsewhere, at this meeting. Come one; come all.

E. H. BURINGTON, Pres.
G. M. BUTTON, Sec.

Grove Meeting.—There will be a Grove Meeting in Ashland, Newaygo county, Mich., at the Lake near Grant Station, on the Grand Rapids & Newaygo Railroad, to commence Saturday, August 18, at 10.30 o'clock a.m., and hold over Sunday. A general invitation is extended to all to come to this meeting. Let the ministers and people all come. All will be provided for. JOHN BOWER.

South Western Kansas.—The Lord willing, there will be a Conference of brethren and sisters held in or near Wellington, Sumner county, Kansas. The meeting will probably be in the Court House, and will commence on Friday night, August 17, 1877, and continue over Sunday. The Conference will commence Saturday at 2 p. m. We desire all to be present. And for fear that there might not be sleeping apartment furnished for all, we would say to those coming in wagons to come prepared to camp out. Now, let everybody remember the meeting and come. Don't fail.

ELD. V. F. HUNT.

Notice.—Brethren wishing my help and the Iowa Mission Tent in Iowa or adjoining States, will please correspond with me without delay. I am only a citizen in the midst of the contending parties and armies marshaled in battle array, in Iowa, and trust my banner is peace, being disgusted with so much human machinery, preferring to save men and be in the Lord's army to do good, even on foot, without a hobby-horse. If there are any whose hearts beats in unison and can say Amen to this, and desire some good done, let me hear from them, as I am not under any Synods or creeds of men. Am free to preach a full salvation, with willing heart and hands to work anywhere, or move and settle elsewhere, if the door would open. Address me at Charles City, Iowa.

P. S. W. DEYO,

District Quarterly Meeting.—Providence permitting, I will hold the next Quarterly Meeting for the Wisconsin Southwest district Adv Chr. Conference at Sparta, beginning Friday evening, Aug. 17, and continuing over the following Lord's day. If possible, let each church send a delegate. We hope for a full represention, as business of some importance will come before the meeting. PHILO HITCHCOCK.

Notice.—The Collectors of the Iowa Union State Conference are earnestly requested to collect all they can for the benefit of the Conference and either send or bring it to the place of meeting. The following brethren are appointed for that purpose: C. W. Pitsor, P. F. Willoughby, H. A. Olmstead, C. C. Ramsay, E. A. Marsh, and Charles Manda.

E. A. MARSH, Sec.

Appointments.

Parties having appointments in this column are requested to write to this office concerning their correctness as often as once in six months; otherwise they are liable to discontinuance.

ILLINOIS.

The Advent Christian Church worships each Sabbath at 221 West Madison street. Services at 10 a. m. and 7 p. m. Preaching by Eld H. G. McCulloch.

The Christian Mission hold their meetings in Green Street Tabernacle, over the office of this paper each Sabbath. Morning service, 10:30 a. m. Evening service, 7.30 p. m. Prayer meetings Tuesday and Friday evenings. S. LAYTON, Supt.

Minonk, Woodford county, the fourth Sabbath in each month, in Main's Hall.

C. KOIER.

Union chapel, Union county, Ill., the third Sunday in each month until further notice. T. S. THOMASSON.

Preaching in Ionia, Ill., July 1, and once in two weeks until further notice.

S. E. MABEY.

Adeline, June 3, at 10 30 a. m, and every two weeks.

Forreston every Sunday evening.

J. AUGUST SMITH

Religious services are held in the Advent Chapel, Rutland, Ill., every Sabbath. Sabbath-school at 12.15 p. m. Prayer meeting on Wednesday evening. All are invited to attend. Preaching brethren invited to call and assist.

C. W. SMITH, Pastor.

W. T. BAKER, } Elds.
S. BURRELL, }

The German Advent church hold regular meetings at their Tabernacle on the northwest corner of Chicago avenue and Chase street as follows: Every Lord's day from 9 a. m. to 10:30 a. m. Sunday-school; morning services 10:30 a. m. to 12 m. Evening Service 7:30 p. m Prayer Meeting on Wednesday evening, and Bible Class on Thursday evening. All letters and communications must be directed to Eld. Chas. Koier, 229 Noble street, Chicago, Ill.

CHAS KOIER, Pastor.

South Hume District, Whiteside county, Ill., Sunday, May 27th, at 11 a. m. and at 7:30 p. m., and every two weeks.

Tampico, Whiteside county, Ill., same day, at 2:30 o'clock p. m. in the Swede chapel. SILAS B. MABEY, JR.

MICHIGAN.

Lake View Advent Christian church, Moffith Schoolhouse, Mont Calm county, Mich., Sabbath School, at 9 o'clock a. m. Preaching every Sunday at 10:30 o'clock a. m. Prayer Meeting, Thursday evening, at 7 o'clock p. m. Preaching bret ren having a gospel sermon to preach will please give the church a call, and preach the word. Write to or enquire for Daniel Van Antwerp, at Lake View or Moffith Schoolhouse. P. Vos.

INDIANA.

Volga Church, Ind., preaching first and third Sundays in each month by L. Record; T. V. Porter, second Sunday; C. Bradley, fourth Sunday.

Preaching at Muddy Fork, (Bridgeport) chapel, Ind, the second and fourth Sunday in every month, at 10:30 a. m., until further notice. G. W. Green, Pastor.

Union Mills, Aug. 5 and every two weeks until further notice.
Frank Burr.

Preaching in the Christian Tabernacle at Jeffersonville, Ind., every Lord's day at 10.30 a. m., and 7.30 p. m. Also, Sunday-school in the morning at 10 o'clock, and prayer-meeting Wednesday evening.

WISCONSIN.

Fairfield, Sauk county, Wis, July 8, at 11 o'clock a. m. and 2 30 p. m.
Watkin's Schoolhouse in the evening of same day.
Once in four weeks at the above appointments until further notice.
B. N. Meigs.

Preaching at Burns, Wis., March 25, 1877, at 11 a. m.
Same day at Salem at 3 p. m. Services in music Hall. Once in two weeks.
April 1, 1877, at 11 a. m., at Mindoro Advent Chapel.
Same day at 3 p. m. Burnham Valley. Once in two weeks. Come one, come all.
Philo Hitchcock.

Cross Plains, April 8, and once in two weeks, morning and evening until further notice.
Mill's Church, April 15, 1877, and once in two weeks.
A. N. Hitchcock, Pastor.

Meeting at the Advent church, Arena, every Sunday morning at 11 o'clock. Prayer meetings on Thursday and Sunday evenings. B. N. Meigs.

Preaching at Vernon, Wis., Advent Chapel, May 6, 1877, at 10 a. m. and 6 p. m., and every other Lord's day.
Webster Schoolhouse same day at 2.30 p. m.
Pine River, May 13, 1877, and once in four weeks. L. H. Cook.

IOWA.

May 6, 1877, at Solon, Johnson county, Iowa, and once in four weeks.
At Manchester, March 13, 1877, at 11 a. m., and once in four weeks
At Raymond, Blackhawk county, May 27, 1877, at 11 o'clock a. m. and 7.30 p. m., and once in four weeks. P. W. Hough.

There will be religious services at the Hickory Grove Schoolhouse, Ringgold county, Iowa, the first and third Sundays in each month, at 11 o'clock a. m.
Sunday-school every Sunday at 9 o'clock. Bro Herron acts as superintendent.
John Scarce.

Bethlehem, Wayne county, Iowa, once in three weeks.
Chester Schoolhouse once in three weeks.
J. F. Adair, Pastor.

Services at the Advent Christian chapel, Clear Lake, Iowa, every Sunday at 11 o'clock a. m. Special prayer meeting at 2 p. m., invoking God's Holy Spirit. Sunday-school at 3 p m. Young Folks' prayer meeting at 4 p. m. General prayer meeting meeting at 7 p. m.; also on Tuesday evening.
Martha J. Janes, Pastor.

Penn Center, Madison county, once in four weeks.
Troublesome, Cass county, once in four weeks.
Dover, Iowa county, once in four weeks.
The other fourth week in new places.
C. W. Pitsor.

MINNESOTA

Elliotta, Fillmore county, Minn, Grange Hall, Feb. 4, 1877, at 2.30 p. m., and once in two weeks. Peter Mitson.

Pleasant Grove, Olmstead county, Minn., July 22, as Martin Allen may appoint.
Ruth M. Rowell.

MISSOURI.

Preaching at Doyleston, St. Clair county, Mo., the first Sunday in March, 1877, and every alternate month after.
At Fairview Scholhouse, Little Dry Wood, Vernon county, the first Sunday in April, and every alternate month after.
At Montevallo, Vernon county, the second Sunday in each month.
Oak Grove Schoolhouse, two miles north of Hudson, Bates county, on the fourth Sunday in each month.
At Washington Schoolhouse, four miles north of Nevada City, on the third Sunday in each month. W. W. Cate.

KANSAS.

Ottumwa, Coffey county, Kan., the first Sunday in each month.
Centropolis, Franklin county, the fourth Sunday in month until further notice.
D. Webster.

NEW YORK.

Second Advent Church, Brooklyn, N. Y. Preaching every Lord's day at 3 and 7 30 p. m. Conference at 10.30 a. m. Wednesday, prayer and conference meeting at 7.30 p. m. Friday, Bible Class, 7.45. p. m.
Second Advent Church, New York City, 138 West Twenty-fourth street, between Sixth and Seventh avenues. Preaching on Lo d's day at 10 30 a.m. and 7.30 p.m. Prayer meeting Wednesday at 7.30 p. m.

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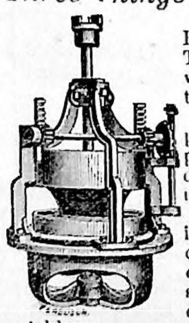

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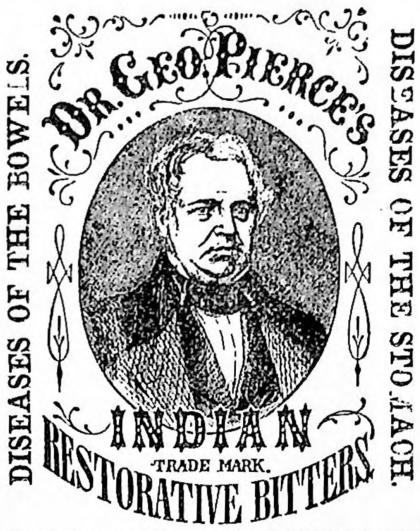

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This Paper will be STOPPED at the expiration of the time paid for unless renewed. Observe the date by your name and act accordingly. ACT.

The Bible vs. Soul-Immortality.

D. S. MORRIS.

The Bible *cannot* teach either contradictions or absurdities; therefore the Bible does not, nor *cannot* teach the immortality of the soul. Everything it teaches with regard to the destiny of man, either in his intermediate or final state, are so many declarations, either positively or inferentially expressed, that the soul as well as the body is mortal, and when Job speaks of "mortal man," he speaks of him as an entirety. No allusion whatever is made to the body as the mortal part.

Whatever Moses, in his inspired account of the creation, termed "a living soul," Job terms a "mortal man." Moses says, "Man became a living soul;" and Job says this same "living soul" is a "mortal man." Now, here is the testimony of two entirely competent and reliable witnesses, and in the writings of these two witnesses, they frequently reiterate the doctrine by different forms of speech and various modes of argumentation that man is mortal and perishing in his nature. This doctrine of the absolute mortality of our race is taught throughout the entire books of the Old Testament.

There is not one passage from the beginning of Genesis to the end of Malichi that can be tortured into proof that any part of man is immortal. It does plainly teach that the righteous shall inherit immortality in a future state; as, "Thou shalt guide me by thy counsel and afterwards receive me to glory" (Psalms 73: 24). And Daniel says, "Many that sleep in the dust of the earth shall awake, some to everlasting life." The sleep of death is a prominent doctrine in the entire Bible; and the awaking from sleep is also taught by Job, David, Isaiah, Paul, Christ himself, and many others of the sacred writers.

The Bible also teaches that the wicked shall sleep the sleep of death, and that they too shall come up when God calls them from the grave. The dark chamber of death is the receptacle of all the dead—soul and body. But the wicked comes up to be "*consumed*"—"into *smoke* shall they *consume* away." They are also to become "stubble;" and as stubble is burned up when cast into a fire, so the wicked are to be "burned up" —so completely and wholly consumed in fire that there shall be left of "them neither root nor branch." In the vocabulary of our language, I know no words that can more forcibly express the absolute and eternal destruction of the wicked than these two texts from David and Malachi.

Ezekiel says, "The soul that sinneth, it shall die." David says, "None can keep alive his own soul." And another prophet said, "Thou hast delivered my soul from the power of the grave." And Christ says God will "destroy (or kill), both soul and body in hell." His simply having the "power" would not of itself be sufficient cause for "fear," if it did not imply a positive threat of the destruction of both soul and body. Peter says, "They shall utterly perish in their own corruption." *Can they perish utterly and* still live ? Certainly not.

Now, all these Scriptures, and hundreds of others on the same topic might be placed side by side in the Bible and all would be harmonious. But let us place the term "immortal soul" along side of all the various Bible declarations on this subject, and how incongruous does the sacred volume become! We'll try it:

"The soul is immortal." "The soul that sinneth, it shall die."

"The soul is immortal." "None can keep alive his own soul."

"The soul is immortal." "Thou hast in mercy delivered my soul from the power of the grave"

"The soul is immortal." None but those who by "patient continuance in well-doing SEEK for ....immortality," will become immortal.

"The soul is immortal." "The wicked shall *consume;* into smoke shall they consume away."

"The soul is immortal." The wicked shall be so wholly "burned up," that there will be left of them "neither root nor branch."

"The soul is immortal." God will "destroy both soul and body in hell"—of the wicked.

"The soul is immortal." "The GIFT of God" is immortality or "eternal life."

"The soul is immortal." Our (immortality or eternal) "life is hid with Christ in God." The plain truth of the Bible is, Man (is) mortal, and there is no immortality, either in whole or in part, only in Christ; and none in Christ only through the resurrection. "I am the resurrection and the life." First, the resurrection, next the life.

Not only with the masses but with the "mystic doctors," themselves, there is much ignorance and prejudice on this subject. I have been told that the Scriptures speak of "the immortal soul," also that "the body will die, but the soul is immortal, and will never die," also of the "undying soul" and "the death that never dies." All these sentences which degrade and dishonor our modern church poetry, are believed by many to be in the Bible. A gentleman standing fair as a scholar, and as an intelligent Christian, said to me, "Bro. M., you know the Bible says that at the resurrection the soul and body will be reunited again." And none dare, here, to question that man's literary or Biblical knowledge. Many others have said the same.

Although gross darkness now prevades the minds of many of God's dear children on this subject, yet I firmly believe that hundreds who now denounce me as "a soul-sleeper" will yet see the light, as God, in his mercy has shown it to me, and with me will rejoice in the blessed truth, as it is in Jesus. For

"Truth crushed to earth will rise again;
The eternal years of God are her's;
But error, wounded, writhes in pain,
And dies amid her worshipers."

Meadland, W. Va.

Swallowed Up.

GEO. M. BUTTON.

What a strong expression whereby to reveal o'ersweeping victory. Swallowed up, as vessels are engulfed, or as cities, by earthquakes, are entombed. Swallowed up. The King of Foes that trampled down the nations of the earth. Long did he reign; with dark forebodings to every human born. E'en Messiah did faint at battle with him fought.

But his day did come at last. By angels trump announced. And in manacles he stood, before the Judge of quick and dead. Oh! he was gaunt. His forehead forged in hell. Blood, stained his hands. His tongue, now silent, still hissed most vengeful hate.

I saw him, with eternal might condemned. The chariots toward him fiercely moved. By Lion's hands he's crushed, and hurled into the brimstone lake. Satan, Hell, and Death oe'rwhelmed, destroyed.

Swallowed up! Deserved—received. Silence reigned, as erst volcanoes burst. And then the universe cried, Amen! amen! It is written, trumpet golden rolls—Victory, O death! Victory, O grave. Victory, eternal victory!

Rochelle, Ill.

He is truly good, who hath charity; he is truly great, who is little in his own estimation, and rates at nothing the summit of worldly honor; he is truly wise, who "counts all earthly things but as a dross, that he may win Christ;" and he is truly learned, who hath learned to abandon his own will, and do the will of God.—*Kempis.*

A Lesson for Creed-Makers.

Never, surely, was a holier man
Than Ambrose, since the world began;
With diet spare, and raiment thin,
He shielded himself from the father of sin;
With bed of iron and scourgings oft,
His heart to God's hand as wax made soft.

Through earnest prayer, and watching long,
He sought to know 'twixt right and wrong;
Much wrestling with the blessed word,
To make it yield the sense of the Lord,
That he might build a storm-proof creed,
To fold the flock in at their need.

At last he builded a perfect faith,
Fenced round about with, "The Lord thus saith."
To himself he fitted the door-way's size,
Melted the light to the need of his eyes,
And knew by a sure and inward sign,
That the work of his fingers was divine.

Then Ambrose said, "All those shall die
The eternal death, who believe not as I;"
And some were boiled, some burned in fire,
Some sawn in twain—that his heart's desire
For the good of men's souls, might be satisfied,
By the drawing of all to the righteous side.

One day as Ambrose was seeking the truth,
In his lonely walk he saw a youth
Resting himself in the shade of a tree;
It had never been himself to see
So shining a face; and the good man thought
'Twere a pity he couldn't believe as he ought.

So he sat himself by the young man's side,
And the state of his soul with questions plied;
But the heart of the stranger was hardened indeed,
Nor received the stamp of the one true creed;
And the spirit of Ambrose waxed sore to find
Such face in front of so narrow a mind.

"As each beholds in cloud and fire,
The shape that answers his own desire,
So each," said the youth, "in the law shall find,
The figure and feature of his own mind;
And to each in his mercy has God allowed
His several pillar of fire and cloud."

The soul of Ambrose burned with zeal
And holy wrath, for the young man's weal.
"Believest thou this, most wretched youth,"
Cried he; "a dividual essence of truth?
I fear me thy heart is too cramped with sin
To take the Lord and his glory in."

Now there bubbled beside them where they stood,
A fountain of waters sweet and good;
The youth to the streamlet's bank drew near,
Saying, "Ambrose, thou maker of creeds, look here!"
Six vases of crystal then he took
And set them along by the edge of the brook.

"As into these vessels the water I pour,
There shall one hold less, the other more,
And the water, unchanged, in every case,
Shall put on the figure of the vase.
O thou who wouldst unity make through strife
Canst thou fit this sign to the Water of Life?"

When Ambrose looked up he stood alone;
The youth, and the stream, and the vases were gone;
But he knew by a sense of humble grace,
He had talked with an angel, face to face,
And felt his heart changed inwardly,
As he fell on his knees beneath the tree.

—*James Russell Lowell. Selected by E. K. Smith.*

Valuable Testimony.—No. 5.

C. P. DOW.

In the A. C. TIMES, of May 30th, is what purports to be the closing articles of my series, entitled "Valuable Testimony;" but the serial rather tapers off—closes as if by extreme exhaustion, whereas, my intention was to have it close with No. 5, it being a very valuable extract from "Fairbairn's Typology of Scripture," a work of rare merit, which but few of our people see. It will be seen in the last part of No. 4 (issue of May 30), I say, "with an extract from 'Fairbairns Typology,' I will close;" but, although the extract was sent, or left here with other articles, it did not reach the office, or was lost by some means, and so, being now informed of the fact, and deeming it of much importance, I re-write and send it.

The late Dr. Fairbairn was an eminent minister of the Free church of Scotland, professor of theology in the college of Aberdeen, and later, held the same position in the Free church college of Glasgow. He died in 1873. His works are very voluminous, and some of them are regarded as standards. He was noted for his profound and varied scholarship, but with all his learning, was said to have been one of the gentlest, most amiable, and most accessible of men. He rests in hope of the resurrection, in the Grange Cemetery, Edinburgh. Thus much concerning the ability and character of our witness. On a great theme, "The Hope of Immortality," he writes thus:

"No doubt, such a belief (Abraham's literal interpretation of God's promise), *implied* that there must be a *resurrection of the dead* before the promise could be realized; and to those who conceive that immortality was altogether a *blank page* to the eye of an ancient Israelite, the idea may seem to carry its own reputation along with it. The Rabbis, however, with all their blindness, seem to have had juster, because more Scriptural notions of the truth and purposes of God, in this respect. For, on Ex. 6: 4, the Talmud in Gemara, in reply to the question, 'Where does the law teach the resurrection of the dead?' thus distinctly answers: 'In that place where it is said, I have established my covenant with thee to give thee the land of Canaan. For it is not said with *you*, but *thee*' (literally, yourselves).

"The same answer substantially, we are told, was returned by Rabbi Gamaliel, when the Sadducees pressed him with a similar question. And in a passage quoted by Warburton (Book 6, Sec. 3.) from Manasseh Ben Israel, we find the argument still more fully stated: 'God said to Abraham, I will give to thee and to thy seed after thee, the land wherein thou art a stranger.' But it appears that Abraham and the other patriarchs did not possess that land; therefore, it is of necessity that they should be raised up to enjoy the good promises, else the promises of God should be vain and false. So that we have here a proof, not only of the immortality of the soul, but also of the essential foundation of the law, namely, the resurrection of the dead.

"It is surely not too much to suppose, that what Jewish Rabbis could so certainly draw from the word of God, may have been perceived by wise and holy patriarchs. And the fact, of which an inspired writer assures us, that Abraham so readily believed in the possible resurrection of Isaac to a present life, is itself conclusive proof that he would not be slow to believe in his own resurrection to a future life, when the word of promise seemed not otherwise capable of receiving its proper fulfillment. Indeed, *the doctrine of a resurrection from the dead, not that of the immortality of the soul*, is the form which the prospect of an after state of being must have chiefly assumed in the minds of the earlier believers, because that which most obviously and naturally grew out of the promises made to them, as well as most accordant with their native cast of thought, and nothing but the *undue influence* of the Gentile philosophy on men's minds could have led them to imagining, as they generally have done, the reverse to have been the case.

"(N. B.) In the writings of the *Greeks and Romans*, especially those of the former, we find the distinction constantly drawn between *matter and spirit, body and soul*, and the one generally represented as having only elements of evil inhering in it, and the other elements of good. So far from looking for the resurrection of the body as necssary to the final well being of men, full and complete happiness was held to be impossible so long as the soul was united to the body. *Death* was so far considered by them a boon, that it emancipated the etherial principle from its prison house; and their visions of future bliss, when such visions were entertained, presented to the eye of hope scenes of delight, in which the *disembodied spirit* alone was to find its satisfaction and repose. Hence, it is quite natural to hear the better part of them speaking with contempt of all that concerned the body, looking upon death as a final, as well as a happy, release from its vile affections, and promising themselves a perrenial enjoyment in the world of spirits.

"'In what way shall we bury you?' said Crito to Socrates, immediately before his death. 'As you please,' was the reply. 'I cannot, my friends, persuade Crito that I am the Socrates that is now conversing and ordering everything that has been said; but he thinks I am that man whom he will shortly see a corpse, and asks how you should bury me. But what I have all along been talking so much about, that when I shall have drank the poison, I shall no longer stay with you, but shall, forsooth, go away to certain felicities of the blest, *this I seem to myself to have been saying in vain*, whilst comforting at the same time you *and myself*.'

"And in another part of the same dialogue (Phædo), after speaking of the impossibility of attaining to the true knowledge and discernment of things so long as the soul is kept in the lumpish and impure body, (?) he is represented as congratulating himself on the prospect now immediately before him. 'IF *these things are* TRUE, there is much reason to hope that he who has reached my present position, shall share soon abundantly, that, for the sake of which I have labored so hard during this life; so that I encounter with a lively hope my appointed removal.'

"No doubt such representations give a highly colored and far too favorable view of the expectations which the heathen world cherish of a future state of being; *for to most of them the whole* was overshadowed *with doubt* and uncertainty too often, indeed, the subject of *absolute unbelief*. But in this respect the idea it presents is perfectly correct, that so far as hope *was* exercised towards the future, it connected itself altogether with the condition and destiny of the soul; and so abhorrent was the thought of a resurrection of the body to their notions of future good, that Tertullian did not hesitate to affirm the heresy which denied that Christian doctrine to be the *common result* of the whole Gentile philosophy.

"It was precisely the reverse with believers in ancient and primitive times. Their prospects of a blessed immortality were mainly associated with the resurrection of the body; and the dark period to them was the intermediate state between death and the resurrection, which even at a comparatively late stage in their history, presented itself to their view as a state of gloom, silence, and forgetfulness. They contemplated man, not in the light which an airy, speculative philosophy might regard him, but in the *more natural* and proper one of a compound being, to which *matter as essentially belongs as spirit*; and in the well being of which these must unite the happy condition of both soul and body.

"Nay, the materials from which they had to form their views and prospects of a future state of being, pointed most directly to the resurrection, and passed over in silence the period intervening between that and death. Thus the primeval promise, that the seed of the woman should bruise the serpent's head, taught them to live in expectation of a time when death should be swallowed up in victory; for, death being the fruit of the serpent's triumph, what else could his complete overthrow be than the reversal of death—the resurrection from the dead? So also the prophecy embodied in the emblems of the

tree of life still standing in the midst of the garden of Eden, with its way of approach meanwhile guarded by the flaming sword, and possessed by the cherubim of glory—implying, that when the spoiler should be himself spoiled, and the way of life should again be laid open for the children of promise, they should have access to the food of immortality, *but only*, of course, by *rising out of death*, and entering on the resurrection state.

"The same conclusion grew, as we may say inevitably, as we have just seen, most naturally, out of that portion of the promises made to the fathers of the Jewish race, which assured them of a personal inheritance in the land of Canaan, for, dying as they did without having obtained any inheritance in it, how could the word of promise be verified to them, but by their being raised from the dead to receive what it warranted them to expect ?

"In perfect accordance with these earlier intimations, or ground promises, as they may be called, we find as we descend the stream of time, and listen to the more express utterances of prophecy regarding the hopes of the church, that the *grand point* on which they are *all made to center, is the resurrection* from the dead; and it is, no doubt, for the reason, that as death is from the first represented as the wages of sin, the evil preeminently under which humanity groans so the abolition of death by mortality being swallowed up of life is understood to carry in its train the restitution of all things '—"*Typology of Scripture.*" *p.* 267-73.

With what impressive beauty and sublimity the death smitten wife of John Calvin, as she was about to breath her last, exclaimed: "O, *glorious resurrection!* God of Abraham and of all our fathers ! not one of the faithful, who have hoped in thee for so many ages, has been disappointed. *I will also hope.*" Thus comforted, she died in hope of the "better resurrection." Without such hope, *hades* is a land of darkness, indeed; but with it, light from beyond shines steadily upon its dark portals, and the be iever may enter trustingly, assured that in due time, immortal laurels will crown his pallid brow. Oh, how prevalent is "Gentile Philosophy !" Now the "light of life" is obscured ! What untenable fancies take the place of clear, direct, harmonious truth ! The foregoing testimony we regard as valuable, as the conclusions of good men, and ripe scholars—in harmony with Bible truths. Let us search the Scriptures, and thus be made wise unto salvation.

Magog, P. Q.

The Dominion of Christ.

J. RIDLEY.

God in all of his work has a design, or an object to be accomplished; and he has the wisdom necessary to divine plans, and strength to execute those plans, that the desired object may be obtained.

We may not understand all of God's plans and purposes, but some of them he has been pleased to reveal; and while "the secret things belong unto the Lord our God," those "things which are revealed belong unto us and to our children forever." It is presumptious folly to seek to be wise above what is written; but it is praiseworthy to seek to be wise according to what is written.

When God had created the earth with the animals upon it he saw that it was good, but something more was necessary to make the work complete and carry out his design. There was no one to till the ground and control or rule over the earth. And so he made man. What for? To have dominion over the earth, and to "dress and keep it." "Let us make man," said he, "in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth" (Gen. 1: 26). And after he had made the man, with his helpmeet, he said unto them, "Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over every living thing that moveth upon the earth" (Gen. 1: 28).

Here we have God's purpose concerning man revealed. He made him to be the king, or head, of all the earth. No other realm was ever promised or provided for him. "The heaven, even the heavens, are the Lord's, but the earth hath he given to the children of men" (Ps. 115: 16). And, that man might be fitted for the position of ruler, God placed him in the garden and gave him a law, that by learning the lesson of self-denial, or self-control, he might know how to control others; but he did not control his passion and submit to law, and thus showed himself to be unfit to occupy the exalted position that God had purposed to have filled by one in his own image, and so he drove him from the garden and (for a purpose) cursed the ground that it might bring forth thorns and thistles, and that man should obtain his food by the sweat of his face until he returned unto the ground from whence he was taken.

But will God fail in his purpose and the enemy gain the mastery? Nay, verily. He beheld the end from the beginning and will have his purpose accomplished. He made the wheat to grow, but not without chaff with it. The cleansing mill will blow out a large amount of chaff, but there will be some wheat remaining; so, while from this part of his creative work some show themselves by his disobedience to be but as the chaff which is only fit to be burned, there will be another class that will be found as the wheat and will be gathered in the great harvest to occupy the position God designed for them.

Had Adam learned the lesson given he would have remained as the head over all, under God, having a large family of children under him, but associated with him, in his glorious work; but as he sinned he forfeited all right to the dominion, and a second Adam was promised from the seed of the first Adam that should take his place after first destroying "the works of the devil."

Of that seed and dominion the Lord spake by the prophet Micah: "And thou, O tower of the flock, the strong-hold of the daughter of Zion, unto thee shall it come, *even the first dominion*" (Mic. 4: 8).

The tower of the flock is the Lord Jesus Christ. As the tower of the flock is the principal one of the flock so Christ is called the "head," the "everlasting Father," the "first born," etc., that in all things he might have the preeminence. But he had to be tried as was the first Adam; and his first trial was on his appetite, as was Adam's, but how much more severe. The first surrounded with food in abundance, while the second had been without food for forty days and was hungry, nevertheless he would not yield to his passions, nor to the enemy, and was "obedient unto death, even the death of the cross. Wherefore God hath exalted him, and given him a name which is above every name" (Phil. 2: 8, 9), and through him will God's purpose be accomplished and the earth once more free from the curse and restored like unto the garden of Eden, will be ruled over by a race in the "image of God." Adam was to increase and multiply, and thus fill the earth with his species by the natural process of generation; but Christ will replenish it from Adam's race by the spiritual process of regeneration.

But all who would reign with Christ, must here "suffer with him." He learned the lesson of obedience, and gave up his own will to do the will of the Father, and said in all things "Thy will, not mine, be done;" and he has given us an example that we should follow in his steps; and "if any man will come after me," said Jesus, "let him *deny himself* and take up his cross daily and follow me" (Luke 9: 23).

His reign will be glorious, grand, eternal; for, "of his kingdom there shall be no end." All who share the dominion with him will be immortalized and glorified, while not a tear will dim their eye, nor sorrow fill their heart. Then will the will of God "be done in earth as it is done in heaven," his purpose in man's creation carried to its completion, and the whole earth be filled with his glory.

Jesus is soon coming to destroy the last enemy and claim his right to rule from the rivers to the ends of the earth. O let all who read this submit to him here that they may reign with him hereafter.

Cherokee, Iowa.

Faithful Admonition.

JOHN LYLE.

I find the following in an old series of letters published nearly fifty years ago by William Rushton, Liverpool, who, I suppose, was a Baptist minister. I offer the paragraph as proof that the Holy Spirit was then preparing the minds of his faithful ministers to look for a speedy coming of the judgment day by seeing the fulfillment of 2 Tim. 3:1-5. How different such testimony, that was more prevalent in the churches in those days than now, from the dreams of those teachers who now profess to see the world and the church advancing in virtue and holiness. May the Lord keep us from the deadly slumbers of this hour:

"It is truly a sorrowful fact, that some of the most pernicious errors that Satan ever introduced into the Christian church, have of late years been revived among Protestant dissenters The sun of gospel light is rapidly declining; the laborers are almost all gone home, and grievous wolves are prowling abroad. These are the tokens of approaching night. Many of our own ministers, especially the younger part, it is much to be feared, have never been truly converted to God. The readiness with which too many embrace error; their vanity, pride, and vain-glory; their minding earthly things; their having men's persons in admiration; and their utter contempt of faithful men—show only too plainly what manner of spirit they are of. By their fruits are they known. The churches also are dreaming that they are rich, and stand in need of nothing; and know not that they are wretched, and miserable, and poor, and blind, and naked. All these things, together with the scoffing atheism which is abroad in the world, are manifest tokens that the second advent of the Lord is drawing nigh. And O how does it become the remnant of the woman's seed to watch and pray, in the lively hope of that great event, and so much the more as we see it approaching. 'Behold, I come as a thief' (Rev. 16: 15). 'Surely, I come quickly.' Let our response be, 'Amen. Even so, come, Lord Jesus.'"

Newark, N. J.

It's So.

J. W. SMITH.

When personal difficulties get started between brethren they are sometimes hard to manage. The best TRIED way we know of is for the two persons to go together to some retired place—a cemetery, if convenient, and read what Jesus requires of us in Matt. 18: 15. Then both pray as directed in James 5: 16. We affirm you need fear no failure if earnest in testing this Scriptural plan. Try it who will. It's so.

Ooltewah, Tenn.

The husband who does not prefer his own fireside to any other spot on earth, has no place to be happy in.

Come.

"Thy kingdom come" How faint the light!
How long ere dawn the glimmering rays,
Which ushers in millennial days
Of peace and right?

"Thy kingdom come." Oh, impious wrong!
The seamless robe which Christ has worn
Is marred by strife, by schisms torn.
Oh, Lord, how long!

"Thy kingdom come." Have faith, my soul!
Will God forget his people's prayer?
The ceaseless plaint which angels bear
As ages roll?

"Thy kingdom come." My soul, be still!
For earnest hearts are deeply stirred
To draw together round the Word,
And seek his will.

Come quickly, Lord! The sight how dear!
To see the "squadroned angels" form
With Advent cries above the storm—
"The Lord is here!"

—*Selected.*

The Preparation of Gog.

A. ARMOUR.

The above I suppose to be the meaning of the war in the East. In Ezek. 38: 2, and 29, we read of "Gog the *chief* prince." The word *chief* is *rosh* in the Hebrew, and the seventy who translated the Hebrew into Greek, B. C. 270, took it to be a proper name. ROSH in Hebrew, Ros[illegible] Greek, identical with RUSSIA. Many comm[illegible]ators take the same view. Robert Young, LL. D., probably the best Biblical linquist who writes in the English language, translates Ezek. 38: 2, "Son of man, set thy face unto Gog, of the land of Magog, prince of Rosh, Meshech, and Tubal, and prophecy concerning him;" verse 7, "Be prepared, yea, prepare for thee, thou and all thine assemblies who are assembled upon thee." Rosh is Russia; Meshech Muscovy, around the city Moscow, which was the capital of European Russia; Turbal is Tobolski, around the city of Tobolsk, on the river Tobol, formerly the capital of Siberia, or Asiatic Russia. Magog, a son of Japheth, and brother of Meshech and Tubal, is supposed to have peopled the south of Russia, between the sea of Azof and the Caspian sea. Remember, this prophecy was given over 2,400 years ago, and 1,400 years before the name Russia appears in history.

The first *Czar* was Basil, son of John Basilides, who freed his country from subjection to the Tartars, about A. D. 1470. But the progress of the country may be dated from Peter the Great, who first took the title of *Emperor*, and who died A. D., 1725. At the beginning of the eighteenth century no one could have foreseen Russia's advancement to the rank she now holds among nations.

And she, or Gog—the high or hidden one—her prince, must still further advance. Notice in Ezek. 38: 5, 6, who are in her army: "Persia"—she is almost a vassal already. "Ethiopia"—Hebrew *Cush*. It would seem there were two places of this name, one in Asia, in Arabia; another in Africa. Or it may include the land on both sides of the Red sea, particularly the southern part of it. "Lybia" in Africa, on the southern shore of the Mediterranean, now called Tripoli, and a dependence of Turkey. "Gomer," he peopled most of continental Europe. In its most restricted sense it may mean the tribes on the Danube; but I fear "all his bands" may extend further, even to Germany perhaps. Even Germany may as ally, if not vassal, help to swell the great Gog army. "The house of Togarmah of the north quarters, and all his bands"—Turkey, or at least Armenia and Syria, north of Palestine. Gog will then be "king of the north," undoubtedly.

Whither goes this army? To Palestine. Who are in Palestine then? Israel, gathered out of many people. When is it? After many days, in the latter years. Will Palestine be full of Israelites? They "dwell in the midst of the land," verse 12. There are Jews there now, perhaps enough to fulfill this, if only the land was their own, and free from Turkish rule.

It is not reasonable to suppose that Palestine is the ultimate destination of this mighty host; it would be out of all proportion to the necessity of the case. Palestine is only taken on the way to India, I think; but they find graves there. And it may not be the first step of the campaign; the host may first sweep over Europe, and compel a conscription to fill the ranks. I think it will be so from other prophcies. All these nations may not be joined to Gog now, but he must be *prepared*, strengthened, so that at last he may be able to compel these people to follow his banner.

This is what the Eastern war will result in: it will go to extend and strengthen Russia in the directions noted. Then, in all probability, there must be a pause, during which God's people, Israel, will be made independent in their own land. However it may clash with our theories, thus it is written, and thus it behoveth to be.

Gog must stand till he fall and be buried in Palestine. He cannot go and fall there till Israel, gathered out of the nations, possesses it. And he cannot go out and fall there until he leads all those peoples along with him. This war is only a part of his preparation; it may complete it.

Tamarack, Ill.

Out-pouring of the Holy Spirit.—No. 3.

N. FIELD, M. D.

If it is necessary to pour out the Holy Spirit on sinners to convict and convert them, it must be because they are unable to come to Christ without it. If they can believe and obey the gospel without this aid, then it is not necessary to give it. The word of God is sufficient to enlighten and convert all who hear it.

But if it is as taught in the Calvinistic creeds, and indeed by all the so-called orthodox sects, that men by nature are so totally depraved, and so dead in sin, that they are utterly incapable of obeying the gospel, then they are excusable until the disability is removed. This, it is supposed, must be done by the special and independent operation of the Holy Spirit.

The Calvinistic creeds represent man as dead as a stone morally and spiritually. As unable to move in obedience to the gospel without the operation of the Holy Spirit, as Lazarus was to come out of his grave without a miracle. Every converted man is passive in the operation, as much so as if raised to life again from natural death. The sinner, says Calvin, is inevitably drawn to Christ and saved.

This being the view of the moral and intellectual condition of man by nature, by the so-called orthodox sects, they do not expect to accomplish anything by the preaching of the gospel unless the Holy Spirit accompanies it, and carries conviction to the hearts of sinners. Hence, prayers for the outpouring of the Spirit. Days and nights are spent in union prayer-meetings for this purpose. Revival machinery is all arranged beforehand, and the parties are selected to take the lead in wrestling with the Lord and besieging a throne of grace for "converting power." After a mighty effort it begins to come like a shower of rain on a thirsty soil; the dry bones begin to move; and a glorious revival is the result. Scores are added to the churches, who disregard the plan of salvation as revealed in God's word. They are told that their sins are forgiven without baptism, without obedience to the gospel, or without even a knowledge of what it really is. They are converted to an excitement, and when the excitement subsides, they die out until another revival comes along to resuscitate the backsliders.

It is only here and there this out-pouring of the Holy Spirit takes place. Some parts of the country are not visited for many years with a refreshing shower, although it is very much needed. The old resident christians sigh for it and pray for it, yet it does not come. Be the old pastors never so faithful in preaching, yet the heavenly Paraclete does not come and wake up sinners and revive the lukewarm brethren. Nothing will do but to send for a new preacher, noted for his success in stirring up revivals of religion. He comes and sets them all to praying for the outpouring of the Holy Spirit, and after the customary amount of singing, hand-shaking, and noise of one kind or another the Spirit comes and sinners are converted and the church revived.

Jeffersonville, Ind.

REMARKS.

[It is very evident that there is much spurious work attributed to the Holy Spirit, but men should be careful how they condemn. Jesus said, "The blasphemy against the Holy Ghost shall not be forgiven unto men.... whosoever speaketh against the Holy Ghost, it shall not be forgiven him" (Matt. 12: 31, 32). The words of Gamaliel are very proper in these cases: "Refrain from these men, and let them alone; for if this counsel or this work be of men it will come to nought; but if it be of God ye cannot overthrow it; lest haply ye be found even to fight against God" (Acts 5: 38, 39). Let us show fellowship for all that is of God, and in meekness oppose error; yet it is God, and not man, who will bring to nought the works that are evil.—EDITOR.]

The Two Interpretations.

THOS. FITZSIMONS.

As real Adventists are aware, there are two interpretations of the present Russian conflict, whether it is the last, or but the beginning of a new development to arise out of it. The two interpretations are, first, that the Russian Czar and his armies are the Gog and Magog of the last days, who is going forth to overthrow Turkey and perish in Palestine at the advent of Christ. And the other—that the Gog and Magog of the last days is a great confederacy of the resurrected old Roman Empire in its last democratic monarchical form, as foretold by the *iron-clay* toes of the image—which shall come up in Europe soon, be led by the revealed Antichrist leadership of 1260 days, a king of France, conquer the whole of Europe, and have power over the United States; head the Antichristian persecution of the three-and-a-half years, "The great tribulation," and perish with his armies at Armageddon, at our Lord's descent. We unquestionably believe that the last is the true interpretation, *vide*, Rev. 17: 12, 13, 17; Daniel 7: 24, 25; Dan. 2: 33 36, 41-44; Rev. 13: 3; Rev. 17: 8-11. They correspond with the indications now passing before our eyes.

Both Daniel and Revelation predict the Papal element, though wasted, in success again, at its final death, and also, that Democracy, the *clay* element, will be a large one in alliance with it; look at the new Papal spread and work, and the democratic movement in Europe to-day. Seven of the Roman toe kingdoms are already largely democratic, with free suffrage, free schools, elected ministries, and largely a free press. Neither the Papacy or Democracy can ever act in unison with Russia, as every intelligent Adventist knows that Russia is the uncompromising foe to both the Roman church and Democracy. Where then is the last political-papal alliance of Daniel and Revelation? The beast with the ten crowns carrying on its back the harlot, papacy, in

fresh triumph and exclaiming—"I sit a queen, and am no widow, and shall see no sorrow" (Rev. 18: 7, 8). We believe that presently when Russia has overthrown Turkey, that then will arise, as many of the best expositors declare, a political alliance of the ten Roman Catholic nations of Europe, the new and last form of the resurrected Roman nation side, the ten toes of the image with the *clay addition*. To-day everything shows it. European statesmen, as Bismarck, Gladstone, and Gortschakoff, have long expressed their fears of such a papal re-action. And it is a little remarkable that both M. Thiers and Victor Hugo, statesmen, have predicted that the result of the present complications will be the federation of Europe, under the title of THE UNITED STATES OF EUROPE.

At the late elections in Germany the Ultramontanes joined with the Democrat socialists at the polls, and put on their candidates, showing the incipient alliance. And Cardinal Manning, of England, but lately asserted—"We see in our day the remarkable spectacle of democracy invading Europe and undermining monarchy; nevertheless, the genius of the Catholic church which has never deserted it, will know how at the proper moment *to utilize this element* for the glory of God and honor of his church." We have in fact, Scriptures, the present facts, the opinion of leading European statesmen, and papal testimony itself, all harmonizing to show that this is the correct interpretation of which the present slow Russian contest is only the precursor.

This resurrection of the Latin union of Europe was attempted to a certain extent by the first Napoleon; but he was not the man, for the time had not arrived, and death ended his career; but in the forthcoming elections in France, in October, when the time has arrived, we look for a new Napoleon upon the French throne, Jerome Bonaparte, Plon Plon, a man of undoubted ability, but notoriously bad character. We believe him and declare him the Antichrist of the 1260 days, three-and-a-half years, as we have before asserted, and have fresh evidence that convinces us; we believe that he will lead with France as leader in this new Latin Union of Europe—will be the "willful king," and "son of perdition" of the three-and-a-half years persecution of Christians, will set the world in an uproar, and perish with his armies at Armageddon at our Lord's descent. More than eighty expositors, and many of the Fathers of the Primitive church hold these views, and after careful study of the situation to-day, we unquestionably concur with them as the correct exposition.

Philadelphia, Pa.

REMARKS.

[We publish the above simply because it is a condensed statement of certain views which are as visionary as they are unscriptural. In the first place, there is not a particle of evidence in the Scriptures that the Papacy will revive and be carried again on the back of the scarlet colored beast. Instead of being so supported, the ten horns, the last phase of the beast, "hate the harlot, and make her desolate and naked, and eat her flesh, and burn her with fire" (Rev. 17: 16.) The French Antichrist, the three and a half years struggle, and all the concomitants of this arrangement are pure assertion, and wholly imaginary. There is not a Scripture that predicts the "papal element in success again." Let no one be deceived by human arrangements of the future, especially by predictions which have no more foundation than these have.—EDITOR.]

It is a comely fashion to be glad. Joy is the grace we say to God.

Domestic life is the most delightful, because it repeats our childhood,

Selected.

The Fall of Babylon the Great.

France, in its connection with the Roman Church, under Napoleon, seems to have filled the prophetic mold as the seventh head of the beast, from the fact that it supported the church after she had lost her power to shed the blood of saints, or after she had been carried into judgment for shedding their blood; as it had not come when the prophet saw that judgment. We get the proof also from the fact that it continued in that relation with the church but a "*short space*"—about four years and a half.

A correct understanding and application of this symbolism turns upon correctly locating the prophet, chronologically, when he viewed the scenes. To make this point clear he was required to move to a specified position, from which all was described as related to that, past, present and future. It would be a marvelous idea to be called to come and see a man executed for murder before the murder was committed; but if called to witness the real transaction, it would be natural to hear it said of the criminal, He is drunken with the blood of an innocent family, and deserves his punishment. But it is said the prophet saw these things in vision, and therefore it was proper to express them as present when they were still future.

That is true in some cases, but it would be a violation of prophetic language to put in the past tense that which is in the future. Isaiah correctly said, "Unto us a child *is* born," when the event was future; but there is no rule by which it would have been correct to have said *was* born.

Again, if the woman represents the Papal Church, then the heads must represent kingdoms contemporaneous with that church; for how could a church be seated upon and reign over kings which did not exist at that time. The kingdom existing at the prophetic time occupied by the prophet was the sixth, for five had already passed, and one had not come. This expression, and the one requiring John to occupy a certain chronological position, with all the tenses so carefully given—those before the time of the sixth kingdom in the past, those connected with that kingdom present, and those after it in the future—make it evident that Inspiration saw that this would be the key to unlock the subject, as to its proper application.

If this argument is correct, then the judgment of God must fall upon the Roman Catholic Church during the period that Austria, the sixth head, carried the woman. This could not refer to the last judgment, for after this another head is to arise and support the woman; but at the last judgment she is to be utterly destroyed. This makes two judgments upon Babylon the Great, which agrees with the eighteenth chapter, where Babylon falls, after which an exhortation is given to "come out of her," that they receive not of her plagues. After this it falls again like a millstone into the sea, and "shall be *found no more at all*." Daniel presents the same when he says, "But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end." Chap. 7: 26. This judgment, that comes before the end, consists in taking away his dominion.

Dominion is power to rule or govern; and when taken away ceases to exist. The dominion of Queen Victoria is power which she inherited to rule over certain peoples and lands. If it is being diminished it is not "taken away" from her; after it is "taken away" it cannot be in a waning condition. But it might be said of Victoria, Her dominion to rule India is taken away, and still she continue a sovereign ruler. So we understand in this case, all dominion of the horn was not taken away at the first judgment, but only that part of it by which the horn consumed and destroyed.

What had the horn consumed of its dominion? The saints; for the preceding verse reads: "He (the horn—the Papal power) shall speak great words against the Most High, and shall *wear* out the saints of the Most High, and shall think to *change* times and *laws*; and they shall be given into his hands until a time and times and the dividing of time." Here the horn has power to change laws, which is dominion, and by this he wears out the saints. To "wear out" is to waste, to consume; meaning in this passage to put to death. When the dominion to "consume" is taken from the horn it can no longer enact laws for the purpose of putting to death the saints. The word consume often means to kill by the sword, as in this passage: "I will send the sword after them, till I have consumed them." Jer. 9: 16. "I will consume them by the sword, and by famine, and by the pestilence." Chap. 14: 12.

But some may object to this application because it says "to consume and to destroy *it*"—and not *them*—the saints. The word *it* was not given by Inspiration, but by the translators to fill an ellipsis, as they understood the passage. To talk about consuming a dominion after it is taken away is like talking about a man's health declining after he is dead. The word *it* has no divine authority in the passage, and is therefore in italics; and if taken away, the sense would be clear and the passage perfect. Then we should get the clear statement that at the first judgment upon the harlot, her dominion to consume—put to death—the saints will be "taken away," and at the "end," the last judgment, Babylon itself will be destroyed.

If we are correct thus far, then it follows that during the time that Austria, the sixth head, supports the Roman Church, a judgment must come upon that church which will result in its being deprived of its dominion, by which the saints were put to death.

It is a fact that the Roman Church does not now have the power to cause dissenters to its creed to be put to death, for that reason, in any part of the world. It is also a fact that it did lose that dominion during the last part of the eighteenth century, while Austria was prophetically associated with that church, as we have shown. We therefore believe that the prophet's chronological standpoint, from which he saw five of the heads fallen was about 1780. Then the bloody dominion passed away never to retnrn. Then the first fall and judgment of Babylon came. After that time the angel preaching the "gospel of the kingdon" "to all nations" could say, "The hour of his judgment is come."

Did that church experience severe calamities or judgments about that time? She did; and the historian expresses it as follows: "The revolutionary torrent which was set in motion, destroyed law, government, and religion in France; and laid waste the Roman churches both there and in neighboring countries....From the Atlantic to the Adriatic, she presented but one appalling spectacle. She had shed the blood of saints and prophets, and God gave her blood to drink." (Goodrich, page 183-4.) This seems to be a very clear fulfillment.

The prophet shows that following the first judgment upon the woman and sixth kingdom, the seventh king would come; that is, takes its place as the supporter of the woman, and continues in that position but a "short space." Immediately after the "churches were laid waste," the French Empire was connected with the church as its supporter, in 1804, by the Pope's crowning its emperor—Bonaparte—and making him "the eldest son of the church." That relation between France and the church was severed in 1809, and

Bonaparte was excommunicated. This was a "short space" compared to the time the other six kingdoms had continued in the prophetic position.

Connected with these symbols were ten horns upon the beast which carried the woman. These horns are explained to be or represent ten kings. These kings or political governments are not consecutive like the heads, one following another, but they are explained to be contemporaneous, all receiving their power and doing their work at the same time. They had "received no kingdom as yet;" that is, when the church experienced her first "fall" and "judgment," when her dominion to consume the saints was "taken away," they had not received their kingdom. But it is foretold that they should receive power as kings one hour with the beast; or, as Clark and others render it, "receive power as kings the *same* hour with the beast. This rendering locates the event of their receiving power as kings, making it the same time when the beast receives his power.

The beast is one of the seven kingdoms; for it "is the eighth, and is of the seven;" or, as Newcomb translates it, "is one of the seven." To designate the one of the seven to be called "the eighth," and to receive power the same hour with the ten kings, the angel said to John: "The beast that thou *sawest* was and is not,"...."even he is the eighth, and is of (or one of) the seven." When the prophet looked upon the scene he saw the sixth beast carrying the woman; for he said, "Five are fallen, have disappeared, one is (the sixth), and the other (the seventh) is not yet come," has not appeared upon the stage.

It was the sixth kingdom, or Austria, therefore, which became the "eighth," and was so numbered because it was once a supporter of the church, and ceased to be such, and afterward occupied the position a second term. It was this beast, or Austria, which was to receive power as a supporter of the church, "at the same hour" with the ten kings. This reception of power was after the sixth head had carried the church, and the judgment had fallen upon it; for then they had "received no kingdom as yet;" consequently it must be when the beast is *restored* to power with the church.

It is a historical fact that Austria was so broken by Bonaparte, as early as 1804, that she could not support the church, which caused it to seek protection from France for a "short space," as we have said.

It is also a fact that the Congress of Nations at Vienna, in 1815, did, in reorganizing Europe, restore Austria to her former position as a first-class power, and the empire was immediately reinstated in its former concordat relations with the Roman Church, and the emperor received *again* the title of "eldest son of the church." The same Congress at the same time ("the same hour") did reorganize Italy and divide "the kingdom" into just ten principalities or kingdoms, as follows: 1. Sardinia; 2. Lombardy; 3. Parma; 4. Lucca; 5. Tuscany; 6. Modena; 7. States of the Church; 8. Sicilies; 9. Monaco; 10. San Marino.

The prophecy represents the ten kings as ruling over but one "kingdom;" for it says of them, "And gave their *kingdom*" (in the singular number) unto the beast." Verse 17. As the kings received their power and reign at the same time, they must have ruled over fragmentary parts of a divided kingdom. This exactly agrees with the history, for the Congress of Vienna did divide the "kingdom of Italy into ten States as we have said.

The ten kings were to agree and "give their power and strength unto the beast."

If we are correct in our expositions it follows that the ten Italian States must submit to give the control of their military power into the hands of Austria for a time, until certain predictions should be fulfilled; after which they were to receive back that power from Austria and become independent. That this was also perfectly fulfilled by the transactions of the same Congress appears from the following statement: "Upon the rest of Italy this new position of Austria produces equally decisive effects. The whole might of a great military monarchy was admitted to the very military center of the Italian States. The policy of giving to Austria a *commanding military position in Italy* was avowedly that of the arrangements of the Congress." (*Butt's History of Italy, page* 494).

The submission of the ten kings to the beast was only to continue until certain "words of God shall be fulfilled;" then they are to act independently and jointly in hating and destroying the woman, or church. In harmony with these predictions the Italian States have all been released from Austrian dictation; Sardinia in 1853, and the last, or States of the Church in 1870. Since 1870 the ten kings or principalities have been consolidated under one government, the Italian Kingdom, so that the ten act jointly under one head as foreshadowed. The Italian government has hated the church and stripped her of her wealth and power, just as revealed, and the Pope has represented himself as robbed and imprisoned.

So far, the prophecy and the history seem wonderfully to agree, and show plainly that nearly all has been accomplished in the prophetic drama down to the last terrible struggle between the kings and the church. That fatal onslaught seems to be due, and we watch for every sign of trouble between the Roman Church and the civil powers of Europe with great interest.—*World's Crisis.*

Reports.

Conference Report.

The last quarterly meeting of the Southern Iowa and Northern Missouri Advent Christian Conference, met with Carmel church, ten miles southeast of Leon, Decatur county, Iowa, July 20, 1877, at 4 p. m. Preaching by Bro. S. K. Gibson.

Met Saturday morning for business meeting, Bro. J. F. Adair in the chair. Prayer by Bro. S. K. Gibson. Minutes of last meeting read and approved. After discussing the importance of a systematic way of raising missionary money, the chair appointed a committee to arrange and present business. Committee—John Newlin, S. K. Gibson, Wm. Rayn. Adjourned till call of chair.

At 6 p. m. the president called the house to order. Prayer by Bro. Wm. Rayn. The Business Committee presented the following preambles and resolutions, which were adopted:

WHEREAS, We as a people feel the need of adopting a system by which we can raise ample means if possible to prosecute the work of the Lord; and believing that this can be accomplished by each member giving a little, a penny or more; and,

WHEREAS, We as a people have failed in this heretofore; therefore,

Resolved, That we as individual members of the body of Christ devote a certain sum of money, according as the Lord shall prosper us, to the cause of Christ every Lord's day, and that this shall be considered a sacred duty devolving upon us as a part of our sacred worship; and as we cannot decide just what each is able to give; therefore,

Resolved, That we advise each member to put down a stipulated amount from one penny to one dollar per week as he or she is able, and that this be laid aside or put into the treasury of the Lord, and devoted to Christ as a free-will offering to him; and that in each church a treasurer be appointed to receive and pay out all moneys thus raised, and also a secretary to keep a record of accounts with each member as he or she may give, and also that the deacons of each church shall act as stewards in the matter of collection, that the burden of work may not fall too heavy on any. Also,

Resolved, That we recommend this resolution to the favor of the annual meeting.

There being no other business, the Conference adjourned to meet at Bethlehem, Wayne county, Iowa, Thursday evening, October 18, 1877.

This meeting was, everything considered, a success. Preaching by Elds. S. K. Gibson and J. F. Adair, which was meat in due season and listened to by large and attentive congregations. And may the Lord assist that the good work may go on till he comes whose right it is to reign.

JOHN NEWLIN, Sec.

Special Call.

WM. H. CONNELL.

To the brethren and sisters of the Northeast Iowa Advent Christian Conference, greeting:

Our yearly campmeeting has finally been appointed for Sept. 1, and hold over two Sundays. The committee, living in different places, left the responsibility with the church at Manchester. All that is in their power they will do to make this meeting a success. They have sent an invitation to Bro. Seymour to come and assist. We have tried to have our meeting at a time when the farmer could leave his farm labor without loss; also before the fall rains begin.

The campmeeting at Ladora, if held at the time appointed in the notice I sent to the TIMES, will be over, which will give our ministering brethren an opporturnity to return to their homes and make the necessary arrangements to leave. Now, brethren, it rests upon you. Don't let the cares of this world deprive you of a real feast of tabernacles. Come at the beginning of the meeting with a determination to work for Jesus. Come filled with the Spirit of our Master. We are not afraid of hobbies when thus actuated. The meeting is deferred until Saturday (but not the building of tents), so you cannot afford to lose any part of it. Then come to Manchester campmeeting to work, and the Lord will bless.

Manchester, Iowa.

Briefs.

No labor of love can, by any possible combination of unfavorable circumstances, be lost. "Forasmuch as ye know your labor is not in vain in the Lord."

We may not be able to see how "all things work together for our good." God does not require us to see it, but to believe. The mother sees for her child—God for her.

God is an economist. He will not, therefore, let the light "burn under a bushel:" it must be put on a "candlestick that it may give light to all that are in the house."

Children would not cross their parents so often when they were grown up, if they were to cross their parents' knees a little oftener when they were little.

Christ is the pattern, the sample, the exemplary cause of our sanctification. Holiness in us, is the copy or transcript of the holiness that is in him. As the wax hath line for line from the seal; the child, limb for limb, and feature for feature, from the father; so holiness in us, is from the Lord Jesus Christ.—*Philip Henry.*

"If," observes one, "you would be a faithful and growing Christian, meditate frequently and prayerfully on the things of God. Make a journey every day to three mountains; to Sinai, to see your sins; to Calvary, to behold the Lamb of God; and to Zion, to view the heavenly city. Ever be looking to Jesus; so shall you be like him.

Christian Life.

"Wear Out."

"Wear out!" but never let the rust
Of idleness corrode the trust
Your Maker gave; your part to play
In the great drama of "To-day"
Is to deal justly; aid the weak;
Ever for right and freedom speak;
Keep burning clear Truth's beacon light,
That its soft radiance, through the night,
Be to the lost on life's bleak moor
Like Bethlehem's star, that shone of yore,
Guiding the shepherds on their way
To where the child Redeemer lay.

"Wear out!" 'Tis nobler far to bear
On breast and brow the marks of care—
Scars of life's conflict, bravely fought,
Patents of peerage, fairly bought,
Titles to claim in the fair clime
Of those who worship truth sublime;
E'en if your feet have never trod
The narrow road that leads to God,
Avoid, as death, the scorners seat,
Nor let his sandals press your feet;
With contrite heart and tearful eye
Stand still while the elect pass by.

"Wear out!" Though stern your features grow,
Though raven locks be turned to snow,
On to the front, nor laggard be!
With sturdy blows comes victory!
Shame on the weak, the nerveless hand,
That cannot grasp Truth's shining brand;
That shrinks when from fair Freedom's tower
The tocsin sounds the trial hour;
That fails, when Justice calls, to go
With battle ax and "bended bow,"
And prove upon his native sod
His fealty to man and God!

—*Selected.*

Be Not Weary in Well-Doing.

"Let us not be weary in well-doing: for in due season we shall reap, if we faint not. As we have opportunity let us do good unto all men, especially unto them who are of the household of faith (Gal. 6:9, 10).

Who is there that has not sometime or other experienced a tendency to relax their efforts for well-doing? Our repeated acts of kindness bear no fruit that we can see. Or it may be that those whom we have befriended have even become our enemies. We feel discouraged, and when another opportunity for good presents itself, our minds instantly recur to previous cases that we have ministered to, and we begin to frame excuses for passing this new opportunity by. In this way we wean ourselves from the performance of present duty, and fall into the way of the world. Such an one may be said to have become weary in well-doing; he has grown faint, and is no longer impressed with tender feelings when a new opportunity for good appears.

Now if we can only divest ourselves of the idea of reaping *now*, and be content to wait until the Lord's appointed time, we shall be better able to discharge our duty in this direction. We must remember that the good we do is done *to the Lord*, and of him we shall receive the reward. Though the channel through which we perform the service may be unappreciative, and even unthankful, yet the Lord will not lose sight of it, providing we do it in a *a right spirit.*

There are certain requirements in this direction that must not be overlooked. For instance, *secrecy*, as much as possible, must be observed, in the distribution of our gifts of whatever sort. Let it be known to ourselves and the Lord only. Then the promise is that for this the Lord will reward us openly.

Another important point is the *motive* that governs us in the gifts we make and the good we perform to others. If it is that we may receive *praise of men*, then no notice will be taken of it in heaven, and we shall never hear of it again. If it is from the heart, and in order that God alone may be glorified, then depend upon it the angel of the Lord will not pass it by, however insignificant it may seem to us.

Such a method of procedure in all our Christian life will enable us to repeat our acts of "well-doing" and "doing good" without weariness or fainting unto the end. Then when the day of harvest comes, we shall *surely reap.* All the seed that has been sown, even in tears, will be reaped with joy.

Then let us not pass by a single opportunity for doing good, if it is in our power to aid, no matter whether the case is in the list described as "all men," or in that of the "household of faith." Let us do it as unto the Lord—do it in secret also, and he who seeth in secret will reward us openly, in the great day of Christ.—*Our Rest.*

A Sunny Temper.

You gain nothing by fretting; you only waste your strength by it. Choose your work, plan as skillfully as you can, put your whole heart into what you are about to do, and leave the rest to a kind Providence that overlooks not a single one of us. Do you know how many years of your life and happiness are mortgaged by this habit of worrying? How does it help you on? How much strength does it bring to you in your labors and exertions? None, none whatever. A ruffled temper all the time throws to the surface the "mire and dirt" of the nature; it does not combine the best elements, and help them to work together to the best advantage, but only the worst, and gives them alone all the chance. A beautiful, sunny temper is no sign of weakness, as many suppose, but of strength and harmony of character. It shows that there is a power seated at the centre of the being, that knows how to administer the government.

Lord Clarendon wrote of anger, that it is the most impotent passion that occupies the mind of man; it effects nothing it goes about, and hurts the man who is possessed by it more than any against whom it is directed. He knew the human heart. The worst of anger is, if you give the reins to it for once, it is still more difficult for you to keep them yourself the next time. But a cheerful temper is like the genial sun, in whose warm rays all men like to bask. The possessor of such a disposition may not, perhaps, make as many stare and tremble at his barbed phrases of satire or scorn, but he will certainly make more devoted and loving friends, and, what is more, be sure to *keep them.—Sel.*

Anointing Beforehand.

When Mary broke the alabaster vase and anointed her Lord, he said, "She is come beforehand to anoint my body to the burying." A great many people would have kept the vase sealed up till he was dead, and then would have brought it out and broken it, to anoint the cold body, as it lay all gashed and wounded, wrapped in the burial garments. But Mary did not wait till he was dead. She brought out her ointment when he could enjoy its sweet perfume, and when his sore and weary feet could feel the delicious refreshment which it gave.

A husband covered his wife's coffin with flowers, and built a magnificent monument over her grave when she was dead, and spoke in glowing words of her noble sacrifices. But it was whispered that he had not been very kind to her when she was living. A daughter showed great sorrow at her mother's funeral, and never could say enough in praise of her; but it was known that she had thrust many a thorn into her mother's pillow while she was living.

Do not keep all the alabaster boxes, all of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled by them. The things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten their homes before they leave them.

If my friends have alabaster boxes laid away, full of perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary hours, and open them, that I may be refreshed and cheered by them while I need them. I would rather have a bare coffin without a flower, and a funeral without a eulogy, than a life without the sweetness of love and sympathy. Let us anoint our friends beforehand for their burial. Post-mortem kindnesses do not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary days.—*Rev. J. R. Miller.*

Taking Hold of God's Strength.

Taking hold of God's strength effectually, the sinner must give up everything else to which he has hitherto clung with the fond dream of finding rest for his troubled soul. He must resign his self-righteousness and the scheme of salvation by meritorious works. If he clings to these he cannot take hold savingly of the strength of God. His grasp will be too feeble. Would the drowning man seize the rope cast out toward him with one hand only, while the other hand clings yet to some floating spar upon which he had hitherto placed a faint hope of rescue? And shall the sinner, buffeting with the storm of God's wrath against his sin, and sinking surely into the floods of despair, stretch forth toward the strength of a Deliverer his hands, still wildly clutching some delusive dream of self-extrication from his peril? No such partial grasp as this will endure the strain of the omnipotent effort which is absolutely necessary to drag him from the depths of defilement, and out of the floods of his evil nature.

The strength of God's arm cannot fail, but his hold thereon will prove a false one, and he will sink back from the partial effort, only to plunge beneath the overwhelming waters of trouble, perhaps to rise no more forever!—*The Standard.*

It is very hard for some men to pray as Jesus taught us—"Forgive our tresspasses as we forgive those that tresspass against us. It was said of Archbishop Cranmer, "If you would be sure and have Cranmer do you a good turn, you must do him an ill one; for, though he loved to do good to all, yet especially he would watch for opportunities to do good to such as had wronged him." There is room in this world for at least a dozen more such men as Cranmer: and they would not be crowded, either.—*Sel.*

"Love is blind." There is one thing blinder—selfishness. A selfish man stands in his own light; is engaged in devastating war upon his own interest.

Advent Christian Times.

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CHICAGO, WEDNESDAY, AUGUST 8, 1877.

THE Campaign number comes out next week. There will be contributed articles on "The Coming of Christ," "Destiny of the Wicked," "Abrahamic Promise," "Christ the Son of David," together with many others, expository and devotional. We hope it will be largely circulated.

A FRIEND living in South America, who takes the ADVENT CHRISTIAN TIMES has just sent twenty-two dollars to this office to help on our poor list. This gives us some relief on our non-paying subscribers. How many are there in North America who will do as much as this?

EVER since this paper had an existence, there have been donations made to its publishing fund, year after year, some years the donations being numbered by thousands of dollars. Every year it has been numbered by at least hundreds. But this year there has thus far been nothing donated except about thirty dollars, and the most of this came from South America. We do not *beg* for donations to assist the society in publishing the paper, but we *do beg for new subscribers.* And one of the two we must have. Brethren, donations are very acceptable and very much needed until new subscribers come in more rapidly, which we expect soon.

THE reports of the late riots in Chicago, as published in some of the eastern newspapers were greatly exaggerated. It was stated in some very prominent journals that the mob were fired upon by an artillery company, and slaughtered by the hundreds with grape and canister from the mouths of cannon. This is untrue, as no cannon were fired, neither was any artillery company marched against the mob. Several companies of U. S. soldiers were in the city, but the mob were mostly handled by State troops and the police force of the city. The rioters created a great fright in the city for a day or two, but when force was brought against them, they quickly scattered, although some were killed in the melee, and quite a number were wounded.

RULED BY LOVE.

Ever since the day that sin commenced on this earth, it has been believed by magnates that the power of law is the only force that can rule the world. Not that all persons need to be made to fear the force of law to be restrained from doing evil, but the theory has been that in all society there is an under current that is so opposed to righteousness as to be only controllable by force. But latterly, those who theorize about governments and their support, seem to be inclined to the opinion that men are more easily ruled by love than by force, and consequently the efforts of law-makers have been put forth to accomplish harmony between love and law, seeking to make love the power of the law.

Taking advantage of this new phase, politicians have corrupted legislatures and courts, until the country has become filled with lawlessness, and instead of love being the ruling power, there is neither love nor law, but mercenary motives prevail everywhere, and mobocracy is as much dreaded as ever tyranny was hated. Men have repudiated force as a ruling principle over lawless ones, in order to oppose tyranny and bring in freedom, and the consequence is, lawlessness prevails, and ruin is feared.

We do not know how it is possible for man to manifest greater love to his fellow-man, than that which the Almighty has shown to those who have rebelled against him; and yet the love of God is far from being equal to controling the actions of the majority of the race. If men will not submit to the love of God, can it be supposed that they will submit to the love of men? When Almighty love accomplishes but little to restrain men, will human love do any better? We think the best course that can be taken by those who rule is to return to the old paths.

Justice is quite as needful among men as mercy. But through the weakness of law because men would make it all mercy and love, and because mercenary motives predominate, felons go free, rioters are permitted to destroy property and lives, and the country is filled with "tramps" who are reckless in abusing people and stealing, simply because they think there is no law but love, and no one will harm them.

Some people are opening their eyes to see the truth about these things. The following from the *Northwestern Christian Advocate* is to the point:

"The times are out of joint, and the period when they shall become articulate again seems not very near. Crime abounds more and more, and its punishment is becoming more and more lenient, and far less certain. The law, which the best jurists are so fond of praising, as a system growing consistent and just, has, at least, this defect, that its dread of convicting an innocent man has given rise to delays which increase the probabilities that the guilty will escape. Add to this the fact that the ancient and solemn obligations of an oath are fading out, so that perjury is rather a misdemeanor than a crime, and it is easy to see how difficult, according to the forms of law, it is to convict a man of crime, or criminal practices.

"It is not merely that one great evil stands in the path, and blocks the road to justice; the way is beset with obstructions which are increasing in number and complication. On all sides, the changes occurring in the practice of law, in the courts, and in the execution of penalties, favor the criminal, and, therefore, favor the criminal classes, and so, therefore, the growth of crime. This is a sweeping statement; but it is not difficult to prove.

"Conviction is becoming more and more difficult, and less certain. If the evil-doer is rich, his escape is almost assured; his lawyers will fight to the last, defending every forlorn hope; and when that is swept away, a new line of defense is erected behind it, like as in the most skilful generalship.

"Delay is everywhere advocated. If a criminal can get his case adjourned, some of the witnesses against him may die, or flee, and the witnesses who do eventually appear will come with uncertain remembrance; and so a thousand possibilities may step in to diminish the force or amount of the evidence, and weaken the energy of the prosecution, if delay can be secured. Cases arise continually, in the courts of a great city, where delay has put it out of the power of the prosecution to convict. Postponement of trial has thus become a fruitful cause of crime, by greatly diminishing the chances of conviction, and making punishment uncertain, and, in some cases, almost improbable. A small punishment, meted out with certainty, always acts with a strong deterrent force. At the present time, the uncertainty is greatly increased, in many cases, by the course of unwise but benevolent executives, who, listening to the strong petitions of the criminal and his friends, and shutting their eyes to the demands of justice, and the necessity of protecting society from future similar crimes, exercise the pardoning prerogative with a free and undiscriminating hand which is exceedingly detrimental to the public weal.

"There is a general, mawkish sentimentality in favor of the criminal which is sapping the very foundations of justice. Prisons, in these modern days, are reformatories, rather than places of punishment. They are buildings fitted up for the reception of evil-doers, where, under confinement, they may be subjected to discipline and moral agencies calculated to make a better man out of a very bad one; and when the reformation has proceeded to a certain point, the governor steps in and gives the man his free papers, long before the sentence pronounced by a lenient judge under a very mild law has expired. Such administration of justice has no special terrors to an evil-doer."

But if men fail to exercise justice, the Lord will not fail. He will soon take the matter of government into his own hands, and when he does it the rebellious and lawless will be judged and punished without fail. No one can rule by love where there is no love.

"HOUSEHOLD OF FAITH."

We have received a letter from Bro. Kramer, of Wilmington, Del., which, although not written for the public, yet gives in brief his position and work, and as our readers will all be interested in it we give it space.

"DEAR BROTHER:—I am now pastor of a congregation; but do not belong to any *denomination.* Our church name we selected from Galations 6: 10—"Household of Faith." We have formulated *no creed*; yet we have *stated* in our "*church order*" that we believe we have been called out to *witness* to the second coming of Christ as our only hope, and must, therefore, *be holy*, free from all ecclesiastical and worldly uncleanness.

"We are preaching 'Jesus and the Resurrection,' instead of soul immortality, and we are proclaiming the Pre-milennial Advent of our Lord, and the Marriage Supper of the Lamb, also his literal and personal reign with his saints over the nations—the new creation, etc. We have over 100 members, but as yet no place of worship but a tent. Congregations large and attentive. Pray for us, and if you can help us by free contributions of tracts, it would be a

favor. We have not the riches of the seventh and last church of Asia.

"I was pastor of a *large* church and *very large* congregation, and in my third year as its pastor, I expressed my views on the state of the dead—was called 'heretic' etc., and the excitement was kept up to such an extent that I cut loose, and immediately commenced preaching 'outside' the second coming of Christ; but I trust through the BLOOD to overcome and 'go no *more out*, but be a *pillar* in the temple of God;' and though having no *denominational* title or connection to have written upon me the NEW NAME, 'the name of the city,' etc. See epistle to church of Philadelphia, which, like the wise virgins, has before it 'an open door' into the Marriage Supper of the Lamb. Mark the promises to this church of Philadelphia. 'Go no more out;' they are now looked upon as intruders, and anything but pillars. 'An open door;' doors of orthodoxy are closed against them to a great degree. '*Know* that I have loved thee;' it is *now* doubted, as we are called heretics, etc. 'Worship before thy feet;' we are now *looked down* upon. 'Write upon him my new *name*;' it is said we have *no name*—no *connection*. 'Make him a *pillar*,' which is strongly and eternally *connected* with 'the temple of the living God.' I may write my views on the church of Philadelphia, which has the promise of being kept from the hour of temptation or trial coming to 'try all them that dwell on the earth.' Yours in hope of eternal life in Christ,

GEO. R. KRAMER.

Bro. Kramer also states his willingness to contribute for the A. C. TIMES as he may find opportunity in the midst of other duties.

ABOUT TENT MAKING.

As this is the time of year for campmeetings, and some would like to make small tents for campmeeting purposes, we give some dimensions to guide them in this work.

For a tent 14x15, you need a roof and sides which may all be in one piece; also end pieces, two at each end, on either side of the middle post, making four in all; if you wish a fly to put over the roof to keep out water and make your tent more secure, this will need to be in a piece by itself. Make them out of cloth one yard wide.

For the roof piece, take cloth and cut it into strips eight yards long. Cut five such strips and sew them together on the sides, and hem the ends, and you have your roof and sides in one piece.

For a fly, cut five strips of six yards in length each, sew them side to side, hem the end, and you have your fly for the roof.

For end pieces, cut one strip six yards long, then commence to measure from one end eight feet on one side of the strip, and ten feet on the other; cut the cloth bias between these points of measurement. Then take another strip of cloth four yards long, and measuring from one end, on each side a distance of seven feet and five feet respectively, cut bias between the two points of measurement. You will now have four strips, two long and two short ones. Sew a long and short one together, evening them at the square ends, keeping the slant ends in the same direction; do the same with the other two, and you have end pieces for one end of the tent, each piece to hang with its long edge close to the center of the end. The same work will make pieces for the end. There will be a space one foot wide at each corner yet uncovered, which can be covered by sewing to the short side of these end pieces a strip one foot wide and five feet long on one edge and four on the other. You will need four of these, one for each corner. Your tent is now made, the whole using about ninety yards of cloth.

When you get on the ground and wish to erect your tent, first measure your ground 14x15, with square corners. Then drive posts, three on a side, one at each corner, and one on each side, midway between the corners, leaving them four feet above ground. Nail four 16 feet fence strips on the outside of the posts, one on each side at the bottom, and one at the top of the posts, Let the one foot projection of the board be at the back end of the tent. It will do no hurt. For center posts and ridge use three long poles set in the ground a few inches, and ten feet above ground, to which nail a fence strip cut 15 feet long, having one post at each end and one in the center. Be careful to have the ridge board a little higher than the posts so as to keep the roof cloth off from them. Now, nail fence strips, cut the right length, from each corner to the ridge, on the outside of the posts. Nail a fence board to the posts, close to the ground, along the front and rear.

You are now ready to put on your cloth. Put on the roof first, tacking the sides to the boards, drawing the cloth tight over the ridge. Tack on the end pieces to the corner roof boards and corner posts, and also to the foot boards to within three feet of the center post.

Before putting on the fly, drive three posts on each side close to the other side posts, only letting them remain eight inches taller than those of the tent. Nail a fence board to them on the outside and close to their top. Now draw the fly top tightly over the ridge board and tack to these side boards, and it is sure protection against rain. Dig a trench around the tent to turn water, put in your straw and fix to suit you, and ask Jesus to send his Spirit to abide with you, and you will enjoy the campmeeting.

JOSEPH'S BLUNDERS.

Aside from the scores of damaging collisions in Mormon revelations already pointed out in our book entitled "*Mormonism Examined*," which is now opening the eyes of many, we here call attention to a few items not given in that work.

1. *Plate Sealing.* It will be remembered that the book of Mormon claims to have been translated from golden plates which were sealed and hid by an ancient prophet on this continent together with a pair of stone spectacles, called interpreters; and that said golden plates and interpreters were found by Joseph Smith, who translated the records thus sealed and buried by this prophet Moroni. But the Book of Mormon makes Moroni tell a crooked story about the sealing and hiding of the plates. In the first place, about 400 years after the first Advent of Christ, Moroni says: "Behold I have written upon *these plates*. . . . And he commanded me that I should seal them up" (Ether 1: 7). "And I have told you the things which I *have sealed up*." Yet 420 years after Christ, the same prophet, Moroni, says: "And I seal up these records *after* I have spoken a few words" (Moroni 10: 1). When were the records sealed? Should it be said that different records are spoken of, then another serious difficulty appears, for with the records sealed A. D. 400, Moroni says, "*I have* sealed the interpreters," or spectacles; and with the records sealed A. D. 420, were found the spectacles in a pair of silver bows, according to Joseph's claim. Which sealing story is true, if either?

2. *Amulek's story.* In the book of Alma, 8: 2, Amulek tells the story of his own conversion, and adds: "He hath blessed mine house, he hath blessed me, and my women, and my children, and my father, and my kinsfolks; yea, even all my kindred hath he blessed, and the blessing of the Lord hath rested upon us." Yet it is said of the self same Amulek, in the same year, Alma 10: 17: "Amulek having forsaken all his gold and silver, and his precious things, which were in the land of Ammoniha, for the word of God, he being rejected by those who were once his friends, and also by his father and his kindred." The two stories clash, though only nine chapters apart. In the first case, all of Amulek's friends were blessed of the Lord; and in the second story, they all rejected Amulek, instead of being blessed.

3. *The Trinity.* Mormon writings, and sermons, and debates, stoutly repudiate the trinity theory. Says Mr. Gibson, a Mormon High Priest, in a printed discussion with Mr. Woodman, page 14, "The Latter-day Saints believe that the Father is *distinct* from the Son, and the Son from the Father, as much as any father and son on earth." Yet this repudiated theory of the trinity, is constantly taught in the Book of Mormon, in strong terms, when Joseph was not on his guard, as in the following quotations: "Teach them that redemption cometh through Christ the Lord, who is the *very eternal Father*" (Mosiah 8: 6). Again: "Now Zeezrom saith again unto him, Is the Son of God *the very eternal Father*? And Amulek said unto him, Yea, he is the very eternal Father of heaven and earth" (Alma 8. 9). Still again: "Behold, I am Jesus Christ. I am the Father and the Son" (Ether 1: 4).

Why should Mormons make such huge efforts to repudiate a theory that is plainly taught in their own sacred books? It may be said that some portions of the Book of Mormon teach the other sentiment. Then so much the worse for the book that can teach two opposite theories, for that is no recommend to it, but rather invalidates its claim to inspiration.

This system, once supposed to be dying, in consequence of its connection with polygamy, is now making new strides for recognition under the new prophet Joseph who repudiates polygamy, and thereby paves the way into respectable community. Some have deemed the matter too meager for investigation, and such are the first to be taken in the trap, as facts are proving. It is an ingenious counterfeit, and is destined, in its new form, to spread far and near. Every minister should be posted, and every church should have the antidote in their midst against the time of need. All should be ready to meet disguised error at any time.

4. "*Stick of Ephraim.*" The Book of Mormon itself cuts off the Mormon claim that Ezekiel's "stick of Judah" is the Bible, and the "stick of Joseph" is the Book of Mormon, to be coupled with the Bible, for this "stick of Joseph" is said to be "*in the hand of Ephraim*," and is also expressly called "*the stick of Ephraim*" (Ezek. 37: 16), while *Lehi*, the father of the Nephites, "was a descendant of *Menasseh*, who was the son of Joseph" (Alma 8: 1). Now, Ephraim was only a brother of Menasseh, and none of Ephraim's posterity came to America; so the Book of Mormon could not be "in the hand of Ephraim," nor be called the "stick of Ephraim," or record of Ephraim, seeing there was not an Ephraimite in America. Those who

came to America in a later caravan were from the tribe of Judah, and consequently could not have been Ephraimites; and, indeed, as both caravans came from Jerusalem during the reign of Zedekiah, long years after the separation of the ten tribes, and before a return from captivity, there were then no Ephraimites in Jerusalem to come to America. How, then, could the records of the Nephites be styled the "stick of Ephraim," or record of Ephraim? This blunder is fatal to the Mormon claim. The "stick of Joseph" is said, by Ezekiel, to be "*in the hand of Ephraim*," while not an Ephraimite came to America; besides, this "stick of Joseph" is called the "stick of Ephraim"—he being a son of Joseph; how then could the Nephites write the record of *Ephraim*, in writing their own history? Joseph must have found the wrong stick.

W. S.

PREACH A WHOLE GOSPEL.

Many ministers fail to do it, both in its experimental and theoretical departments, greatly to the injury of the cause of Christ; for the gospel of Christ properly presented will always have a healthful influence, both upon the church, and upon the community; while it may be preached in a mutilated form to the detriment of all concerned.

1. Preach a whole gospel in its experimental phase, instead of detaching some one feature, and magnifying it into a whole gospel, making it eclipse and overshadow every other experimental feature. God has called us to holiness, but we have no right to make that one theme monopolize the entire gospel arrangement, or constitute it a distinct and separate gospel. As well might we single out other practical features of the gospel, and constitute them distinct *gospels*, and appoint justification meetings, or repentance meetings, or faith meetings, or hope meetings, or charity meetings; and thus carve up the gospel into fragments. "*This* is a holiness meeting," thus asserting by implication that the *other* is an *un*holiness meeting. Strange that the apostles never thus arrayed one meeting in antagonism with another by implication thus virtually saying, "I am more holy than thou!" Holiness was an ingredient in *all* their meetings, but not the exclusive theme of any. One part of the gospel must not be made to *brag* over, or belittle another part.

2. Preach a whole gospel in its theological phase. Some preachers narrow themselves down to some one feature of truth—it may be the life and death theme—and with them that appears the sum-total of the gospel. They feed it for breakfast, dinner and supper; they use it for bread, and meat, and sauce. Others, breaking loose from this restriction, go to the other extremity, and swallow every thing that comes along with the label of truth on it, on the suspicion that it may be truth, and thus eat up the devil's gospel along with the Lord's, and seem to think that such succotash tastes good. What we want is the whole of one gospel, and not a part of two different ones.

Along comes one messenger, saying, If you would be saved you must have faith in the law. Then comes another one, saying, If you would be saved, you must have faith in the Jews. Then comes another with a new invention, saying, Take this, and it will kill that evil; and the remedy is worse than the disease, for it kills two truths to one error, with a view to start a new sect over which some self-conceited and ignorant aspirant may be a pugilistic captain. Preach to honor God, not self. Preach to build up the cause of Christ and truth, not to rally a clique for selfish ends. Be ministers of Christ, and not of self, having God's spirit, as well as his truth.

W. S.

CIRCULATE TRACTS.

There is an unjustifiable remissness in this enterprise. We know the times are hard, but we have work to do for God and truth in spite of this. The devil never stops sowing tares because of hard times. Why should we feel easy while the enemy is astir? Error must be met by the friends of truth. Tracts have already done a great work. Let them be circulated extensively—not the shallow, pointless kind, but those that will commend themselves to thinking men, and prove a match to skeptics. One curse of our cause is *shallow reading matter*, such productions as carry internal evidence that they were written by surface thinkers. Furthermore, the kind of tracts to scatter are not those that argue points of difference among ourselves on minor matters, but such as deal strongly with popular fables. Let us attack the main enemy.

W. S.

THE WORK IN DELAWARE.

A letter from Elder Kramer, of Wilmington, Del., July 23, informs us that this work (before mentioned as "*Cheering News*") is still progressing, six new members having joined the day before. As yet they continue to worship in a tent, with a large attendance in spite of opposition, which is being inaugurated as usual. Bro. K. writes us:

"We think of building a tabernacle to seat 1,000, or more. The city is large enough for it, and people will come to hear us; thank the Lord."

We hope that city may become a sacred nucleus from which the word of the Lord may sound out into the surrounding southern regions. We are sending reading matter.

W. S.

THE "heated term" in California, which lasted nearly a week, during which the thermometer stood at 110 degrees in the shade, did much injury to fruit; currants cooked on the bushes, and apples baked to the core on the trees. Eggs cooked hard in the sun, and the heat from the fields was like that from an oven. Yet many harvesters continued their work, and few cases of sunstroke were reported.

H. F. C.

A PLENTY of earnest, devoted Christian workers and a plenty of money to sustain them, would dot California all over with churches waiting for God's Son from heaven. The field is all unoccupied before us, and if occupied at all it is by feeble, sickly churches. Hobbyism does not amount to much on this coast, but the people welcome a whole wide-awake gospel.

H. F. C.

A TELEGRAM has summoned us to Sacramento, Cal. A son of Bro. Geo. W. Fick has just expired.

H. F. C.

Church News.

ELD. G. W. TURNER writes that he is to spend one half of his time in Lavalle, Wis., and the balance in Buffalo County. His calls are more than he can fill.

THE report of amount subscribed to build a chapel in Melvina, Wis., which was published lately, should have been $250, instead of $2.50. Our printers followed copy. We hope the brethren there will be able to build such a house as they need, and also to let their light shine brightly.

WE learn from the *Solano* (Cal.) *Republican* that the mission tent pitched at Fairfield will remain as the place of religious services of the Advent Christian church, until a new chapel can be built. The new building is now under way. Sister M. J. Clark is the preacher there, and her labors are very effectual.

WE enjoyed worshiping with the church in Rutland, Illinois, July 29th, very much. They still "hold the fort," and with Bro. C. W. Smith, their worthy and beloved pastor, are watching and waiting. We preached morning and afternoon to attentive congregations, at the Advent church, and in the evening we preached by invitation for Bro. Trowbridge, pastor of the Christian church. We believe that the truth took effect in all the services, to the Redeemer's praise.

ELD. E. B. SCOTT, of Michigan, writes:—"Our meeting at Hesperia was a success. Ministers present:—O. R. L. Crozier, T. P. S. Hampson, T. C. Grundy, R. Burtenshaw, D. Weaver, Wm. Wheeler, and Sr. M. E. King. The attendance was very good; it was voted to have a special meeting at Grand Rapids, about the first of September, and a committee was appointed to make the necessary arrangements. An effort will be made to secure the labor of Elder Miles Grant, of Boston."

Correspondence.

From Eld. H. B. Sevey, Mt. Vernon, Me.

BRO. BURR:—In looking over the A. C. TIMES, in its new form, I could hardly refrain from saying I was more than pleased with it. How my mind ran among the brethren that I wished would take it. Then I wished that I could have copies to show as we go with the tent this season into new places, and perhaps I could get some to subscribe for it. I am now able to go without a cane; have been with the Maine Eastern Tent, for a few weeks past, in North Vasselboro. It was a new place for our faith. Some gladly embraced the Bible hope, and confessed it by baptism. All praise to Jesus for life eternal. Yours truly.

From Eld. G. W. Turner, Lavalle, Wis.

BRO. BURR:—The interest has been very good here in Lavalle since the Campmeeting. I have held two meetings in the grove—a covenant meeting on Saturday, and service on Sabbath, and celebrated the Lord's supper in the evening at the Hall. Four were baptized and united with the church: and we feel as though the cause here is on the advance. We are to make arrangements this fall and winter for the erection of a house to worship God in, next spring. By a unanimous vote of the church, I was chosen pastor for the ensuing year. Pray for us, that in these evil times we may hold up a light that can't be blown out.

From Eld. M. Wellcome, Monticello, Minn.

BRO. BURR:—I send you fifty cents in this letter for a three months' subscriber. Were it not that grasshoppers have done so much damage to this country I could get many more. But we will hope for the best. We all like the paper much; and like its present form. I feel in hopes that the time is not far distant when we can do much

for our paper. I would be glad to know that every family had it to read; there is so much good doctrine and lessons of instruction, together with the many letters from the dear ones scattered abroad in the land. Oh how I love to read them. I love the truth presented; I love the cause of the Master; I love his people; and I love to do his will; it is the law of my life; I love the appearing of Jesus. God bless you in the good work. Your brother in tribulation.

From John Powell, West Blue Mound, Wis.

BRO. BURR:—I marvel not that the patrons of the A. C. TIMES prize it so highly; and I prize it as highly as any one; and I pray that the years may not draw nigh in which I shall say, I have no pleasure in them (the TIMES). I am living twelve miles from church, in a lonesome place. I cannot attend very often; and when we are able to attend, we often have to regret the absence of our pastor, who goes to Fairfield and elsewhere, to carry the "glad tidings." They ought to raise up a preacher from among themselves. Our pastor cannot walk far in the field without finding some precious seed. It is our privilege in Arena church to have meat in due season.

I prize the A. C. TIMES next to the Bible. I love to read the letters that are in the paper each week. I find they give nourishment to my soul, strength to my heart, a light to my feet, and a guide to my understanding. Let us be steadfast in our hope of the soon coming of our blessed Lord and Savior, to establish his kingdom and bestow upon his waiting children the long-promised inheritance. And now we feel like pressing forward, more than ever, to that "general assembly and church of the firstborn," so as to be with Jesus when he comes.

From Wm. A. Harvey, Hudson, Mo.

BRO. BURR:—It is through the mercies of God that I am blessed with the opportunity of writing a few lines for the TIMES. I want you to send me five copies of the Campaign paper. I want to do what little I can for the truth. I love to read the letters in the TIMES from the brethren and sisters. That article of Bro. Cargile's I thought was a very able one; I would like to see such articles in every paper. We have five churches in the Southwest Missouri Conference and only one ordained minister, Bro. W. W. Cate. Bro. Burr, can't you send us a minister? There are calls for preaching outside of the churches, more than one minister can fill. If Bro. Cate could have a good minister to help him this fall and winter, I think a great good could be done. From the signs of the times, I think what is done must be done soon, for when Jesus leaves the mediatorial seat there is no more forgiveness. I want to be among that number that will hear it said, "Come ye blessed of my Father, inherit the kingdom."

Young Folks.

A Stitch in Time.

For want of a nail the shoe was lost;
For want of a shoe the horse was lost;
For want of a horse the rider was lost;
For want of a rider the battle was lost;
For want of a battle the kingdom was lost;
All for the want of a horse-shoe nail.
—*Poor Richard.*

Gertie's Sober Talk.

[The following selected article shows a very nice contrast between common sense and popular theology.—W. W. CATE.]

"Mamma," she said, as they walked down the mossy path, "I stepped on an ant just then."

"Then you took away what you can never give it again, my darling."

"What, mamma? I didn't take anything away from it."

"Yes, you took its little bit of a life. I presume it was running along in a hurry to get home and give the little ants their supper; now they will have to go without any supper, and they will watch for their mother, but she won't come."

"I didn't mean to dead her," Gertie said, looking thoughtful. "What made her die, mamma? What is dead? Where did her life go to?"

"It went out," mamma said, thoughtfully; thinking that Gertie was getting where it would be hard to answer her questions.

"I don't understand," Gertie said; "what MADE it go out—just because I stepped on it? What was its life made of, and how did it get out?"

"My darling, I can't explain so that you will understand; I mean the ant is dead you know."

"Mamma, if anybody had stepped on me would I be dead?

"It might kill you."

"Then, mamma, where would the life go out of me? Would the *life* be killed?"

"Don't you know, Gertie, about your soul, how it lives in your body, and when your body dies, the soul goes out of it and goes up to Jesus."

"Did you ever see a soul, mamma?"

"Why, no, Gertie; no one can see a soul, except God."

"Then how do you know I've got one?"

"Don't I know, Gertie, that you love me, and that you can talk to me, and understand what I say, and that you can think? It is your soul that does all these things."

"Do ants have souls, and has the one I deaded gone up to Jesus?"

"Why, no, dear child; don't you know I told you that only people had souls."

"I don't see how you know, if you can't see them."

"Gertie, can't I see there is a difference between you and the ants? They never talk to me, nor tell me that they love me; they don't know how to study, or think."

"Mamma, you said that ant was hurrying home to get her children some supper; didn't she *think* she would do that? Maybe she told the little ants that she loved them; maybe she has gone to heaven, and is there this minute; I hope she has; I don't want to put out her life, and not let her have it any more."

Gertie's mamma drew a little sigh. Of what use was it to talk to Gertie, since she asked so many questions that no one could answer; and thought that she knew more about these strange things than any one else did?

The Coins of the World.

The following is the value in round numbers, in cents of our currency, of the coins of the world:

Australia—Gold, pound, 532; sovereign, 485.

Austria—Gold, ducat, 228; sovereign, 675, crown, 664. Silver, old dollar, 102; old scudo, 104; old fiorin, 51; new florin, 48; new dollar, 72; Maria Theresa dollar, 102.

Belgium—Gold, twenty-five francs, 472. Silver 5 francs, 98.

Bolivia—Gold, doubloon, 1,559. Silver dollar, 79; half dollar, 39.

Brazil—Gold, twenty milries, 1,000. Silver, double milries, 102.

Central America—Gold, two scudos, 368. Silver, dollar, 100.

Chili—Gold, doubloon, 1,559; ten pesos, 915. Silver, old dollar, 166; new dollar, 98.

Denmark—Gold, ten thalers, 700. Silver, two rigsdaler, 110.

Ecuador—Gold, four escudos, 776.

England—Gold, pound or sovereign, 486; pound or sovereign, average, 484. Silver, shilling, new, 33; shilling average, 22.

France—Gold, twenty francs, new, 385; twenty francs, average, 384. Silver, five francs, 98.

Germany—Gold, ten thalers, 790; krone 664; ducat, 228. Silver, old thaler, 72; new thaler, 73; florin, 65.

Greece—Gold, twenty drachms, 344. Silver, five drachms, 88.

Hindoostan—Gold, mohur, 703. Silver, rupee, 46.

Italy—Gold, twenty lire, 384.

Japan—Gold, old cobang, 444; new cobang, 327. Silver, itzebu, 37; new itzebu, 33.

Mexico—Gold, doubloon, average, 1,552; new doubloon, 1,561. Silver, dollar, average, 106; new dollar, 107.

Naples—Gold, ten guilders, 399. Silver, scudo, 95.

Netherlands—Gold, ten guilders, 399. Silver, two and one-half guilders, 103.

New Granada—Gold, doubloon, Bogota, 2,561; doubloon, Profiayan, 1,537; ten pesos, 967. Silver, dollar, 97.

Peru—Gold, doubloon, 1,555. Silver, dollar, old, 66; dollar of 1858, 64; half dollar, 38.

Portugal—Gold, crown, 589.

Prussia—Gold, ten thalers; 797; crown, 664. Silver, thaler, old, 72, thaler, new, 73.

Rome—Gold, two and one-half scudi, 260. Silver, scudo, 105.

Russia—Gold, five roubles, 397. Silver, rouble, 79.

Spain—Gold, one hundred reals, 465; eighty reals, 386. Silver, pistareen, 20.

Sweden—Gold, ducat, 223. Silver rix dollar, 111.

Tunis—Gold, twenty-five piasters, 299. Silver, five piasters, 62.—*Sel.*

Farm and Home.

Home.

"Be it ever so humble there is no place like home;" that is, if we strive to let the sunshine in, and to make it the spot of peace and contentment which home should be. There is so much depending upon the influences of home that whenever we see one that is mismanaged we are shocked beyond the power of expression. From the cradle out, through the sports of childhood to the verge of manhood, the warmth of the fireside expands the virtues of the soul into bloom and matures them into sweet and charming beauty or the coldness of the hearthstone freezes the heart into an unsympathizing, unloving, and wicked exclusiveness and selfishness. The soul that begins to live amidst the soft glow of a happy, virtuous and charitable home will never entirely forget that the world is full of sunshine and flowers, although it may, in after life, struggle, through many midnights and feel the pricking of many a thorn, or that it was born for heaven, although it may grovel in filth or lounge in the tents of wickedness. In the weakness of human nature nothing on earth is capable often of saving us from the commission of sin, and from scarring the soul from its blistering influences; but it is always safe to conclude that however low a man or woman, whose childhood was passed in the sunshine of a pure home, may fall, that but for these mellowing influences, they would have found a still lower depth. And for the boy or girl who has never known what home was, who has never beheld the sweet, dear face of mother beaming at the fireside more brightly than the fire in the grate ever does, and with greater lovliness than the sun of the morning, the human heart, with all its wealth of sympathizing love, cannot bear too warm or deep a sympathy. To expect a perfect manhood or womanhood from a child who has never known the sweet influences of a home is expecting the bud to develop into the flower without the developing warmth of the sunshine. For a perfect development of nature for the strengthening of all that is pure, and no

ble, and good in the soul, and the destruction of all that is evil, the home must be depended on. If we would have the boys and girls go out into the world like ministering angels to their kind, if we would have their hearts so full of gentle love that their words would fall upon kindred souls, and awaken their drooping hopes into new life, as the shower imbues the fading grass with fresh vitality, we must train them in the home, and freight them with gentleness at the fireside.

But upon noble manhood and womanhood rest the interests of the whole world. If every man and woman were pure, and upright, and noble, we should have no crime and comparatively little wretchedness. Government would never be in danger of treason's assaults or treachery; mind that is now wasted in wrong-doing would be turned into channels in which its energies would bear rich harvests of blessing for the world; the sword would cease its bloody work, and the tread of armies would no longer shake the earth and blight the verdure and flowers of the field. What a vast responsibility, therefore, rests upon the heads of families, and how few realize it.

If every boy and girl in America had a home to-day, and if every home was what it should be, the abode of virtue, the temple of forgiving charity, the school of industry, culture, and gentility, the history of the American Republic 100 years hence could even now be written.

With so much depending upon it, therefore, the management of the home should be the subject of constant, earnest study and ceaseless anxiety. It should always be pleasant—the pleasantest spot on earth to the child. Our children will seek the sunshine and beauties of life, and if the home does not furnish them, they will go elsewhere to enjoy them. Pictures and books and flowers should be abundant, and as beautiful as the means will admit of. Neatness and order should be visible everywhere. Politeness should always characterize the intercourse between the members of a family. Especially should the children be taught the beauties of gentleness, charity and kindness, by its constant and unostentatious practice by the parents, not only toward the children, but toward the world. It must not be forgotten that these tender little hearts are easily hardened, and that nothing will so quickly harden them as a constant exhibition of uncharitableness and cruelty towards mankind. If parents are selfish, and live as if they were natural enemies of their kind, the child develops a similar nature, and goes through life, perhaps, in consequence, without knowing how rich a happiness comes from drying a scalding tear or healing a wounded heart. It is so easy for a man or woman to speak a kind word or to do a kind act, that a failure to do either is almost unaccountable. We do not fully know what happiness is, until we have learned that "man liveth not for himself alone." Velvet carpets, lace curtains, elegant furniture, magnificent libraries, paintings and statuary may adorn the home, but they are powerless to confer happiness, and if an attempt is made to center the affections of the heart upon them, we become less and less happy in proportion to our success in doing it.

It is only when we are charitable, and loving, and kind to our fellows; when we try to cover the ragged edges of the rocks which frown in the pathway of a brother, with flowers, that we begin to realize that heaven begins here. The writer is now thinking of a beautiful home. Its rooms and halls are now radiant with sunshine. Its appointments are tastefully elegant. It is a lovely bower of grace and beauty. It is just such a spot on which selfish indolence would delight to lounge, away from the responsibilities and perplexities of life. But the charming lady who presides over this little place of beauty finds her greatest happiness in ministering to the wants of the needy, and in painting the sunshine upon the clouds which have gathered over less fortunate hearthstones. Closing her elegant piano, and leaving her tastefully ornamented parlors, she seeks pleasure in going into the home of poverty, and with her delicate hands, not afraid of work, assisting to kindle the dying embers upon the hearthstone into a cheerful blaze. She is a friend to the friendless, a sister to those in need of a sister's influence and advice, and a kind, Christian, loving mother to an orphan. In a home like hers, not only children, but those who are older, learn the grand purposes of life and are mellowed into better beings; and it is to such homes that the world must look for the men and women who are to make it great and noble.—*Western Rural.*

A New way of Washing Clothes.

This process comes from France, saves labor and money, gives clothes a superior whiteness, and relieves them from the destructive beating or rubbing, but we cannot say it does not rot them: One kilo (two and one-half pounds) of soap is reduced with a little water to a sort of pap, which, having been slightly warmed, is cooled in forty-five liters (ten gallons) of water, to which is added one spoonful of turpentine oil and two spoonfuls of ammonia; then the mixture is agitated. The water is kept at a temperature which may be borne by the hand. In this solution are introduced the white clothes, and they are left there two hours before washing them in soap, taking care in the meantime to keep the tub covered. The soapy water may be warmed again and used once more, but it will be necessary to add half a spoonful of turpentine and another spoonful of ammonia. Once washed in soap, the clothes are put in warm water and the blue is applied.

Health.

Good Health.

If you wish to enjoy good health, keep your feet dry and warm, and your mind calm. When the feet become cold and clammy, the blood will be chilled, the head will suffer, and the whole system will become deranged. A watchful care over the condition of the body and the disposition of the mind, are both necessary to the enjoyment of good health. We should as carefully guard against a sudden outburst of passion as against exposure to cold and damp clothing. We should cultivate feelings of kindness toward all mankind.

This will bring sunshine and cheerfulness to your own heart and lift you up from gloom and selfishness, which is always attended with more or less of mental depression and is injurious to health. If you have mountains before you in the journey of life and cannot get around them, always go up on the sunny side of the mountain; and if clouds gather around you, remember the sun is just above the clouds and will soon burst with its full light upon you. And if your path should be rocky and steep and beset with briers and thorns, you will get through them all much safer and better by taking it calmly, than by fretting and grieving over calamities, over which you have no control.

Disease, like an evil genius, may be personified as going about seeking an entrance in susceptible soil, and seldom finds a lodgement in a body controlled by a cheerful mind.

This world, with all its gloom and sadness, has innumerable comforts in store for those who are ready to receive and appreciate them. But after all our best efforts to guard against it, some are called to suffer; and these may be comforted by looking at the bright spots in the panorama of passing scenes and a cheerful hope of better days to come.

When your heart is over burdened with sorrow and your mind oppressed with anxious care, you will find that an effort to lift the heavy load from your neighbor's shoulders will lighten your own. —*Sunshine and Health.*

The Children.

Every parent who has been in the habit of reading or talking with the little ones after they are safely tucked in bed, will bear witness to the value of this mode of influence. With the laying off the clothes, the angers, worries, and discontents of the day subside. With the brief season of prayer they fly still further into the background. And when the little form rests in bed, they seem to vanish out of sight. The body is at rest. The heart is plastic to the touch of the loving father or mother.

Now is the time to exert a molding power. At this hour the little ones listen with hushed attention to what is read to them. Hymns, the Scriptures, Bible stories, are heard with close attention, until the reader's voice is stilled, or the hearers sink into a gentle sleep. Or conversation may take the place of reading. The will that was in a state of resistance an hour ago is now relaxed. The anger that blinded moral discernment has passed away. With open heart, the child utters its confessions, and gladly receives the forgiving kiss.

Plans for the morrow can be discussed, and duty can be made to put on an attractive form. Irritations can be looked at quietly, and admonitions to watchfulness may be dropped with soothing efficacy into the listening ear. And then how delightful the embrace with which the young arms clasp your neck, the intense "*dear* father," "*dear* mother," with which the "good night" is said. Parents, if you have not thus parted from your birdlings at the even hour, you have something yet to learn of hopeful instruction—to experience of love's delights.—*The Working Church.*

Sunlight.

Sickly or feeble animals are instinctively inclined to bask in the sun. Infants, old enough to play, seek the exposure to the same gracious influence. Let them bask in the sunlight. Have the nursery the sunniest room in the house. It is not mere warmth they need, but it is the life-giving influences of the sun. Sunlight gives life. A room on the north side of a dwelling may be made warm, and yet plants do not grow strong, blossom freely and produce seed, unless they also have the sunlight and the sunheat. A temperature of sixty on the shady side, does not invigorate plants or infants so much as that of fifty in sunny places. In sunshine and pure air, animals and vegetables expand their germs, develop healthily, and reach perfection. Discretion, based on one's own experience, or on that of others, must be our guide in raising infants as in raising plants.—*Sunshine and Health Journal.*

Diet and Air.

The diet and air we breathe have a direct bearing on our health. Meats and fatty foods, cakes and pastry, should be avoided or eaten moderately. Vegetables, good bread, a little meat, fresh eggs, milk, and ripe fruit, should be the summer diet of every farmer, and is one which would cause the dullness and languor so frequently felt after eating rich, fatty foods in summer, to depart and give way to a clear head and sprightly feelings. If the air we breathe is vitiated by decomposing vegetable matter near the house or in the cellar, we cannot reasonably hope for health or comfort. All such should be moved to a compost heap and covered with earth. The house cellars, if still unclean and bad smelling, should be thoroughly investigated, and all offensive matters removed.—*Selected.*

General News.

A plate of glass for the San Francisco Stock Exchange measures 10 feet by 15 feet six inches.

A steel-clad, bullet-proof car has been built at York, Pa., for the Spanish government, to be used in Cuba. The steel slides are pierced with loop-holes for musketry. The car is 21 feet long, and 8 feet wide, and the usual height and weighs about 24,000 lbs.

According to the Bureau of Statistics, the total exports of fresh beef from the United States to Great Britain during the eighteen months ending with March, 1877, was 34,278,810 lbs., the money value of which was $3,026,483. Of this amount 26,601,250 lbs. went from New York, and 4,677,550 from Philadelphia. The exportation in October, 1875 was 36,000 lbs., and in March last it was 6,707,855 lbs.

Texas has fifty wheat-producing counties, one-fifth of which, if fully cultivated, would produce 86,000,000 bushels of grain. It has also 69,120,000 cotton yielding acres, which, if taxed to the extent of their productiveness, would yield 6,962,000 bales—more than the entire product of the world. New England and New York are not half cultivated yet, hence it will be some time before Texas is crowded with population.

An Irish Catholic paper in New York rises in angry resentment of any intimation against Papal fallibility, and says: "In spite of the lying telegrams published in the daily papers of this city about the health and approaching death of Pius IX., we maintain that the Pope, 'the vicar of Christ and successor of Peter,' will live till the consummation of the world.'" This remarkable prophecy is based on the tradition that the Pope whose administration exeeeded in matter of time that of Peter's would be the last, for during his reign would arrive "the consummation of the world." Of the 257 Popes, Pio Nono is the only one who term has exeeeded the years of Peter, and the stronger adherents to the church traditions are satisfied that the fulfillment of the prediction is at hand.

The work of laying two of the four great cables of the Brooklyn bridge is now in progress. The steel billets out of which the wire of these cables are manufactured, says the *American Manufactnrer*, are from the works of Messrs. Anderson & Passavant, of Pittsburgh, and as delivered, are drawn to a fourth inch in thickness. The work of preparing the wire from these billets is done at a manufactory in Brooklyn. Before being galvanized this wire measures 165-1000 of an inch in diameter. Before being sent to the bridge it is galvanized and receives two coats of oil, increasing the diameter to from 168-1000 to 173-1000, weighing in coils of from 800 to 1,200 feet, not less than 60 pounds. On the anchorage the wire receives another coat of oil, and is wound on to drums in lengths of about 10 miles, the wires being spliced, and from them is paid out and brought to the New York anchorage by means of the carriers. The cables, of which there will be four, when complete will consit of 19 strands of 330 wires each. It is thought that one strand for each cable can be completed in one month, at which rate it will take nineteen months to finish the cables. The cables will measure about 15½ inches in diameter, and weigh 800 tons each.

Dr. C. O. Crosby, of New Haven, Connecticut, has recently perfected a machine for automatic production of steel pens, which produces perfect pens at the rate of 150 per minute, or 90,000 per day. Dr. Crosby is a native of Hartford, and is about sixty years old. He has had a varied experience, having worked on a canal, in a printing office, a woolen factory, as a clerk in a store, as a silversmith, has been an actor, a merchant, a dentist, and an inventor. One of his inventions is a machine for making fish-hooks, that makes over one hundred finished fish-hooks per minute, and so cheaply that they can be exported and sold in England at fifteen per cent less than they can be made for in that country. Another is the needle machine, which has almost revolutionized the manufacture of needles Accompanying this machine is another of his inventions for counting and putting the ne dles into papers. A machine for making and sticking pins, a ruffle and tape-trimming machine, and one for sewing boots are among the number of the inventions of this remarkable man, who has been one of the best customers of the patent-office, his letters patent numbering about one hundred and fifty.

Foreign News.

Cleopatra's needle and the ship for its conveyance will be launched in August if the weather is favorable.

Queen Victoria has been visiting Mrs. Bagster, the widow of Samuel Bagster, the publisher of the Polyglot Bible. She is an ancient lady, 100 years old.

Plentiful rains are said to have fallen lately in the famine stricken districts of Northern China, and crops are in a flourishing condition. Locusts, have, however, appeared in some parts, and committed great ravages.

An Italian optician, residing in Paris, has invented a new thermometer. A sheet of platinized silver is the heat measurer, and its movements are amplified by a series of levers until they are large enough to be represented clearly on a dial.

It was Mohammed II. who finally succeeded in taking Constantinople. He brought to the seige the largest cannon ever founded—firing stone balls, nine feet in diameter, the distance of one mile. Two hours were necessary to load it, and it could be fired but eight times a day.

Forty-eight varieties of Presbyterians were represented in the council at Edinburg. The shades of difference between some of these varieties are so slight as to be almost imperceptible to an outsider: and yet so determined are some of the brethren in their own ways, that some of the Presbyterian bodies will not commune with any other Christians than those who belong to their own sect.

Electricity has been applied to a strange use in the East Indies. A platinum wire, connected with the poles of a battery, is stretched around a tree, and as it becomes immediatly red-hot, it is gently see-sawed, with the requisite pressure against the tree, and rapidly burns its way through. It is thought that a tree can be cut down, without any waste of timber, in about 15 minutes, that would require two hours to fell in the ordinary way.

George Muller (according to an item in the London *Christian*) "is to leave Liverpool in the *Sardinian* (Captain Dutton) on Thursday, Aug. 23," for America. His wife is to accompany him. He has been invited to this country by Drs. Cuyler, Talmage, Thwing, Cullis, and others. His preaching tour is to commence at New York. "The prayers of the Lord's people are greatly desired, that the whole matter may redound to the glory of God and the edification of his children."

The invention of the powerful musical instrument known as the pipe organ is attributed, by some to Archimedes, 220 B.C. Others attribute its origin to an Alexandrian barber, 120 years later. It was introduced into Europe from Greece, and was first used in churches in the seventh century of the present era. An old writer tells of an organ which had twelve pairs of bellows, and could be heard a mile away. It is stated that there was an organ in Jerusalem which could be heard at the Mount of Olives. The largest organ in Europe is located at Haerlem. It has 8,000 pipes and 60 stops. An organ at Amsterdam has a set of pipes which imitate a chorus of human voices.

One of the latest and most novel applications of compressed air is to the regulation of clocks at a distance, which has just been introduced into Vienna. We now get our water and our gas through pipes laid in the street, and it has been proposed to distribute heat in a similar way: but it is a novel idea to "turn on" the time for clocks by kindred mechanism. The following is a description of the Vienna system, from an English writer: Tubes are laid in the streets from the central station, in which is the "master clock," or rather two clocks working together; and should one get wrong, the other keeps in motion and an alarm bell is rung to indicate to the attendant that something is wrong, and he at once rectifies it. The air is pumped from the station, and just as gas or water can be taken into houses, by means of pipes, so can the pneumatic tubes be laid, and people can receive their time just as they get their water or gas, the tubes being always kept fully charged with air.

Austria is going to abandon its passive attitude for one of armed neutrality. From 23,000,000 to 24,000,000 of florins must be raised for mobilization. It is probable, therefore, that applications will be made to the Rothschilds or to the Bankverein. .....King George, of Greece, has presented a memorandum on the military position of the country to the Minister of War. The King is of opinion that both the land and sea forces should be placed in a state of readiness, and measures taken to defend the frontier of Eperus and Thessaly.....A correspondent at Erzeroum announces that another forward movement of the Russians has commenced. The concentration of the army of the Grand Duke Michael to the northward of Kars has evidently been planned. For this purpose 6,000 Cossacks are now reconnoitering at Yanne, three hour's journey from Kars.....Suleiman Pasha and his corps have effected a junction with Raouf Pasha near Yeni-Saghra.....The Emperors of Germany and Austria will meet on the 9th of August.....Russia is mobilizing two new army corps. A new reserve army of 80,000 men will shortly encamp at Ploejesti.....It is generally believed that the Sultan will shortly leave for Broussa unless Turkish success makes his position more secure. It is feared he may never return if the Russians occupy Constantinople.....It is reported that Nicsics was showing signs of succumbing under the dreadful artillery fire of the Montenegrins. Two of the strongest batteries on the Turkish line of defense seem to be silenced. The guns appear to be dismounted or useless from some other cause, for these batteries have ceased replying. It is known that this result cannot have occurred from want of ammunition, as Nicsics is well supplied. The bombardment is continuous. The Montenegrin Chief Vicotics has destroyed two more blockhouses. Several houses in Nicsics are on fire.....Gen Manu, the Roumanian commander at Nikopolis, has received instructions from the Russian headquarters to co-operate in certain necessary cases with the Russians, and even if requisite to take active share in the fighting.....The London *Times* Vienna correspondent has the following confirmatory of the defeat of Suleiman Pasha at Kara-Bunar, near Yeni-Saghra, yesterday: Suleiman Pasha's advanced guard of ten battalions and two batteries have been defeated, losing ten guns and a considerable quantity of munitions. Suleiman himself remains at Adrianople. In consequence of this reverse the hopes reposed in Suleiman at Constantinople are much diminished. It is feared the Russians, encouraged by this success, will again begin marching rapidly on Adrianople and into Southern Roumelia.....Two Turkish monitors have been captured at Nikopolis, nearly ready for service. ....A Russian division starting from Ardahan has advanced in the direction of Erzeroum. Its scouts have appeared before Penek..... A terrible battle has lately been fought at Plevna in which the Russians were disastrously defeated. There were 100,000 troops engaged on both sides. The Russian loss is 6,000 or 7,000. They have fallan back to the line of the Balkans. They will attempt to hold Schipka Pass. Their situation is very critical.

Marriages.

KELLY—McCULLOCH—At Nevada, Ohio, in the Advent Christian church, July 29th, by Eld. E. McCulloch, assisted by Rev. S. Cook, Prof. A. W. Kelley to Miss Hattie E. McCulloch, daughter of the officiating clergyman.

Business.

Treasurer and Business Agent,
BURTON W. HOLMES.

All remittances and communications in relation to the business of THE TIMES *or of the Society and its other publications must be addressed to*

ADVENT CHRISTIAN TIMES,
91 South Green Street,
Chicago, Ill.

Our Rest: A monthly religious magazine; neat and instructive. $1 per year. Published by Thomas Wilson, 182 Clark st., Chicago, Ill.

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TO OUR FRIENDS.

We hope our friends will look at our premium list, and see if they cannot find it o their advantage, as well as our own, to endeavor to get us some new subscribers. We have changed the form and enlarged the paper, and by doing so have made it much more attractive. This has cost us money, and we have done this in the belief that it would be returned to us in the form of an increased subscription list to enable us to carry on the work of spreading gospel truth, and preparing a people for the coming of our Lord Jesus Christ. Who among us will be the ones to help carry on this glorious work. Let us not only have your well-wishes for the prosperity of this Society, but let us have your co operation also. Labor with us to scatter the seed of eternal truth that shall ripen into a glorious harvest to be gathered into the Paradise of God.

As soon as arrangements can be perfected, we shall add to our premium list.

AGENT.

PREMIUMS.

We will give one copy of A. C. TIMES one year, for 3 new yearly subscribers.

One Emerson's Binder ($1), for 1 new yearly subscriber.

One copy "Smith's Bible Dictionary," ($5) for 5 new yearly subscribers.

One copy "Conybeare and Howson's Life and Epistles of St, Paul" ($4.50), for 4 new yearly subscribers.

If preferred we will give a cash premium of 25 per cent. (55 cents) of the regular subscription for every new yearly subscriber--2 six months or 4 three months, count the same as one yearly subscriber.

In sending in names of new subscribers, state at the time of sending if they are for Premiums; for we shall not keep record of such names unless such statement is made. By doing this you will oblige the

AGENT.

THOSE of our contributors who send us articles for publication and desire extra copies of the paper containing the same, must so inform us at the time the communication is sent. If this is not done we cannot supply them, as we do not print any extra papers to lay on our shelves. Our writers will confer a favor by bearing this in mind.

AGENT.

LETTERS RECEIVED.

All letters containing money received at this office are acknowledged under this head, and answers the purpose of a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within Two Weeks after your name appears in this list, write to us at ONCE.

C Lavone	J I Wheeler
G F Sower	John Newlin
D A Dickinson	H Pollard
L H Cook	N Field
J F Adair	J P Russell
C S Preston	L D Lorne
W H Bellows	H H Sargent
M Wellcome	John Yates
R F Peake	R F Clark
S P Burnham	C F Barlow
Wm Sheldon	J H Melven
RevGeo R Kramer	Jacob Martin
Mary A Tibbets	A M Glading
J P Marquand	Ira A Cain
G Wessels	J W Hayworth
H F Carpenter	O D Woodruff
John Powell	M L Alford
F A Blackmer	C W Smith
L R Kenny	Wm A Harvey
M E Orr	E Mc Culloch—2
Wm L Reddington	John Bower
Geo M Button	James McMichael
Alfred Nye	J S McElhoes
Louis Fitzsimmons	Mrs J B Baxter
N McCulloch	J C Stewart
Mrs E A Parrish	G W Southwick
W H Slack	O Stannard
Mrs M Owens	L H Cook
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C Mendenhall	A A Fletcher
O Harris	Geo E McLaughlin
E Glidden	E B Scott
Wm H Connell	Mrs L Loring
Mrs R Jewell	Geo R Kramer
Mary T Rowley	S A Coolidge
J Couch	C W Pitsor
O S Knapp	N Branch—2
A E Babcock	G W Turner
I C Wellcome	L H Little
J L Warman	O Goodrich 2
Wm F Collier	J G Sherrell
John T Rea	Joseph Travis
D Q Kent	

ARTICLES RECEIVED.

J F Adair	H F Carpenter
Wm Sheldon	H Pollard
J P Marquand	C W Smith
Wm F Collier	John T Rea

BOOKS AND TRACTS SENT.

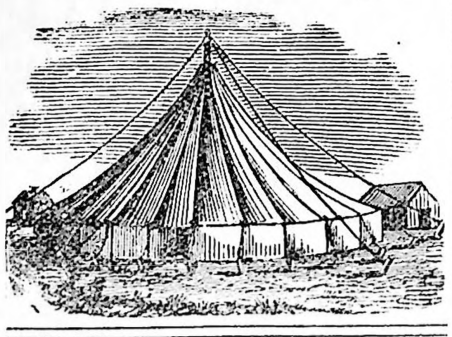
G W Turner	H H Sargent
D A Dickenson	F A Blackmer
J D Carey	R F Clark—9
Geo R Kramer—2	G W Southwick
P B Livingston	J S McElhoes
G Wessels	D Q Kent
John Powell—2	

BACK NUMBERS.

Back numbers of late issues of the A. C. TIMES can be had for destribution, FREE, if ordered to be sent by express; the party ordering to pay the express charges If ordered by mail we will send them for 75 cts. per hundred Send for some to distribute in new fields.

We cannot promise to furnish a complete file of back numbers of this paper after this, as some of the issues since the change of form have been exhausted. Those who wish to preserve their file of them complete, must be careful to see that their subscription is RENEWED PROMPTLY. If impossible to *pay* at the *time*, be *sure and write* what you can do. AGENT.

Camp-meeting.



Persons sending Notices to this office, to be inserted in this paper, are requested to send them so that they will arrive at this office the Saturday previous to the issue of the paper in which they wish them to appear.

Campmeeting.—The Campmeeting at Alton Bay, N. H., is to be held August 18th to the 26th.

Tent Meetings.—Brethren and sisters desiring tent meetings in Kansas and Southwestern Missouri, let them make known their desires at once, when and where they desire such meetings, by letter to Eld J. C. Smith, Arvonia, Osage county, Kan. The tent is ready for the field. Are our brethren and sisters ready for it, to help in Jesus' name every way possible by the direction of the Lord, to further on the glad tidings of salvation. Write at once to me. J. C. SMITH.

Campmeeting.—The Annual Campmeeting of the Northeastern Iowa Advent Christian Conference will be held at or near the old campground in Manchester, Iowa, beginning Sept. 1, and hold over two Sundays. As soon as arrangements can be made further particulars will be given. In behalf of committee.

WM. H. CONNELL.

Campmeeting.—The A. C. Association will hold a campmeeting in Cloud county, Kansas, one half mile north of Clyde, on the east side of Elk Creek, on land owned by Mr. Turner, commencing August 16th, 1877, and hold over two Sabbaths. All who love the Lord are invited to come and let us have one more trimming of lamps before Jesus comes Preaching brethren are especially requested to come and help spread the good news of the soon return of the Master. We are desirous that our brethren and sisters, one and all, come early, and be with us through the meeting

W. L. SHALTO.
H. TITTERINGTON.
A. S FIELD.
Campmeeting Committee.

Tent Meeting.—There will be (D. V.) a Tent Meeting held near Douglas, Butler county, Kansas, as Bro. John Nichols shall direct, beginning Aug. 3 and continuing over two Lord's days. Brethren and sisters south and southwest are invited to attend this meeting. May all come to work for Jesus and the salvation of the perishing. J. C. SMITH,
State Evangelist.

Iowa State Camp-meeting.—The Annual State Campmeeting of Iowa will be held in a grove one and a half miles south of Ladora, Iowa county, commencing Aug. 24, 1877, and continuing over two Sundays. Ladora is situated on the Chicago, Rock Island and Pacific railroad, fifteen miles east of Brooklyn, and seven miles west of Marengo. There will be a free buss run from the depot to the ground connecting with the trains. Boarding will be furnished at very low rates, cheaper doubtless, than the friends can board themselves. (More anon). Hay and straw will be on the ground free, and grain at cash price. Lumber for frames and tents, etc., can be had by renting or buying. Bring your tent, blankets, bed-ticks, rubbers, overcoats, wash-bowls, towels, soap, etc., but forget your hobbies. Come with your hearts filled with love for Christ and his cause, praying God to help this great feast of tabernacles, and crown it with the salvation of many souls, and incouraging the hearts of the children of God. Come! The Judge is at the door. Signs are thickening. Redemption is near. Services will be conducted by the ablest ministers in the state, and other help is expected. We are trying to secure the services of Bro H. L. Hastings, of Bosten. The Annual Meeting of the Union State A. C. Conference of Iowa, will be held in connection with the Campmeeting, commencing Aug. 29.

M. CHANDLER, Pres.

District Campmeeting.—There will be a Campmeeting held on Otter Creek, Vernon county, Wis, twelve miles east of Viroqua, on the Hillsborough and Viroqua stage road, beginning Sunday morning, Aug. 26, 1877, and continuing over the following Lord's day. The District tent will be furnished in which the service will be held. Tents will be erected on the first Saturday. Elds. Hitchcock, Turner, and others will be present to assist in the services. Let the lovers of Jesus, from all parts of the District, be there at the commencement of the meeting Come with your hearts aglow with the love of the Master. Come from Sparta, Mindoro, Salem, Springville, and Pine River. Come, the Judge is at the door. Come and labor for the salvation of the perishing.

L. H. COOK.
C. A. SLOCUM.

Campmeeting.—The General Campmeeting at Springfield, Mass., commences on August 4, and closes the 12th.

Tent Meeting.—The Lord willing, the Kansas Mission Tent will be pitched at Wellington, Sumner county, Kansas, Aug. 16, and meetings will continue over two Lord's days. Let all come to labor for the perishing in these new fields.

J. C. SMITH, State Evangelist.

Campmeeting. The Annual Campmeeting of the Northwestern Iowa Advent Christian Conference will be held at or near the old camp grounds in Manchester, Iowa, commencing Saturday, September 1st., and hold over Sunday the 9th. Straw for bedding, and hay for teams, will be furnished free. Grain can be bought at the market price. There will be a boarding tent on the ground for those who desire to hire their board at reasonable rates. We extend a cordial invitation to all who love our Master to come and labor for the salvation of sinners and the spread of the gospel. In behalf of Committee,

WM. H. CONNELL.

Campmeeting.—The Advent Christian Conference of Michigan will hold their Annual Campmeeting at Charlotte, Eaton County, commencing on Saturday, August 25th, and holding over two Sundays. Charlotte is situated at the crossing of the Chicago, Lake Huron, and Grand River Valley railroads. A cordial invitation is extended to all lovers of the Lord and especially those looking for his speedy return. Come, dear brethren, in the Spirit of the Master to work for his cause.

JOHN BOWER, President.
C. D. BERRY, Secretary

Illinios Campmeeting.—The Annual Campmeeting of the Northern Illinois A. C. Conference will be held on the Fair Ground at Earl, LaSalle county, commencing Aug. 25, and holding over two Sabbaths. There will be a boarding tent, as usual, and board will be furnished at reasonable rates for those who may come unprepared to care for themselves, and ample accommodation will be provided for all and a cordial welcome and invitation is extended to all both of this and other States to attend this meeting. Let families bring tents, blankets, bedding, and everything necessary to make themselves comfortable, and come at the first of the meeting. Good stable room for teams provided free. Grain and hay furnished as usual. Ministerial help is expected from abroad. Come and enjoy this season of refreshing from the Lord. Earl is on the C. B. & Q. R. R., eleven miles east of Mendota.

N. W. Spencer, Pres.
C. W. Smith, V. Pres.
S. B. Mabey, Sec.
L. H. Davis, Treas.
H. G. McCulloch.
A. Armour.
E. H. Burington.
} Conference Board.

Notices.

Quarterly Meeting.—Requests for the Quarterly Meetings in the Wisconsin Conference should be made to the following evangelists, in their respective districts: Southern District, Wm. Sheldon, Brodhead, Wis.; Southwestern District, Philo Hitchcock, Mindoro, Wis.; Northwestern District, S. J. Adams, Delton, Wis.; Eastern District, B. Meigs, Arena, Wis. Call in time. WM SHELDON, Sec.

South Western Kansas—The Lord willing, there will be a Conference of brethren and sisters held in or near Wellington, Sumner county, Kansas. The meeting will probably be in the Court House, and will commence on Friday night, August 17, 1877, and continue over Sunday. The Conference will commence Saturday at 2 p. m. We desire all to be present. And for fear that there might not be sleeping apartment furnished for all, we would say to those coming in wagons to come prepared to camp out. Now, let everybody remember the meeting and come Don't fail.

ELD. V. F. HUNT.

Conference Notice.—The Northeastern Iowa Advent Christian Conference will convene in connection with the campmeeting to be held at Manchester, commencing Saturday, Sept. 1st. All the members of the Conference are earnestly requested to attend. E. A. MARSH, Sec.

Quarterly Conference.—The Quarterly Conference of the DeKalb District will hold an extra meeting, with the church at Amboy, beginning on Friday evening, Aug. 10, holding over the Sabbath. This meeting is for the benefit of the brethren and friends who could not attend the regular session held at Genoa. We hope to see the friends living at Forreston, New Rutland, and elsewhere, at this meeting. Come one; come all.

E. H. BURINGTON, Pres.
G. M. BUTTON, Sec.

Grove Meeting.—There will be a Grove Meeting in Ashland, Newaygo county, Mich., at the Lake near Grant Station, on the Grand Rapids & Newaygo Railroad, to commence Saturday, August 18, at 10.30 o'clock a.m., and hold over Sunday. A general invitation is extended to all to come to this meeting. Let the ministers and people all come. All will be provided for. JOHN BOWER.

Quarterly Meeting.—The first Quarterly Conference for St. Paul District for this Conference year will be held with the Advent Christian Church at Minneapolis, Minn., commencing Friday evening, August 24, and hold over the Sabbath. Churches will please report by delegate or by letter. SAMUEL WILDER, Clerk.

Notice.—Brethren wishing my help and the Iowa Mission Tent in Iowa or adjoining States, will please correspond with me without delay. I am only a citizen in the midst of the contending parties and armies marshaled in battle array, in Iowa, and trust my banner is peace, being disgusted with so much human machinery, preferring to save men and be in the Lord's army to do good, even on foot, without a hobby-horse. If there are any whose hearts beats in unison and can say Amen to this, and desire some good done, let me hear from them, as I am not under any Synods or creeds of men. Am free to preach a full salvation, with willing heart and hands to work anywhere, or move and settle elsewhere, if the door would open. Address me at Charles City, Iowa.

P. S. W. DEVO,

District Quarterly Meeting.—Providence permitting, I will hold the next Quarterly Meeting for the Wisconsin Southwest district Adv Chr. Conference at Sparta, beginning Friday evening, Aug. 17, and continuing over the following Lord's day. If possible, let each church send a delegate. We hope for a full represention, as business of some importance will come before the meeting. PHILO HITCHCOCK.

Notice.—The Collectors of the Iowa Union State Conference are earnestly requested to collect all they can for the benefit of the Conference and either send or bring it to the place of meeting. The following brethren are appointed for that purpose: C. W. Pitsor, P. F. Willoughby, H. A. Olmstead, C. C. Ramsay, E. A. Marsh, and Charles Manda.

E. A. MARSH, Sec.

The Second Advent Christian Conference of Indiana—Will be held at Volga, Jefferson County, commencing on Friday, the 14th. of September. All persons desiring to attend, must meet the conveyances at Deputy on Friday, which will take them to the place of meeting, six miles from Deputy. Deputy is a small town on the railroad from Cincinnati to Jeffersonville, which can be reached by any of the railroads from Indianapolis to the Ohio River, intersecting the Jeffersonville and Cincinnati road. If visitors from the North will take the road from Indianapolis to Madison, as far as North Vernon, they can then reach Deputy in a few minutes If however, they come to Jeffersonville, they can take the train to Cincinnati, and reach Deputy in good time for the conveyances. Let them try, then, to arrive at Deputy the same day, as it will save time and trouble to our brethren at Volga. We want a grand rally of all who feel an interest in the prosperity of our cause in Indiana They will no doubt be pleased with their visit. The church at Volga is in its infancy, but strong in faith and number. The brethren there have large hearts and liberal hands, and I can speak for them, that they will spare no pains to make the meeting a success.

N. FIELD, President.

Appointments.

Parties having appointments in this column are requested to write to this office concerning their correctness as often as once in six months; otherwise they are liable to discontinuance.

ILLINOIS.

The Advent Christian Church worships each Sabbath at 221 West Madison street. Services at 10 a. m. and 7 p. m. Preaching by Eld H. G. McCulloch.

Minonk, Woodford county, the fourth Sabbath in each month, in Main's Hall.

C. KOIER.

Union chapel, Union county, Ill., the third Sunday in each month until further notice. T. S. THOMASSON.

Preaching in Ionia, Ill., July 1, and once in two weeks until further notice.

S. E. MABEY.

Adeline, June 3, at 10 30 a. m, and every two weeks.

Forreston every Sunday evening.

J. AUGUST SMITH

Religious services are held in the Advent Chapel, Rutland, Ill., every Sabbath. Sabbath-school at 12.15 p. m. Prayer meeting on Wednesday evening. All are invited to attend. Preaching brethren invited to call and assist.

C. W. SMITH, Pastor.

W. T. BAKER, } Elds.
S. BURRELL, }

The Christian Mission hold their meetings in Green Street Tabernacle, over the office of this paper each Sabbath. Morning service, 10:30 a. m. Evening service, 7.30 p. m. Prayer meetings Tuesday and Friday evenings. S. LAYTON, Supt.

The German Advent church hold regular meetings at their Tabernacle on the northwest corner of Chicago avenue and Chase street as follows: Every Lord's day from 9 a. m. to 10:30 a. m. Sunday-school; morning services 10:30 a. m. to 12 m. Evening Service 7:30 p. m. Prayer Meeting on Wednesday evening, and Bible Class on Thursday evening. All letters and communications must be directed to Eld. Chas. Koier, 229 Noble street, Chicago, Ill.
CHAS. KOIER, Pastor.

South Hume District, Whiteside county, Ill., Sunday, May 27th, at 11 a. m. and at 7:30 p. m., and every two weeks.
Tampico, Whiteside county, Ill., same day, at 2:30 o'clock p. m. in the Swede chapel. SILAS B. MABEY, JR.

NEBRASKA.

I will be in Clarion, Nebraska, August 19, to hold forth the word of life. Let all be present. A. A. FLETCHER

MICHIGAN.

Lake View Advent Christian church, Moffith Schoolhouse, Mont Calm county, Mich., Sabbath School, at 9 o'clock a. m. Preaching every Sunday at 10:30 o'clock a. m. Prayer Meeting, Thursday evening, at 7 o'clock p. m. Preaching brethren having a gospel sermon to preach will please give the church a call, and preach the word. Write to or enquire for Daniel Van Antwerp, at Lake View or Moffith Schoolhouse. P. VOS.

INDIANA.

Volga Church, Ind., preaching first and third Sundays in each month by L. Record; T. V. Porter, second Sunday; C. Bradley, fourth Sunday.

Preaching at Muddy Fork, (Bridgeport) chapel, Ind, the second and fourth Sunday in every month, at 10:30 a. m., until further notice. G. W. GREEN, Pastor.

Union Mills, Aug. 5 and every two weeks until further notice.
FRANK BURR.

Preaching in the Christian Tabernacle at Jeffersonville, Ind., every Lord's day at 10.30 a. m., and 7.30 p. m. Also, Sunday-school in the morning at 10 o'clock, and prayer-meeting Wednesday evening.

WISCONSIN.

Fairfield, Sauk county, Wis, July 8, at 11 o'clock a. m. and 2 30 p. m.
Watkin's Schoolhouse in the evening of same day.
Once in four weeks at the above appointments until further notice.
B. N. MEIGS.

Preaching at Burns, Wis., March 25, 1877, at 11 a. m.
Same day at Salem at 3 p. m. Services in music Hall. Once in two weeks.
April 1, 1877, at 11 a. m., at Mindoro Advent Chapel.
Same day at 3 p. m. Burnham Valley. Once in two weeks. Come one, come all.
PHILO HITCHCOCK.

Cross Plains, April 8, and once in two weeks, morning and evening until further notice.
Mill's Church, April 15, 1877, and once in two weeks.
A. N. HITCHCOCK, Pastor.

Meeting at the Advent church, Arena, every Sunday morning at 11 o'clock. Prayer meetings on Thursday and Sunday evenings. B. N. MEIGS.

Preaching at Vernon, Wis., Advent Chapel, May 6, 1877, at 10 a. m. and 6 p. m., and every other Lord's day.
Webster Schoolhouse same day at 2.30 p. m.
Pine River, May 13, 1877, and once in four weeks. L. H. COOK.

IOWA.

May 6, 1877, at Solon, Johnson county, Iowa, and once in four weeks.
At Manchester, March 13, 1877, at 11 a. m., and once in four weeks
At Raymond, Blackhawk county, May 27, 1877, at 11 o'clock a. m. and 7.30 p. m., and once in four weeks. P. W. HOUGH.

Bethlehem, Wayne county, Iowa, once in three weeks.
Chester Schoolhouse once in three weeks.
J. F. ADAIR, Pastor.

There will be religious services at the Hickory Grove Schoolhouse, Ringgold county, Iowa, the first and third Sundays in each month, at 11 o'clock a. m.
Sunday-school every Sunday at 9 o'clock. Bro Herron acts as superintendent.
JOHN SCARCE.

Services at the Advent Christian chapel, Clear Lake, Iowa, every Sunday at 11 o'clock a. m. Special prayer meeting at 2 p. m., invoking God's Holy Spirit. Sunday-school at 3 p. m. Young Folks' prayer meeting at 4 p. m. General prayer meeting meeting at 7 p. m.; also on Tuesday evening.
MARTHA J. JANES, Pastor.

Penn Center, Madison county, once in four weeks.
Troublesome, Cass county, once in four weeks.
Dover, Iowa county, once in four weeks.
The other fourth week in new places.
C. W. PITSOR.

MINNESOTA.

Elliotta, Fillmore county, Minn, Grange Hall, Feb. 4, 1877, at 2.30 p. m., and once in two weeks. PETER MITSON.

Pleasant Grove, Olmstead county, Minn., July 22, as Martin Allen may appoint.
RUTH M. ROWELL.

MISSOURI.

Preaching at Doyleston, St. Clair county, Mo., the first Sunday in March, 1877, and every alternate month after.
At Fairview Scholhouse, Little Dry Wood, Vernon county, the first Sunday in April, and every alternate month after.
At Montevallo, Vernon county, the second Sunday in each month.
Oak Grove Schoolhouse, two miles north of Hudson, Bates county, on the fourth Sunday in each month.
At Washington Schoolhouse, four miles north of Nevada City, on the third Sunday in each month. W. W. CATE.

KANSAS.

Ottumwa, Coffey county, Kan., the first Sunday in each month.
Centropolis, Franklin county, the fourth Sunday in month until further notice.
D. WEBSTER.

NEW YORK.

Second Advent Church, Brooklyn, N. Y. Preaching every Lord's day at 3 and 7.30 p. m. Conference at 10.30 a. m. Wednesday, prayer and conference meeting at 7.30 p. m. Friday, Bible Class, 7.45. p. m.
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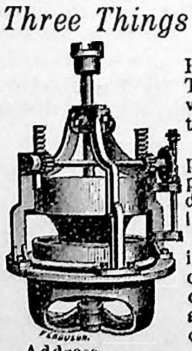

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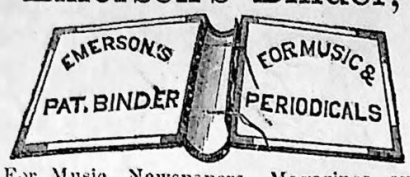

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FRANK BURR, - - - - - EDITOR.

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All matter intended for publication in the ADVENT CHRISTIAN TIMES, such as communications, correspondence, obituaries, or appointments, should be addressed to
EDITOR ADVENT CHRISTIAN TIMES,
91 *S. Green St., Chicago, Ill.*

How many new subscribers can you send us in this month?

THIS is the campaign number of our paper, which we ask all to show to their friends, and get them to read it. Perhaps, also, you can get them to subscribe.

BY request of the Secretary of the Western Commission of the Bible Union, we have permitted our name to be added to the list of the Commission. The object of the Society is for the translation and diffusion of the Holy Scriptures throughout the land. The Commission are to hold sessions for the increase of Biblical and religious work among the people. The first is to be held at Elgin, Ill., Aug. 17 to 19, in the Baptist church. We cannot be present, but hope to attend some of its future sessions. See notice column.

THIS number of the ADVENT CHRISTIAN TIMES will be placed in the hands of many hundreds of persons who are not regular subscribers to it. To all such we would say that this paper is placed in their hands for careful perusal and examination, in order that they may understand what we are doing as a Society, calling their attention to the fact apparent in this paper, that we are Biblical in our faith and earnestly spiritual in our work. We also desire that those who peruse these pages, and find therein that which is in accordance with their thoughts and emotions, will consider the propriety of their subscribing for the paper, that they may enjoy its presence each week, and also thus help this Society in its efforts to spread the glorious gospel of Jesus Christ. Send on your subscriptions for one year, or six months, or even three months, to this office, and they will be thankfully received.

IS THE WORLD DRIFTING?

"Whither are we drifting?" is an inquiry often made by men in consequence of the various changes in social, political, and financial conditions. Vessels drift on the sea when they lose their helm, or when the masts and sails are gone, or when from any other cause the ship becomes unmanageable. Because of the uncertain motions of the "ship of state," it is feared that there is no one at the political helm.

Seeing that the changing winds of the "*vox populi*" cause a corresponding change in the direction of social and even religious tendencies, the world seems like a ship without sails, that cannot sail close to the wind, but must move as the wind carries it. And thus, as the frail bark of humanity is tossed upon the waves of a chopping sea, and reels like an ungovernable ship, first to this side and then to that, no wonder the thought comes with impressive force to the mind that the world is adrift, and also that the question of "whither" is passed from one to another for an answer.

There is nothing more apparently evident to the outward observer than that the world drifts onward. And yet, we think that by searching closely there will be found a distinct destiny for the human race, that shows a guiding hand amid all the changes that are experienced by earthly voyagers on the sea of life. The Almighty cannot have left the world wholly to its own course; but it is evident from the past history and present experience, that while men choose their own way and fail in their efforts to control themselves because they choose folly instead of wisdom; yet the Lord uses their unrighteousness to make a way for the bringing in of his own designs and the performance of his will.

When the antediluvians, through their heedlessness, drifted into the deluge and were lost, it was the decree of God that sent them there. When Israel, through idolatry, drifted into Babylonish custody, it was the voice of God that declared it should be their doom. It was Jesus that pronounced woe upon Jerusalem, and the Jews drifted upon the "Roman shore" and were destroyed.

To-day, the world is apparently drifting, but God has declared what must come because of its infidelity, and his word cannot be gainsayed. "Shall the trumpet be blown in the city, and the people not be afraid? Shall there be evil in a city, and the Lord hath not done it" (Amos 3: 6)?

All this is because men choose the way of sin instead of the way of righteousness. The storm of wrath is from the Lord, and the "swift destruction" is from his hand. Out of it he will deliver his chosen, and redeem his people; but let who will seek to order the helm or shift the sails, there is but one alternative for those who are on board, and that is to be wrecked on the shore of time. And those whose names are not recorded on high will perish.

It is written thus; the doom is fixed, but to the "godly in Christ Jesus" the salvation is also sure. It is the Lord that will destroy the ungodly, and it is the Lord that will save the righteous. The world's people choose sin, and the Lord has appointed them to destruction. The whirlwind is his—the pestilence also—and the armies of evil are used by him to put an end to wickedness, and to make way for the saints' eternal home.

SONGS IN THE NIGHT.

Songs are the token of inward joy. The captives in Babylon could not sing because they were in a strange land, and their hearts were sorrowful. The outward circumstances of their condition affected their inward emotions, and there was no joy within their hearts. Consequently no songs upon their lips. They were living under law, and were accordingly joyous or despondent as they experienced outward pleasure or pain.

The Psalmist wrote that "weeping may endure for a night, but joy cometh in the morning." The night of sorrow brings weeping, but there is an experience wherein sorrow does not pierce the soul. There is a possibility of the heart being joyful when the surroundings are black with darkness, and the deepest night seems to have settled around. To those who know the source of such abiding joy there are "songs in the night." Paul and Silas in Philippi's jail knew the great source of joy, and they "sang praises" in the night, "and the prisoners heard them."

There are those who "cry in the daytime" (Ps. 22: 2) as well as in the night. Such have surely not learned the secret spring of joy that causes songs in the night, and which "addeth no sorrow with it" (Prov. 10: 22).

No one can sing amid the night shadows, unless he has the light of God's Spirit in his

soul. To "rejoice always" is to become first "children of the day." And it is this always rejoicing that brings the continual singing. Joy and melody go together, and when they are from an eternal source, they are constant and abiding. Outward changes do not affect them. They are of grace and not under the outward law.

There are many Christian professors who do not know the secret spring of joy that causes a constant source of song in the heart, whether the outward prospect be dark or light. It is the one whose soul is enlightened by the heavenly gift of the Holy Spirit, who realizes the power which causes songs in the night. To such the "light has shined out of darkness" and they see clearly the day of the Lord.

There should be no darkness within the Christian heart. While the Christian may be "in heaviness through manifold temptations," yet the heaviness should not be within him. While passing through conflicts which press upon the soul, yet the indwelling of the Holy Spirit giveth light-heartedness, and songs of joy come forth spontaneous from the soul. Hast thou not learned the secret of such experience? Do the waves and billows passing over the soul shut out the light of God? and hast thou no secret source of joy and song that will abide when darkness comes over thee? Go then, in prayer; seek the face of him whose countenance is like the light, and ask that the "Shekinah" may dwell in thy heart. Ask for the Holy Spirit, believing the record in Luke 11: 13, and when once received, continue in that grace, and thou shalt have "songs in the night."

MEN WITHOUT BODIES.

It has been said in a sarcastic way that a man without a body is *nobody;* and there is something more than sarcasm in the remark—it is a truth that cannot be frowned down. The man that God made was not a bodiless being, nor are the angels, for Daniel says of Gabriel, "His *body* was like the beryl" (Dan. 10: 6); so even angels have bodies, though evidently of a different nature; and hence, the appropriateness of the promise that saints shall ultimately be elevated to an equality with angels. As God did not originally create either men or angels without bodies, and has never threatened to rob them of their bodies, it is indulging fancy too much to speculate about men without bodies. If God had ever promised to save a man without a body, it would simply be a promise to save *nobody;* and if he had ever threatened to damn a man without a body, it would merely be a threat to damn *nobody.* But the impression is general that God created a double man, and imprisoned one inside of the other, and that the inside man will sometime get out of prison, and live in a disembodied state, as a disembodied man; and so the world is full of conjectures about the future of disembodied men.

Such men are much talked about among theologians, but the Bible never names them, any more than it does the imaginary *genii* of the Mohammedan religion—a class of beings supposed to fill a place between men and angels. The reason why the Bible never mentions the *genii,* is because it does not teach the existence of such a class of beings; and the reason why it does not mention disembodied men is because it does not teach the existence of such men. Such men are only imaginary beings, having no real existence. Hence, all the preaching that is heard about the salvation of disembodied men, the damnation of disembodied men, the judgment of disembodied men, and the home of disembodied men, is purely speculative, and utterly foreign to the true gospel, and should be boldly rebuked everywhere. We have no right to allow such a counterfeit pass unchallenged. It is wrong to hold our peace when error openly stalks abroad at noonday, disguised under the garb of truth. To accept it as truth, is to accept a worthless article; and to allow its uninterrupted circulation, is to countenance an imposition upon others more ruinous than the circulation of counfeit currency. It will not help the matter in the least to insist that the circulators of this counterfeit honestly believe it to be genuine, for that will not change a counterfeit into a genuine article; for in spite of this honesty, the counterfeit is still a counterfeit, and the fact should be made known, both to benefit the circulator, and the receiver—that the circulator may be convinced of its spuriousness, and cease to circulate it; and that the receiver may be duly apprized of its nature, and refuse to accept it. Let us very briefly look at this matter:

1. The Scriptures never speak of the salvation of disembodied men. If such men could be saved before the ushering in of the judgment day, it would prove that day a useless appendage to the divine plan; for of what use could the judgment day be to a man after he is already saved? And must heaven be deserted by the saved ones, to appear before the judgment seat of Christ, after having spent long years there? The following text is sometimes quoted to prove that the spirit will be saved independent of the body, and therefore saved in a disembodied state: "That the spirit may be saved in the day of the Lord Jesus." But it clearly negates the claim of disembodied salvation, and defers the salvation till "the day of the Lord Jesus," when the resurrection occurs, and when spirit and body will be united; thus clearly proving that the spirit will remain *unsaved* till that epoch, even if it were previously a disembodied entity. Doubtless the term is here used as a synonym of personality, as in some other instances. The term, when not used to signify a living being, as God, angels, devils, or men, always signifies an *element,* or a *property* of a being, as the "spirit of life," or the *mind,* in some of its various passions. But God never speaks of saving an element, or a property of a being independent of the being; nor are these *personalities,* but simply a component ingredient of a living organism; or a result of such organism; for without the "spirit of life," the organism would be inactive; and without this activity, produced by this vitalizing element, there could be no mental result, or mental spirit: so, as the spirit of man is either the "*spirit of life,*" that makes the man live, or the *mind,* which is a property of such a living organism, it is folly to talk about saving the spirit of man in a disembodied state, for it is not a distinct personality. An element is not a man, nor is the mental property of an organized being a distinct personality, neither can it exist independent of the organization which originates it.

2. The Scriptures never speak of the damnation of disembodied men, for the very good reason that it never recognizes the existence of such men; but they do speak of the damnation of resurrected sinners, which is equivalent to a denial of their damnation at an earlier epoch. "The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5: 28). Here the Savior plainly locates, chronologically, the damnation of the wicked at the time of the resurrection from the dead; and as truly as their damnation is due at that time, it cannot previously be visited upon disembodied men, for God will never damn two different men for the same sin; will not at one time charge the crime upon a disembodied soul, and punish it for that crime, and at another time charge the same crime upon the resurrected body, and punish that; for this would involve the conclusion that there are two judgments—one for the soul and one for the body—and also that there are two responsible beings, and consequently two intellectual beings; that these two, soul and body, are equally intelligent and equally responsible, being equal partners; yet the soul is represented as being judged first, and damned first, and therefore as receiving much the longer damnation. If both were not responsible, God would not damn both; but if both *were* responsible, God would not damn one *before* the other, nor *longer* than the other; nor does the Bible ever set forth the doctrine of *two* judgments—one for the soul, and another for the body. The case of the rich man, so often referred to, proves nothing in favor of disembodied damnation, for the "hell" there spoken of is not *gehenna,* but *hades*—the state of the dead—and *hades* must deliver up its dead to be "judged" (Rev. 20: 13) before future punishment begins. Nor does the record say a single word about the soul of the rich man. It is evidently a case of personification, in which veritable dead men, instead of ghosts, are represented as seeing, feeling, and talking, like the dead kings of Egypt and Babylon. (Isa. 14: 9, 10; Ezek. 31: 16; 32: 31). These three scenes are laid in the *same* "hell" (*sheol or hades*), and these dead ones are represented as seeing, talking, etc., to teach a lesson to the living; but not a word is said about disembodied men—a class of men unknown in the Bible.

When sinners are cast into *gehenna*—the future hell of fire—the "whole body" will enter it (Matt. 5: 29, 30), and "both soul and body" will there be destroyed. This hell is due at the judgment, after the "resurrection of damnation" arrives. In consideration of this fact, Peter taught that God is to "reserve the unjust unto the day of judgment to be punished" (2 Peter 2: 9). Earth itself is "reserved unto fire, against the day of judgment, and perdition of ungodly men" (2 Peter 3: 7). Then sinners will perish forever.

3. The Scriptures never speak of the judgment of disembodied men, nor of the judgment of any class of men previous to the resurrection; and after that epoch there will be no disembodied men in existence to judge, even if there had been previously, for then the resurrection is due, when soul and body will be united. The class to be judged are thus mentioned: "And the sea gave up the dead which were in it; and death and *hades* delivered up the *dead* which were in them; and they were *judged* every man according to their works" (Rev. 20. 13). The judgment comes after death releases its dead by a resurrection; and surely death cannot hold disembodied men. They are to be "judged according to men in the flesh" (1 Peter 4: 6), "that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5: 10). The judgment will deal with dead men *bodily.*

To support the theory of the existence of disembodied men, the claim is sometimes made that Job's statement, "Yet in my flesh shall I see God" (Job 19: 26), should be translated, "Yet without my flesh shall I see God." This blunder doubtless originated from a misapprehension of the marginal reading: "Out of my flesh shall I see God;" which is the very reverse of the saying, "Without my flesh;" as really as the statement, "I saw a man *out of the window*," would be the reverse of saying, "I saw a man *without a window*;" for in the one case the sense would be that of seeing through the window, while in the other case it would be that of seeing independent of a window. The full marginal reading is as follows: "After I shall *awake*, though this body be destroyed, yet out of my flesh shall I see God." That is, out of my fleshly eyes. But *when?* "After I shall AWAKE"—not while the sleeping part is still asleep; and certainly it cannot be claimed that the soul is to "awake" from the sleep of death; therefore it is not the soul that is to see God, but the one who awakes from sleep. And for a man to see out of his fleshly eyes does not involve the conclusion that he must see without eyes, but the very opposite.

Job tells us when he expected to see his Redeemer—not at death, in heaven, but "*at the latter day*, upon the earth"—and that will be when the resurrection is due, and after the fancied disembodied state has terminated, even if there were one now in existence: so if Job is then to be without flesh, he will fail of a resurrection. If "without my flesh" were a correct rendering, it could only signify *mortal* flesh, in which sense Paul could say, "Flesh and blood cannot inherit the kingdom." This could not exclude *immortal* flesh without excluding Christ; and our bodies are to be "fashioned like his glorious body;" so that will not be a disembodied state, either for Job or for others.

W. S.

THE OFFENSE.

I fear we are drifting or have already drifted into the use of false standards, by which to decide the righteousness, utility, and the acceptability to God of the preaching which we preach and hear. If every one leaves the place applauding the sermon and the preacher, in calling it a blessed discourse. So it may certainly be. But suppose some one has taken offense, and berates the effort with severe censures; are we not liable for this sole reason to conclude that the theme was not timely and such sermons are uncalled for? Should we do so?

Does not the entire Biblical history of God's faithful ministry rebuke such a course? As Noah sat sad-hearted at the fruitlessness of his ministry, I imagine some modern sensational revivalist approaching him to say that "preaching on the prophecies is not the thing for a revival." Yet God immortalized that preacher who enforced righteousness by giving God's prophetic word, and the name of Noah will live when the name of many a sensationalist is remembered no more.

Micaiah made no favorable impression upon Ahab, nor upon his royal court, and so far as we know only one hearer got interested in his preaching, and even Jehosaphat heeded it not. Did Micaiah blunder? Was his discourse ill-timed, or his address indiscreet? Yet offense was given, and affliction was his earthly recompense.

What was the matter with Paul's preaching at Antioch, at Iconium, at Lystra and Derbe, and every place he visited, that so many of his hearers took offense, and so bitterly persecuted the apostle of our Lord? What was the matter at Athens, that his effort was not more successful in winning souls? If some of our modern smooth-workers had been there would they not have whispered together that it was a pity that so good a discourse should be spoiled by bringing in so much doctrine? They would doubtless have insisted that such doctrines as the Lord's coming to judge the world, and the resurrection of the dead, and repentance, themes upon which the Athenians were so sensitive, should have been omitted till the people had got more deeply interested, or perhaps converted, and then it would have been time to instruct them. Why had not Paul learned this successful method of revival work that gives so little offense? It had been suggested to his mind, but he seemed to dread the thought of "*no offense*." "If I preach circumcision . . . . then is the offense of the crossed ceased."

When, in all time past, has saving truth failed to carry with it offense to them that believed not? Did not Christ's preaching offend many? Is it not this very offense of the cross that brings out strong, hardy children for God? Where the offense of the cross is not, is there not always a weak, sickly, spineless religion? I would not write one word to encourage dogmatism nor bigotry. I have no sympathy with scolding nor combativeness in the pulpit.

It is not needful in pleading for truth to denounce others or to pickle our utterances in vinegar. But while rushing away from such an extreme, are we not liable to run into another? As preachers, do we not to often enquire what our hearers *will* receive than what they *ought* to receive? As hearers, do we not too often expect our pastor to *entertain* the people rather than to give them burning, affectionate announcements of timely, saving truth? Do we not hear for others, and instead of responding heartily to every utterance of God's word, shrink into fear lest some itching ear be offended. In doing so we withhold encouragement from a bold and faithful ministry and really have more sympathy with unbelief than with faith. Let us rather pray, "Lord grant unto thy servants that with all boldness they may speak thy word" (Acts 4. 29). No longer feel that you must cause "the offense of the cross" to cease.

H. F. C.

DIVINE PREDICTION AND HUMAN EXPECTATION.

God has often made skeptics the unwitting witnesses of his truth. Thus Gibbon and Volney, with many others of like unbelief, have each done much to establish the word of God of which they were ignorant, willingly so.

Skeptical editors of secular papers, as they pen sagacious thoughts upon the absorbing "Eastern Question," are likewise bearing pointed testimony to the "sure word of prophecy." Most prophetic students are taught from Dan. 11: 44, 45, that the "sick man" at Constantinople is sick unto death, and that his end is at hand; but that just before his end he will exhibit convulsive strength to "make away many," and that he shall remove his royal palace from Europe and hasten into Asia. Now please read the following editorial in the San Francisco *Chronicle*, published in June, 1876, entitled

"THE DEATH-BED BY THE BOSPHORUS."

"The vultures are hovering about the sick man of the East with whetted beak and sharpened talons. The harpies are gathered there 'with hands like claws and looks forever lean.' The last struggles of the dying often exhibit a strange mingling of utter exhaustion with spasms and convulsions that bear a delusive semblance of strength. Turkey now seems to be in the condition of an expiring epileptic, foaming at the mouth, and struggling to rend whomsoever approaches him ["Go forth with great fury to destroy"—*Bible*], whether physician or nurse. That doomed nation is now evidently in the final stage of the disease which it has long been seen *admitted* of no *cure* ["Shall come to his end"—*Bible*]. Ever since the act of bankruptcy on the 8th of October last it has been clear that the inevitable collapse must *soon come* and that the dissolution of the patient was only a question of time—of a few months or a few years—more or less. The intelligence embodied in yesterday's dispatches sounds like the tolling of the sick man's knell. The *end cannot be far off*, when at the same moment the government at Constantinople is threatened with subversion by internal violence, and the whole civilized world is shocked and horrified by the tidings of outrage and slaughter perpetrated upon defenseless Christian villagers in Bulgaria by *infuriated* Mussulman fanatics. . . . . 'The Turk must go away to Broussa,' said Garibaldi in a characteristic letter to a Paris journal; 'he descended like a wolf passing the Bosphorus, devastating, murdering, and outraging those populations who gave us the Pelasgi, and who, perhaps, were the first civilizers of Europe. He *must no longer tread that part of the world kept by him in misery*.' [Telegrams from Europe, of yesterday, July 30th, informs us that the Sultan and his council have decided, as soon as the Russians reach Adrianople, to quit Constantinople and go to Broussa on the Asiatic side of the Bosphorus, thus verifying Garibaldi's long ago prediction.—H. F. C.]

"With anarchy and insurrection at home; with a depleted treasury, and exhausted resources; with Russia and Austria ready to divide his spoils, and with a growing sentiment throughout Christendom that his ferocious rule over Christian populations has already endured too long, it seem clear that *the time is at hand* when the Turk, who has been *encamped* in Europe, but has never had a home there, must *strike his tent*, and *flee* to the *Asiatic side* of the *Bosphorus*."

Had the editor of the *Chronicle* been familiar with the prophecy of Dan. 11: 44, 45, and had he understood its application to the sick man at Constantinople as most of us do, could he have made a closer connection of the facts with the prophecy than he has now done, in spite of his skepticism? The italics are mine in order to call special attention to phrases which embody inspired thought and almost the precise wording of Dan. 11. Such unwitting testimonies confirm our faith and bid us soon expect the reign of Michael, the Prince of Life.

H. F. C.

Church News.

THE Editor expects to preach in Springfield, Ill., August 26.

THE Editor will take a short vacation (?) by assisting Eld. G. W. Wright in meetings at Port Sanilac, Mich., commencing Sept. 7, and continuing as the interest may require.

ANOTHER campmeeting in Wisconsin, Aug. 26. Although the third of the season, the success of the others secures hope for this one. Besides, the ministers and brethren up there are wide awake.

BRO. WM. MAIN writes from Minonk, Ill., that four more persons, heads of families, were recently baptized by Eld. Koier at that place, and also that meetings are now being held seven miles southeast of the town in a new field of labor.

ELD. D. MATHEWSON reports from the campground at Springfield, Mass., Aug. 6, that the meetings are the best he ever attended on the ground. A number had been converted already, and others were continually coming out for Jesus.

BRO. MABEY writes that there is some prospect of reduction of fare to the Earlville campmeeting, on the C., B. and Q. R. R. at the stations between Chicago and Galesburg. Better inquire of the station agents about it when you get your ticket for the meeting.

REMEMBER the Illinois campmeeting at Earlville, commencing Aug. 25. Let there be a good attendance from far and near, and let us all see if we cannot assist in making it a glorious meeting. If any cannot possibly attend it, let them pray for the blessing of God to be upon it.

Home and Rest.

H. G. M'CULLOCH.

They have told us long of a happy land,
Where the weary ones find rest;
Where the brow with a gentle breeze is fann'd,
And the toil-worn soul is blest.

They say there are flowers that ever bloom,
On that bright and beautiful shore;
Beyond the dark and silent tomb,
There is rest forever more.

They say the fields are ever green;
That no frosts of winter are there;
That the sun rolls down its golden flood,
On a world that is ever fair.

They say that there death's chilling flood
Rolls not its tidal wave;
That the dwellers there are pure and good,
Beyond the portals of the grave.

O blessed land of love and light!
I long, I sigh for thee;
Long, long has been the dreary night,
Blest morning come and set us free.

It comes, it comes, its beauteous ray
Lights up the evening sky;
Ye waiting ones, behold the day;
Old, cheerless world, good bye, good bye!

DeKalb, Ill.

Expository.

C. P. DOW.

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but raised up to life by the Spirit (John Wesley's rendering). By which likewise he went and preached to the spirits in prison, who were disobedient of old, when the long suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight persons, were carried safely through the water; the antitype whereof, *baptism*, now saveth us—by the resurrection of Jesus Christ" (1 Pet. 3: 18-21).

CHRIST'S SUFFERINGS.

In the above text, the *sufferings* of Christ for, or on account of, our sins is affirmed, as a sufficient reason why we should suffer for, and in, "well doing." Paul avers that to the church "it is given in behalf of Christ, not only to believe on him, but to *suffer* for his sake." He, as the "Captain of our salvation, was made perfect"—in his obedience and work, "through suffering." Hence, "Forasmuch then, as Christ hath suffered for us in the flesh, arm yourselves likewise with the same *mind*," disposition or intent; willing to suffer if need be, thus following his example. Not that mere suffering on our part, or the part of Christ, will atone for sin.

Dr. A. Clark says on Heb. 2: 9, "Christ took on him the nature of man, and *suffered the penalty* due to their sins." If that penalty was death simply, then we say yea; if it was "eternal torment," consciously "suffering the vengeance of eternal fire," as Clark plainly held, we reply, *nay, verily*. Bringing forward the example of Socrates drinking the poisoned cup, cheerfully, and to its very dregs, he adds:—"Thus having drunk every man's *poisoned cup*, he *tasted* that *death* which he must have endured, had not their cup been drunk by another." Did Christ really endure, by a stupendous miracle, during those few hours of mortal and intense suffering on the cross, an amount equal to all the sufferings, of all of Adam's posterity, during an unwasting eternity of woe? Impossible—absurd—useless. But naturally and intensely he did suffer, before and at the time of his crucifixion. Such death was not only ignominious, but extremely painful.

Suffer an extract from a German physician here to set forth the facts:

"In death by crucifixion, the position of the body is unnatural, the arms being extended back, and almost immovable. In case of the least motion, an extremely painful sensation is experienced in the hands and feet, which are pierced with nails, and in the back, which is lacerated with stripes. The nails being driven through the parts of the hands and feet which abound in nerves and tendons, create the most exquisite anguish. The exposure of so many wounds to the open air brings on inflammation which every moment increases the poignancy of the suffering. In those parts of the body which are distended or pressed, more blood flows through the arteries than can be carried back through the veins. The consequence is, that a greater quantity of blood finds its way from the aorta, into the head and stomach, than would be carried there by a natural and undisturbed circulation. The blood vessels of the head become pressed and swollen, which of course causes pain and a redness of the face.

"The circumstance of the blood being impelled in more than ordinary quantities into the stomach is an unfavorable one also, because it is that part of the system which not only admits of the blood being stationary, but is peculiarly exposed to mortification. The aorta, not being at liberty to empty in the free and undisturbed way as formerly, the blood which it receives from the left ventricle of the heart, is unable to receive its usual quantity. The blood of the lungs, therefore, is unable to find a free circulation. This general obstruction extends its effects likewise to the right ventricle, and the consequence is, an internal excitement, and exertion, and anxiety, which are more intolerable than death itself.

"All the large vessels about the heart, and all the veins and arteries in that part of the system, on account of the accumulation and pressure of blood, are the source of inexpressible misery. The degree of anguish is gradual in its increase; and the person is able to live under it, commonly till the third, and sometimes till the seventh day" (Rel. Enc. p. 427).

But Jesus did not suffer so long, but gave up his life, yielded to the soldier's spear, that he might die at the proper time and the "Scriptures not be broken;" nor was it meet that he should longer linger in pain, as it could not purify us, and he was pure; and he died, "the just for the unjust, that he might bring us to God," by the power of his own example, the light of the truth and plan of redemption he revealed, and by his final victory over death; thus illustrating the possibility of our resurrection by his own, so bringing life and immortality to light according to the gospel. He was put to death, being the Divine Son of Mary—made of flesh that he might die, and be raised by the power of the Father, by his Spirit.

CHRIST'S PURITY.

We are cited back to early times to a figure of future salvation for the now lost. "By which Spirit he went and preached to the spirits in prison;" when was that done? and how and what is its lesson? Answer: "Who were disobedient of old, when the long-suffering of God waited in the days of Noah, while the ark was preparing." God's Spirit is seen to be a powerful agency. By it Christ was raised from the dead, and by it the antediluvians were warned through Noah, a "preacher of righteousness," the type and agent of Christ; thus "*he* went," etc. Not pausing to refute the unscriptural idea, that the soul of Christ, during the three days his mangled form rested in royal state in Joseph's new tomb, hasted to the prison house of the lost—not to save them for he couldn't, but to preach to them to aggravate their torments "before the time"—before the judgment, a thing unlike Christ, or his mission of "peace and good will to men," we will present a better view. And allow me to give what I deem a correct exposition of that portion of the text now being considered, in the language of John Wesley, who believed in the Grecian "under-world," because so taught, yet did not find its proof in this text, but gave a better solution thus:—On the 17th verse see his note:

"'*By which Spirit he preached*,' *etc.*—through the ministry of Noah—'*to the spirits in prison*,' the unholy men before the flood, who were then reserved by the justice of God, as in a prison till he executed the sentence upon them all, and are now 'also reserved to the judgment of the great for an hundred and twenty years, all the time the ark was preparing, during which Noah warned them all to flee from the wrath to come." I will also quote Adam Clark here who wisely says this day.' "'*When the long-suffering of God waited*' passage "does not refer to disembodied spirits." (He believed in such spirits) '*By which Spirit*,' his own divine energy, authority, '*he went and preached*,' by the ministry of Noah, one hundred and twenty years, '*to the spirits in prison*,' the inhabitants of the antediluvian world; who, having been disobedient and convicted of the most flagrant transgressions against God, were sentenced by his just laws to destruction."

God's justice and mercy are alike seen here. They deserved extermination. God waited long, and by his powerful Spirit through Noah, who worked and preached, warned an unbelieving race. Destruction came at length, but for the believing, there was an ark of safety borne upon the bosom of the waters—"Saved by water." As Noah and his family were saved by the elements that destroyed the world, because they rejected salvation by water in God's way—so in after ages we have a "like figure," a type of our salvation in the use of water. Like as God's entombed church of all ages are safe, though hidden from the view of the world, as the family of Noah was hidden in God's ark of safety, and to come forth at the proper time—so is the figure, and required some water in the early symbol.

BAPTISM.

"The antitype whereof, baptism, now saveth us;" or, as in our version, "The like figure whereunto, even baptism, doth also now save us," or prefigure our salvation, it being simply a beautiful symbol or type of our resurrection, as may be proved. Hence we find in the text a parenthetical remark on the negative of our affirmative, "not the putting away" or "washing away," "of the filth of the flesh." It is not by its inherent cleansing power it saves us—it cannot cleanse the defiled conscience; and well do Pedobaptists say it is not much or little water that will do the work of cleansing; faith in the cleansing blood of Christ must do this. Failing to see the simple use of baptism, men say a small amount of water applied is as good as an ocean. There must be that in it that somewhat aptly typifies the uprising from the dead. How may this be accomplished best? Not by applying a few

drops to us, but a burial of a living person in water, that element in which he cannot live if left there, an element which easily buries him out of sight, like man in death; then the upraising of the believer to walk "in the newness of life."

Thus, "Baptism doth also now save us, by the resurrection of Jesus Christ." By it, we express our faith in our future and eternal salvation from sin, and death as its result, through the resurrection of Jesus Christ, and our own after its example. Consonant with this view Paul teaches in confirmation of Peter, thus: (Col. 2: 12). "Buried (not sprinkled) with him (Christ) in baptism, wherein also ye are risen with him." How, actually? nay, but "through the *faith* of the operation of God," or power and promise of God, "who hath raised him (Christ) from the dead." How plain this text appears, when thus applied. Again, Paul to the believers at Rome writes:—(Rom. 6: 3-5). "So many of us as were baptized into Jesus Christ were baptized into his death."

It is *death* and resurrection that proper baptism has to do with, not merely or mainly "an outward sign of inward grace;" poor sign indeed to sprinkle a few drops of water upon the head and face of an unconscious infant! Not "the door into the church," but the blessed *resurrection pledge*, after Christ's example and apostolic teaching and practice. "Therefore we are *buried* with him," positively, as he was buried in type in baptism, or later and actually in Joseph's tomb; so we after his example "are buried, into death. But why, and what is its meaning? "That like as Christ was raised from the dead," a literal fact, "by the glory (or power) of the Father, *even so we also* should walk in *newness* of life." Or, as I would explain, "have a new or resurrection life." The next verse confirms this view: "For if we have been planted together (like the seed which gives promise of the future crop) in the likeness of his death, we shall be also in the likeness of his resurrection." Now, unless his "resurrection" named in this text, was a moral, and not a literal one, we cannot understand what is affirmed of believers as said mainly of a moral change, but it primarily alludes to our literal upraising from the dead.

A most decisive text is found in Paul's masterly argument for a ressurrection of the dead saints in 1 Cor. 15: 29. Supplementary to his direct and unanswerable argument for the literality and fact of such resurrection, he adds: "Else what shall they do" or how explain their conduct "who are baptized for the dead, *if the dead rise not at all*? Why are they *then* baptized for the dead?" A pertinent question, indeed.

Let Adam Clark explain this verse. "The sum of the apostle's meaning appears to be this:—If there be *no resurrection of the dead*, those who, in becoming Christians, expose themselves to all manner of privations, crosses, severe sufferings, and a violent death, can have *no compensation, nor any* motive sufficient to induce them to expose themselves to such miseries. But as they received baptism as an *emblem of death*, in voluntarily going under the water; so they receive it as an emblem of the resurrection unto eternal life, in coming up out of the water; thus they are baptized for the dead, in perfect faith of the resurrection." Thus baptism typifies our salvation, and speaks our faith in the power and promise of God to raise the dead saints. Let us be among them. Amen.

Magog, P. Q.

One denomination can no more be made to fit all Christians than one harness can be made to fit all horses.— *W. H. H. Murray.*

None are too wise to be mistaken, but few are so wisely just as to acknowledge and correct their mistakes, and especially the mistake of prejudice.

The Return of our Lord.

C. MENDENHALL.

The second comiug of Christ is not a mere hypothesis, not simply an unproved theory, but it is a fact, and for a basis rests upon the united testimony of patriarchs, prophets, kings, apostles, evangelists, angels, and inspiration. Jesus himself says, "I will come again."

It is not the expression of the heated imagination of a fanatic, nor does it arise from any morbid mental or spiritual state, but is a glorious, grand, and potent truth. While we have in the theological world much that is speculative, and many points which must be the subjects of controversy, the second advent seems to us to be placed beyond dispute by the many plain declarations of Holy Writ.

As to details, such as time, work to be performed, exact nature of his reign, the work that is to be wrought during the one thousand years (millennium), and other interesting minutiæ, there may be a degree of indefiniteness; the central truth, the glorious beam of hope, however, is not metaphorical, mystical, or doubtful. "For the Lord himself shall descend from heaven" (1 Thess. 4: 16); "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1: 19). These and a host of similar expressions lead us to litterally believe that "The Son of man shall come in the glory of his Father, with his angels" (Matt. 16: 27).

We stand in expectation, with longing hearts, gazing, with the Galileans of old, into heaven, "from whence also we look for the Savior, the Lord Jesus Christ" (Phil. 3: 20).

THIS IS AN IMPORTANT DOCTRINE.

This we know by the prominence which is given to it by the inspired teachers. Nearly every page of the New Testament calls our attention to the mighty fact that he who once was subjected to earth's trials, and took so humble yet so important a part, is to come again in order to consummate the work of redemption and salvation.

We are informed that one verse in twenty-five of the New Testament declares that our Master shall be revealed. "And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Pet. 5: 4). Upon this event hangs all our hopes of the future. Can we then give it too much prominence? Are we censurable, if we become enthusiastic, and zealous in regard to that which is so inspiring, comforting, and purifying?

It is this hope that fills with love and ardor. This hope helps one to lift his eyes from the tempestuous angry waves of to-day, realizing that One is coming who can and will say, "Peace, be still."

When loved ones succumb to man's relentless enemy, the mind reaches forward to him who is "the resurrection and the life," and who will unlock the tomb by his divine power. When darkness gathers thick and fast, and the world trembles beneath the hosts of antagonistic forces, the angry upheavals of earth and sea, the terrors of the tempest, the uncertainty of all things terrestrial, and many fast approaching indications of coming events are cast before, the hope of deliverance, the prospect of the mighty Prince knocking at the very door, gives to the fearful cloud a silver lining. Surely it is important to know that "yet a little while, and he that shall come will come."

IN ITS RESULTS IT IS A PRACTICAL DOCTRINE.

A theory that does not benefit men is worthless. That which cannot be reduced to practice is not acceptable in this utilitarian age. Much valuable time has been wasted in senseless "hair-splitting" and "fanciful wanderings." Many have fed upon husks, when heavenly manna was abundant; have taken deep draughts from tradition's turbid pool, when the waters of life were offered freely for all.

So with the church; she has wasted much force in testing men by creeds, endeavoring by the thunders of excommunication to clear her spiritual sky, or has engaged in idle disputations, until the "pole star" has been well nigh obscured. She has vainly hoped and fondly sung of the time "when all should know the Lord," and this to done by humanitarian efforts, forgetting that "in the last days perilous times shall come."

The apostles hoped not for the world's conversion, but for their Lord's return. Hermas, Justin Martyr, Tertullian, Chrysostom, Calvin, Luther, Zwingle, Pareus, Knox, Clarke, Henry, and a host of others, with Charles Wesley, could say—

"Trusting in the literal word,
We look for Christ on earth again;
Come, our everlasting Lord,
With all thy saints to reign."

Tho practical, godly, earnest men have been quickened by this soul-invigorating hope. To-day, who are the workers? who the sacrificing ones? who are doing the most to draw men from

"The poor old stranded wreck?"

Are they not those who have applied the words of Peter: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless."

It is this which fills such noble hearts as Bonar, Cumming, Tyng, Seiss, Brookes, Bliss, Hammond, Varley, Sarah Smiley, Whittle, Kramer, and Moody. Yes, and very many other workers who are doing all in their power to build up the cause of Christ, and sound the cry, "Behold, the Bridegroom cometh."

Where can we find a doctrine more vital, more practical, or more important? It gives authority to commands, point to admonitions, and weight to exhortations. By this truth repentance is urged (Act 3: 19-21); love is generated (2 Thess. 3: 5); constancy and confidence (1 John 2: 28); soberness and hope (1 Pet. 1: 13); diligence (2 Pet. 3: 14); sanctification (1 Thess. 5: 23); purity (1 John 3: 2), and, in short, it guides us to patience, freedom from idolatry, and it may be cherished as a talisman in the heart to govern the life; "for the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, rightheously, and godly in this present world; looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ" (Titus 2: 11-13).

Reader, allow me in conclusion to ask, Are you looking for him? This means more than giving an intellectual assent to the truths set before you, for we read, "And every man that hath this hope in him, purifieth himself even as he is pure." See to it that this hope is in us, not simply on our lips, and familiar to our tongues, but a power, a reality, shown by our conversation, our actions, and our thoughts.

In connection with this truth, heart purity, holiness, true sanctity, are essential in order to come before him without confusion, and with great joy. "Blessed are the pure in heart." Christ was manifested to take away our sins, and he shall be revealed to place us where there shall be no temptation, no evil. "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin [offering] unto salvation" (Heb. 9: 28). May we then look for the Bridegroom, and join the glorious rapture. Thus to ever be with our Lord, is our prayer. "Even so, come quickly, Lord Jesus."

Lexington, Mich.

All our evils are to be traced up to two things —high views of ourselves and low views of Jesus.

"Advent Christian Times."

JOHN T. REA.

Advent herald of earth's coming King, the great
Deliverer from sin and death, who once arose
Victorious over all the powers of hell, and lives
Enthroned at God's right hand. Before the rod,
Nature shall fall, when he in glory comes
To usher in earth's glad millennial day.

Christian in name and precept, let thy watchword be
"Holiness unto the Lord," and may the light of God,
Reflected from thy pages, shine afar, and thus
Illume the darkness of earth's moral night.
Sound far the tidings of a Savior risen, and tell
The story of his cross and pardoning grace;
Invite the wandering soul to taste of love divine,
And seek for life eternal in the death of him
Now risen from the dead, no more to die.

"Times of peril" mark his coming near,
In glorious majesty, with all his saints to dwell.
Mark well the signs prophetic, herald forth
Eternal life for all through Jesus' name, and still
Sound forth the cry, "Behold the Bridegroom comes!"

Urbana, Ill.

Destiny of the Wicked.

H. POLLARD.

"What shall the end be of them that obey not the gospel of God" (1 Pet. 4: 17).

What will be the ultimate fate of the incorrigibly wicked, is of necessity a question of revelation and not of human wisdom or philosophy, since no human mind has yet been able to pierce the future, and unveil the secrets of the inscrutable hereafter.

It is a question of such tremendous import to mankind that it is impossible for a thinking mind to lightly pass it by, or to rest content with mere speculation as to its nature.

It is a question, that, since it concerns every individual of the human race, every man and woman has a right to ask, and to which may justly be demanded not only a truthful but also a plain intelligible answer; for certainly the subject, placed under law, may justly demand to be fully informed as to the nature, and also the penalty, of that law under which he lives, and which he is in danger of transgressing.

Admitting this premise, it follows that God has revealed, plainly and intelligibly to the human family the destiny of the wicked; for that which man can justly demand to know, but can know only by means of a divine revelation, infinite justice and wisdom must have revealed for the benefit of those who have made the inquiry. It only remains to ask, What is this revelation, to answer the question under consideration. Here, however arises a difficulty, for we meet with those who give us widely differing answers, each insisting moreover that his own reply to our question is the veritable truth revealed by the divine word of God.

But why should we give any heed to the views of men upon this subject? It is evident all cannot be right, for some are diametrically opposed to others. The question is of such vast importance that the consequences of a mistake may be terrible; and since a plain, intelligible solution has been given us by Infinite Wisdom, we certainly do not need the versions of men to make it plainer, while their perversions we do not want.

Said the Irishman to his priest, who, in rebuke of the error (?) of reading the Scriptures for himself, told him he must go to the church to get the *pure milk* of the word: "Sure, your reverence, if I milk the cow myself I'll know it's pure."

There are three theories of future punishment held among Christians, which we desire in this article to notice as briefly as may be done consistent with any degree of thoroughness. The first, and by far the most commonly accepted theory is that the punishment of the wicked will consist of intolerable suffering and anguish of mind or body, or of both, which will continue without end or cessation throughout eternity. As there can be no suffering without consciousness, and no consciousness without life, this theory requires that the wicked should have eternal life that they may undergo their punishment. That this is not in accordance with the Scriptures must be evident, when we learn, as we may by a little study, that the Bible, from beginning to end, offers eternal life as a reward for well doing; but always, without a single exception, denies that life to the wicked.

The penalty of the very first sin was declared to be death, and we are plainly and unequivocally told of the wicked, "They shall be cut off." "They shall not be." "They shall perish." "They shall consume." "Shall be destroyed." "Shall be burned up." "Shall die." "Shall not see life." "Shall utterly perish." These expressions are utterly antagonistic to eternal life and cannot be reconciled with it. They are used, not seldom, but some of them, many times over. They are not figurative, but plain, matter of fact assertions. How then is it possible to harmonize them with the theory that the wicked will forever exist.

But says the advocate of this view, You do not use the words life and death in their proper sense. We crave pardon. It is you, O well-meaning, but misled brother, who pervert these words from their true signification. It is already established that God has revealed plainly and intelligibly to man the penalty of sin; but how can that revelation be plain or intelligible whose words are not to be given their common and accepted meaning? Where, in all the universe, is the word death understood to signify an eternal life of agony; or life to mean simply great enjoyment and happiness, except within the domain of certain theological schools? And not even there are these words understood unless it is apprehended that the future state is referred to. Is it not exceedingly dangerous, is it not presumption itself, to seek to modify, or give peculiar definitions to words, which the great Author of language has chosen, and employed, to make known to us sacred and important truths? And are not they upon safe grounds, or at least excusable in his sight, who prefer to understand the words of Scripture in the common, every-day acceptation, rather than give them meanings unthought of and preposterous, outside of certain systems of theology?

But there are other and very grave objections to the theory of eternal suffering. It is a theory repugnant in the extreme to every conceivable idea of justice, love, or mercy. What! inflict unutterable and endless anguish upon a frail creature of clay, in return for one brief moment of sinful indulgence? We may safely question whether the Creator can so outrage the sentiment of justice he has himself implanted in every human heart. If this be mercy we involuntarily shudder at the name. Can it be done in love? Humanity can only gasp, in horror at the thought, *Impossible.* Then when we find that this theory is based upon a very doubtful interpretation of the Word of God, should we not at once, and thankfully, conclude that it is a mistaken one.

To those who inquire, What shall be done with those passages of Scripture which appear to favor this view? we reply: 1st. Let those passages evidently plain and literal modify those which may be figurative and metaphorical; and never base an important doctrine upon a parable, the meaning and force of which you may possibly imperfectly comprehend. 2nd. Consider that our English Bible, though excellent in the main, was translated at a period when the church was slowly emerging from the darkness and corruption of the Romish apostacy, and even the best of men were not able to wholly free themselves from the chains of error which had so long bound them. Consequently our translation is more or less tinctured with the mistaken theology of those times, from which many excellent men have not even yet been able to emancipate themselves.

The second theory of future punishment, which we shall notice, asserts the ultimate salvation of all mankind. Future punishment is held to be reformatory and disciplinary in tendency, and to restore inevitably all subjected to its power. This view is very specious and alluring to the human heart, as no one can but desire that all may be saved if possible. Such is also the desire of him whose nature is love, as he has expressly told us (Ezek. 33: 11; 2 Pet. 3: 9); but however pleasing, this theory is as irreconcilable with the Scriptures as the one we have previously noticed, and for the same reason, namely: It promises eternal life to those who die in their sins, while the sacred writings utterly deny that life to the same class.

The advocates of this view are not only compelled to resort to the dangerous and inexcusable practice already noticed, of giving peculiar and theological definitions to words having in common acceptation a far different meaning—to assert that death in the Scriptures means inconceivable anguish, and life when prefixed by eternal means simply ineffable happiness; but they are also obliged to assign a limit to the duration of the punishment of the wicked. This is entirely opposed to the Bible which nowhere gives the least intimation of a time when the punishment of the wicked will cease; but more than this, makes use of the same term in the original language to express alike the duration both of that punishment and of the existence of the righteous (Matt. 25: 46). The inconsistency of giving to the same word, twice used in the same passage, two widely differing meanings, is too apparent to need comment.

It may however be asked, How is it possible to reconcile infinite power and love with an eternal punishment? Will not a God who desires to save all mankind, and has power to do so, gratify that desire? The answer is plain and straightforward. Infinite power may confer a portion of that power upon a creature for a limited time, and the power thus bestowed cannot be retracted or limited, even by the Creator himself, until the time for which it was given has expired. Otherwise the Creator is not immutable. The Scriptures teach that God has given man absolute power to obey or disobey his Master while life continues. Consequently God will never compel any man to obey him, either by means of arbitrary power, or by the presentation of irresistible motives. Doubtless God is able to offer man motives to obedience so strong that he would inevitably yield to them; but this would plainly destroy man's freedom to obey or disobey. Consequently the power to obey or not, once given, is a guarantee that the Creator will never offer to man a motive that he is not able to resist. Hence there is not the least reason to suppose that those who will not, under existing circumstances, yield obedience to their Creator, would ever submit to him even were their lives prolonged for the purpose.

The third theory of future punishment can justly claim the plain and literal teaching of the Book of books in its favor. To those who honestly doubt this claim this article is respectfully commended with the urgent request to carefully examine the Scriptures for themselves and judge if what we say be not the truth. The advocates of this view maintain that the penalty of sin is literal death. Death they define in the common acceptation of the term as extinction of life or loss of conscious existence. Thus the man who dies no longer lives or exists. In the terse language of the Hebrew prophets he "*is not.*"

But death is now in the world and all the human race irrespective of condition or character are alike subject to its power, and alike go down to the grave its victims. Hence this death cannot be the penalty of sin, for otherwise the righteous who are promised exemption from that penalty would escape the grave. This death, therefore, is not a penalty, but a calamity entailed upon mankind in consequence of the sin of our first parents. There must therefore be another, or second death, which will be visited upon the wicked as the penalty of transgression. In accordance with this we find the inspired word describes a second death to be brought about by the agency of a lake of fire, in which all the wicked will be consumed. (Compare Rev. 2: 8, with Psa. 37: 20, and Mal. 4: 1).

A second death necessitates a resurrection of those already dead, and the Savior himself assures us that "all that are in their graves shall come forth," both righteous and wicked, at the command of the Son of Man (John 5: 28, 29). Christ came to this earth to deliver man from the calamity brought upon him by the first transgression. This deliverance he has achieved, and at the proper time he will unconditionally liberate every member of the human family from the grave. Thus he is "the Savior of all men" from the consequences of Adam's sin (1 Tim. 4: 10). He is also a special Savior of them that believe, for to this class he has promised endless life and a complete immunity from the second death.

As already noticed, the Scriptures nowhere intimate that the punishment of the wicked will ever cease; but on the contrary, our Savior has made it coequal in duration with the existence of the righteous (Matt. 25: 46). This requires that the second death should be, not an endless dying, but an endless death; a death which is perpetual, and from which there will be no release—no re-living. As this condition is imposed as a punishment, it is of necessity an everlasting punishment; and as the instrument of punishment, fire, effectually consumes the sinner, destroying soul and body (Matt. 10: 28), it is an everlasting destruction (2 Thess. 1: 9).

A theory which is in harmony with the word of God cannot fail to harmonize with just conceptions of the divine character. Accordingly, the final extinction of the impenitent is perfectly consistent with the justice, and also the mercy and love of the Supreme Being. With justice, in that it vindicates the divine law, and withdraws from the criminal that life which he has proved unworthy to retain. With mercy and love, in that when the limit of even divine forbearance has been reached, the sinner is at once, without unnecessary pain, deprived of the ability to either suffer himself, or inflict suffering upon others. Should it be objected that the punishment appears too slight for the offense, we have only to reply, that as it includes the loss of all that is gained by the righteous, it must necessarily be precisely as severe as the reward of the righteous is great. Finally, to conclude with a Scriptural reply to the quotation which prefaces this article, they "shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power" (2 Thess. 1: 9).

Maryville, Mo.

Pastors who wish to reach the masses should begin with their own people—heads of families with their own children.

It is a glorious thing to see a spark in the midst of the ocean, and all the power of that ocean unable to extinguish it.

In the shadow of a small waist may be seen a large doctor's bill and the outline of a coffin.

Christ.

J. RIDLEY.

The word "Christ" is not a proper name but an official title [Greek, *ho Christos*] and answers to the Hebrew "Messiah, (see John 1: 41) signifying "the Anointed One."

In this sense the disciples used it. When they spake of their Master they called him by his name, Jesus, according to the instruction of the angels (Luke 1: 31); but when they would reveal his official character they called him "the Christ." When questioned as to who they thought Jesus was, Peter answered, "Thou art the Christ, the Son of the living God" (Matt. 16:16). By "Christ," they meant the one God had anointed to be their King. They were looking, according to the Lord's promise, for such a person, and they believed Jesus to be the one.

When God was about to choose one from the children of men to rule over his people, he commanded Samuel his prophet, saying, "Fill thine horn with oil, and go; I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons" (1 Sam. 16: 1). Whose kingdom was it for which a king was sought? The kingdom of God. Whose king was he to be? God's king: not to rule over God, but to rule over God's people and kingdom on earth by his authority, and, thus, in harmony with his will. So Samuel went to Bethlehem, and the sons of Jesse being brought before him the Lord made choice of David, the youngest, and said to Samuel, "Arise, anoint him: for this is he." Then Samuel took the horn of oil and anointed him in the midst of his brethren (I Sam. 16: 12, 13); and from that time David was recognized as the appointed king although he did not begin his reign until years afterward.

But when he did occupy the exalted position of king, God makes a promise to him concerning the perpetuity of his kingdom, saying, "I have found David my servant; with my holy oil have I anointed him: with whom my hand shall be established....His seed also will I make to endure for evermore and his throne as the days of heaven" (Ps. 89: 20-29). This seed that God had promised to David and bound it by an oath, was Jesus the Anointed (Acts 2: 24-32) nevertheless, God permitted David's children to rule after him until the days of Zedekiah, when, because they would not govern in harmony with his will, he sent his prophet to say, "Thus saith the Lord, Remove the diadem, and take off the crown; this shall not be the same....I will overturn, overturn, overturn it, and it shall be no more until he comes whose right it is, and I will give it him" (Ezek. 21: 26, 27). From that time forward Israel had no anointed king. The governments of earth set up kings over them, but they were not "the same;" that is, they were not God's kings; they had neither crown nor diadem.

The kingdom was overturned according to the predictions of the prophet. First by Nebuchadnezzar when he took Zedekiah captive, and burned the temple and all the houses of Jerusalem, and brake down the walls of Jerusalem (2 Kings 25: 1-22). In the times of Cyrus, and Artaxerxes, Jerusalem was rebuilt, and the worship restored, and they had their kingdom; but it was a tributary one, and not independant as it had been previously. It was overturned the second time by Antiochus Epiphanes (B. C. 168), when "he caused all sacrifices of the God of Israel to cease, dedicated the temple to Jupiter Olympius, erected his statue on the altar of burnt offerings, and put every one to death who was found to have acted contrary to what the king had decreed." Again, however, was it restored after a few years, but only to receive its third and last overturn by the Romans about A. D. 70, since which time it has been "no more;" and Jerusalem has been trodden under foot of the Gentiles. But the one "whose right it is" will soon come, and then it will be given him, and he will have it forever more.

For this one the children of Israel were looking. But they had overlooked his sufferings; for as David, the type, after he was anointed, was persecuted by Saul who then ruled in Israel, so must the antitype be persecuted by Israel's rulers. He was anointed with the Holy Ghost at his baptism, and "a voice from heaven said, This is my beloved Son in whom I am well pleased" (Matt. 3: 16); thus acknowledging him to be the lineal and rightful heir to his kingdom.

From that time forth he could be properly designated as "Christ," or the Anointed, although his time for ruling was not yet. Many thought he would at that time "restore the kingdom to Israel," and "that the kingdom of God should immediately appear;" and to correct this false impression he put forth a parable and said, "A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said, Occupy till I come....And it came to pass when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading....But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me" (Luke 19: 11-27).

Jesus is represented by that nobleman, and he has gone into a far country, "even to heaven itself" (where dwells the one who has the right to give the kingdom to whom he will), and as in the parable, the first work of the nobleman after his return was to reward his faithful servants, and exterminate the rebels. So Jesus, when he returns, "having received the kingdom," will reward his faithful servants, not forgetting even the poor thief (Luke 23: 42), and will destroy all rebels against his government, and establish the kingdom in righteousness and peace.

To this agree the words of Paul to Timothy; "I charge thee, before God and the Lord Jesus Christ, who shall judge the quick and dead at his appearign and his kingdom; preach the word" (2 Tim. 4: 1). He judges the world when he appears, having received the kingdom, and then the faithful ones will have "an entrance ministered unto them abundantly, into the everlasting kingdom of our Lord and Savior Jesus Christ" (2 Pet. 1: 11). Yes, his kingdom is an everlasting one. "Of his kingdom," said the angel, "there shall be no end" (Luke 1: 33). And the Father when speaking of his Son saith, "Thy throne, O God, is forever and ever" (Heb. 1: 8).

Jesus is now sitting with the Father on his throne, accomplishing a work which the Father gave him to do ere he could receive "the kingdom," and when that work is accomplished he will come back to earth, and the "kingdom under the whole heaven" will be given to him, and "it shall not be destroyed." And all who overcome as he overcame, and are faithful to the talents given, may share the glory of his eternal reign with him (Rev. 3: 21).

Soon, yes, very soon, will the Anointed come in his glory, and all the holy angels with him, and then shall he sit upon his glorious throne, and before him shall be gathered all nations. Reader, are you ready to meet him in that great assembly? If you are, you may well rejoice in hope; but if you are not, then I beseech you to submit to the Lord at once, and obey willingly all of his requirements, that you in that great day may be found of him in peace, without spot, and blameless, and be gathered with all such to "inherit the kingdom prepared for you from the foundation of the world".

Cherokee, Iowa.

A succession of mantles is one thing; a succession in and of the Holy Ghost is quite another.

Abraham's Inheritance.

ELD. O. D. GIBSON.

"For the promise that he should be the heir of the world, was not to Abraham or to his seed, through the law, but through the righteousness of faith" (Rom. 4: 13.)

In introducing this subject I am well aware there are a variety of views as to what is referred to, as there are several things promised to Abraham and his seed; yet it seems to me that the Scriptures discriminate so clearly, that each point is clear and distinct, and no mistake need be made. We will notice some of them:

1st. There are promises to his natural seed after the flesh of a *certain land*, with certain *boundaries*, and national prosperity, which has all come to pass.

2nd. He had promise of a seed in whom *all nations* of the earth were to receive a blessing. This also has had its fulfillment, for Christ was this *seed*, and the blessing was in that he died for *all*, and commanded that "repentance and remission of sins be preached in his name, *among all nations*, beginning at Jerusalem." Thus, the "good tidings" "which shall be to all people," has come to them.

3rd. God promised a "land" to him personally, as well as to his seed to inherit forever; and God called him to go and sojourn in it as a stranger, which land, "he should (not then but *after*) receive for an inheritance." Paul says he did as he was told (Heb. 11: 4), but not as an inheritor, only as a stranger; for, says Stephen, "God gave him (at that time) none inheritance in it," no, not large enough to step one of his feet upon, much less to be buried in; so he and his family died and were buried in a purchased grave yard; yet all this time is he *heir*, to the *whole land*, or "*world*." Thus *life* ended before his *heirship* did. This being so, has he inherited the "promised land" since he died?

Do we not read, "Where now is good old Abraham, safe in the *promised land*. He *went up*, etc., safe to the *promised land*?" Yes, we do read so in poetry; and by "promised land" I suppose heaven is meant; but is heaven the land "promised" to him?

Let us read again out of something better than poets. "By faith he sojourned in the land of promise.... with Isaac and Jacob, heirs with him of the same promise" (Heb. 11: 9). Does Paul say that Abraham, Isaac, and Jacob sojourned in heaven while they were only heirs? No, no; he said nothing about heaven. He said they were in the very land they were "afterwards" to inherit, or possess, which God promised to give them, which "promise" was not then to be fulfilled, yet it constituted them heirs of the land, but the time for possessing had not come; hence, they were pilgrims and strangers till their heirship expires. Did Paul says they died, not having received the things promised? Certainly, and also a great host of their descendants, as numerous as "the sands on the sea shore," all lived and died in faith of getting the same land, and Paul even entertained the same "hope of Israel," obtained from the same promises.

And now, seeing this is so, why is it a thing so hard to believe that God will "raise the dead?" Seeing the land promised was not heaven, but in this world, how else can they get it? The reason is, because "God is not a God of the dead, but of the living;" that is, God makes promises to living men, which none but living men can receive, which is impossible to be fulfilled to dead men; and so, if death enters before they can get the thing promised, there is no alternative but to re-live, or never to get the thing promised, for he is not the God of dead men.

Now Abraham is dead, with a promise unfulfilled, and that of such a nature, that it cannot be fulfilled while he is dead, for dead men cannot inherit land while dead.

So, with these points before us we may see what David means when he says, "The meek shall inherit the earth." "The righteous shall inherit the land and dwell therein forever." This sounds much like God's promise to Abraham in Gen. 13: 15—"For all the land which thou seest, to thee will I give it, and to thy seed forever."

Is it possible that a person with eyes, cannot see that this cannot be fulfilled while men are mortal? That "this mortal must," first "put on immortality?" This is why Paul says, "These all died in faith not having received the promises; but having seen them afar off," and yet "were persuaded of them, and embraced them." This is wherein their faith shines; although "afar off," "they embraced them," and "instantly serving God day and night, hoped to come" to them; but they were so "far off" mortality could not hold out, so they "died in faith" knowing that God, when the time arrives, would fulfill his oath which he swear unto Abraham and Israel, saying, "Behold, O my people, I will *open* your graves and cause you to *come up out* of your graves and bring you into the land of Israel."

Thus the land which was once "afar off" has now come nigh and they hear the blessed note of welcome, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundations of the world." Then the kingdoms of this world become the kingdoms of our Lord and his Christ, and he (with his saints the children of Abraham by faith) will reign forever and ever."

Dear reader, are you and I co-heirs of the world with Abraham? If not, it is for a lack of that "righteousness which is by faith," possessed by him. O, let us not be found wanting in this matter, when salvation is free.

Palmer, Ill.

Notes for Bible Students.

A. ARMOUR.

Nephesh (Hebrew) "a soul," occurs above seven hundred times, and is rendered in thirty-five different ways, in the common version of the Bible, but it is never rendered "immortal soul." That term is not found in the Bible.

Enosh, "a mortal," occurs above five hundred times. It is rendered "mortal man" in Job 4: 17, and in margin of 2 Chr. 14: 11.

Nathan, "to give," and *dabar*, "a word," are each rendered in eighty-four different ways.

The English verb "destroy," is, in our Bible, the representative of forty-nine Hebrew words in the Old Testament, and ten Greek words in the New Testament.

"Destruction," in the Old Testament, stands for thirty-five Hebrew words. "To consume," for twenty-one different words in Hebrew; "to set," for forty.

The common version of the Bible in twenty-three passages uses the phrase "God forbid," while the meaning of the original is simply "Let it not be." The phrases "O that!" and "Let the king live!" are nineteen times profanely rendered "Would to God!" and "God save the king!" in disregard of the third commandment.

"The common version deprives the Savior of his glory in his *disposal* of all things. In Matt. 20: 23, it represents him as saying, 'To sit on my right hand and on my left is not mine to give, but *it shall be given* to them for whom it is prepared of my Father.' The clause in italics is a most gratuitous and uncalled for interpolation derogatory to the just glory of the Redeemer. Nine out of ten of the italic supplements (except where they consist of the substantive verb simply), are unnecessary, and some of them are serious errors. See Gen. 1: 16, 20, 30; Rev. 2: 25, etc.—R. Young. LL. D.

"*As many as were ordained to eternal life believed*" (Acts. 13: 48). "Were ordained" or, were disposed, or, were set in order, for eternal life. Or, disposed themselves, or, set themselves in order, for, or, with a view to, eternal life.

The original verb may be regarded either as a *passive* or *reflexive*, and the meaning is equally Scriptural; for, while God is often represented as doing *all*, and the sinner as doing *nothing* (as in the parables of the "lost sheep" and "lost piece of silver"), the sinner is also represented as doing *all*, and God as doing nothing but receiving him (as in the parable of "the prodigal son"). *Foreordination* is not mentioned here at all. The whole phrase has its exact counterpart in v. 46, "Ye judge yourselves unworthy of the age-during life,"—"They set themselves in array with a view to life age-during."

After "as many as were (thus) ordained," or disposed, "believed," "the word of the Lord was published throughout all the region"—which would have been quite unnecessary if all the *elect* had already believed, and been saved.

Tamarack, Ill.

Fountain Murmurings.

GEO. M. BUTTON.

My heart is the home of a king.

The love of God pervading makes sunny tempered Christians.

God's Abrahamic covenant reaches from the dead man in the cave to Melchisedec in the court.

Oh, fear of death, I bid thee a glad farewell, for I shall reign in life.

We shall enjoy an untroubled life, when this present life is o'er.

When finally saved, with melting hearts we'll cry, He that is mighty has done for me great things, and holy is his name.

In justice must I *die;* in mercy shall I *live.*

Mercy for sin, grace for trial, life for faith, and glory for shame.

God drove sin out of Eden's garden; 'twill never enter Paradise again.

Just think of a city full of saints and angels.

I believe in the eternal day. O God, that it were here!

The stoutest heart will fail when the seventh trumpet sounds.

Sanctified soldiers shall be eternal kings.

One breath of immortality, one song of the angels, one day in the "mansions," one kiss of welcome, will pay the soldiery of God.

I hope to meet you, beyond the waves of woe and the billows of death, in that blissful summerland, where each will be far lovelier than now; where our natures shall be changed, and our thoughts angelic, and our tastes consonant to all eternity.

Rochelle, Ill.

The Apocalypse of Christ.

C. E. PRESTON.

The prophets and all ancient worthies looked forward to the sublime event of Christ's coming. The apostles, the martyrs, the reformers, and the whole church of God looked forward to this consummation of all things.

The scattering flock of Christ everywhere today are "looking for" and "loving" "his appearing." The only hope left to the mourning church is the *return* of its first Love. To-day she sits and weeps; she will not be comforted with the cry of "peace and safety," but longs for his real presence.

"The whole creation groaneth" with groans unutterable for "that day." The way-worn pilgrim as he travels through this vale of sin, sighs for the time when the weary will find rest. The beast of burden, as it bears its heavy load, and toils on from day to day, seems to know that there is something wrong in this, which man has brought upon them.

Old earth is tired of her load of thorns and briers. She has been through many convulsions,

as if to tear up her foundations, all from the effects of the sin-curse which is upon her. We may ask the question, Will this continue forever? If so, why have the prophets and church of God looked and longed for the apocalypse of Christ? We answer: The time is at hand when "the ransomed of the Lord shall come with singing unto Zion;" when "Jerusalem shall rejoice," and the Lord shall "joy in his people;" when "one like the Son of man" shall come "with the clouds of heaven;" when the church shall rise "to meet the Lord in the air;" when the Bridegroom shall return to his mourning bride; when she will no longer weep, but "see him face to face," "and be made like him;" when the groans of creation shall cease, and be "delivered from the bondage of corruption;" when the creature's "expectation" shall come, and the "sons of God" be manifested; when earth will bring forth the "fir tree" instead of the thorn, and the "myrtle tree" "instead of the brier;" when her foundations shall be established forever, and her deserts shall blossom like the rose.

Church of the living God, awake! Prepare to meet thy Head. We pray earnestly, "Thy kingdom come, thy will be done in *earth*." "He which testifieth these things saith, Surely I come quickly." "Amen (is the response of every one that has the Spirit of Jesus), even so, come, Lord Jesus."

Medford, Mass.

The Sermon.

The Christian's Hope.

[Charles F. Morse labored long and hard to prepare for the Christian ministry. He was a graduate of Amherst College and of Yale Theological Seminary. The following was his graduating thesis at the latter institution. He lived to preach only one year, and then died in the "hope" about which he so beautifully writes.—A. A. P.]

"In hope of eternal life."—Paul.

In nothing is man distinguished from the brute creation more than in his hopes. Give a horse sufficient food and a comfortable stall, and he is perfectly satisfied. But not so man. As a creature, born to hope, he is forever peering into the future, desiring and expecting some good not yet realized.

This element of man's nature lies at the basis of all human progress. Deprive him of it, and he would be thrown into a state of wretchedness, than which we can conceive of nothing more terrible. Even the rich man in *hades* was moved by hope to ask for water to cool his parched tongue (Luke 16: 23).

By means of this element, false religions often exert a powerful influence over the minds and characters of men. The Greek looked forward to his elysian fields; the Indian in his vivid imagination saw the bright hunting grounds of the Great Spirit; and the follower of Mohammed feared not death, for it was only the door of entrance into a sensuous paradise.

This hope, springing eternal in the human breast, inspires all, and as a principle is the same in Greek or Indian, Mohammedan or Christian. The difference lies in that which is the object of hope. In this respect the difference is very great, for the Christian's hope is far superior to all other hopes. Here two questions present themselves:

I. What is the Christian's hope?

II. How is it superior to all other hopes?

The Christian's hope is the hope of eternal life. Paul, writing to Titus, announces himself as a servant of Christ, "In hope of eternal life which God who cannot lie promised from eternal ages" (Titus 1: 2). Again he tells us that the work of regeneration is to the end that we shonld be made "heirs according to the hope of eternal life" (Titus 3: 5-7). It is the hope of eternal life which the apostle in the same letter calls the "blessed hope" (Chap. 2: 18). Man "without God in the world" was without any good hope (Eph. 2: 12). But "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have eternal life" (John 3: 16). And so an object of hope was set before men, even the gift of God which is life eternal (Rom. 6: 23). Christ assures us that the righteous shall enter into "life eternal" (Matt. 25: 46). The hope of the Christian then is eternal life in all its fulness of meaning. But in the realization of this hope there are different stages of progress.

1. When one has accepted Christ, thereby putting himself into vital union with God, he has accepted eternal life—he has entered into the sphere of God's grace. He has become a new creature, having been born again into a new life, and in the joy of pardoned sin and gift of the promised Holy Spirit, assuring him of his adoption into the family of God, he receives a foretaste of the endless blessedness which awaits him in the future. To him apply the assurances of Christ: "He that heareth my words, and believeth on him that sent me, *hath* eternal life, and shall not come into condemnation, but is passed from death unto life" (John 5: 2). "He that believeth on me hath eternal life. I am the bread of life. Whosoever eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day" (John 6: 47, 48, 54). To those who rejected him Christ said: "Ye will not come unto me that ye might have life," i. e., eternal life (John 5: 40); while to those who accepted him he said: "Ye have passed from death unto life," i. e., eternal life (John 5: 24). Christ is eternal life (1 John 1: 1, 2), and they who have Christ formed within them "the *hope* of glory" (1 Col: 27), "have eternal life" (1 John 5: 11), and will ultimately enter into its glorified fullness. Though subject to physical death, yet this life is "hid with Christ in God," and when Christ *who is their life* shall appear, then shall they also appear with him in glory (Col. 3: 3, 4).

2. Again: progress in the knowledge of God and in holiness is progress in eternal life. "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent (John 17: 3). This knowledge of God and Christ is only partial, and hence imperfect, in this world. Here we know only in part and see very imperfectly as in a poorly reflecting mirror (1 Cor. 13: 12). But what we do know and what we do see strengthens in us the hope that we shall yet see and know perfectly.

In this growth in knowledge there is implied that growth in holiness which characterizes every one who has been nnited to Christ. Then said Jesus to those Jews which believed on him: "If ye *continue* in my *word* then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free" (John 8: 32). "I am the truth," says Christ (John 14: 6). "For I have not spoken of myself, but the Father which sent me, he gave me commandment what I should say and what I should speak, and I know that his commandment is life eternal" (John 12: 49, 50). Thus to abide in Christ's word, thereby keeping God's commandment, is deliverance from sin, is eternal life.

This is the striking peculiarity of the new life so far as pertains to the present state. It is the conforming of the individual character to the character of God as revealed in Christ. For "he that saith he abideth in him (Christ) ought himself so to walk even as he walked" (1 John 2: 6). Once introduced into the family of God and made to realize what it is to be a child of heaven, the desire to be holy as God is holy becomes the governing purpose of the life; and not only is it a governing purpose, but its realization becomes an object of hope, founded upon the full assurance of God, that he will give strength for the perfect attainment of the end in view.

Christ came into the world to save his people from their sins (Matt. 1: 21), and only as they are saved from their sins can they be saved from the consequences of sin. There can be no harmony or union between God, the source of life, and sin, the sting which causes death. Separation from sin is union with God, and union with God is eternal life. "If Christ be in you the Spirit is life" (Rom. 8: 10). He who accepts Christ as his righteousness receives Christ as the beginning of his eternal life. He becomes an heir with Christ, a son of God. He who accepts Christ as his holiness receives Christ as the mould of his life, and the means of attaining that world. He is changed into the same image from one step of glory to another (2 Cor. 3: 18). His growth in holiness is the *sine qua non*, the intermediate indispensable step to his entrance into the fullness of life. And his hope of entrance into this fullness reacts as a stimulant to his progress in holiness (John 3: 3). But these two great steps, regeneration and holiness, without which there is no eternal life for man, are only preliminary steps leading to the final consummation.

3. Christ is not only our righteousness and holiness, but he is also our final and eternal redemption. This is the third and all-important step in the history of our progress in eternal life. It is our inauguration into that state which alone can be called eternal life in its fullness, and which Christ tells us the righteous shall enter into at the final judgment.

It is that gift which the followers of Christ shall receive in the world to come. "Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children for the kingdom of God's sake, who shall not receive manifold more in *this present time*, and in the *world to come* eternal life" (Luke 18: 30). It is that which comes as the result of regeneration and sanctification. "But now being made free from sin and become servants to God, ye have your fruit unto holiness, and the end everlasting life." "To them who by patient continuance in well doing seek for glory, honor, and immortality," God will render "eternal life" in "*that day* when he shall judge the secrets of men by Jesus Christ according to my gospel" (Rom. 6:22; 2: 7, 16). Until that day, all who have accepted Christ are in that state in which "the body is dead because of sin, but the Spirit is life because of righteousness" (Rom. 8: 10). In this state we are only "saved by hope." Though we have eternal life, we have it *only in having Christ*. For, says Paul on this very point: "We were saved in respect to hope. Now hope that is seen is not hope; for that which any one sees why does he at all hope for? But if that which we do not see we hope for, with steadfast endurance we wait it out" (Rom. 8: 24, 25). In the same connection he tells us the object for which he was hoping and waiting was full adoption, viz., redemption of the body. V. 23. Upon the realization of this object of his hope Paul based everything, and unless it was realized he counted everything as lost. It availed him nothing that he had fought with beasts at Ephesus, if there was to be no redemption of his body1 (Cor. 15: 32). If this consummation of his hope should fail to take place he was only a *hoper* in Christ *in this life*, and hence a deluded man and of all men most miserable. On this point the apostle is everywhere consistent with himself. To the Pharisees he says: "Concerning the hope, to wit, the resurrection of the dead, I am called in question" (Acts 23: 6). Again: "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets, and have hope to ward God, which they themselves also allow, that there shall be a resurrection of the dead both of the just and of the unjust" (Acts 24: 14, 15).

The consummation of the hope of God's people by means of a resurrection of the dead was taught by the holy men of old who spake as they were moved by the Holy Ghost. With them the hope of the future was the hope of the resurrection. This, Job would wait for, expecting that God would have a desire to the work of his hands. (Job 14: 14, 15) David expected to be satisfied only when he should awake in the likeness of his Lord (Ps. 17: 15). Isaiah prophesied of the time when God's dead men should live (Isa. 31: 19). Daniel was told by the Lord that he should rest and stand up in his inheritance at the time when the many which sleep in the dust of the earth should awake—some to eternal life and some to shame and eternal contempt. At that time "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever" (Dan. 12: 2, 3, 13). This corresponds to the time when "the righteous shall shine forth as the sun in the kingdom of their Father" (Matt. 13: 43).

Our Lord's interpretation of the Old Testament Scriptures teaches us that all God's dealings with his people in ancient times were proofs of the resurrection. He tells us that because God is *their God* therefore he will raise them from the dead. "Now that the dead are raised, even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living; for all live unto him" (Luke 20: 37, 38). The argument is that without a resurrection, Abraham and Isaac and Jacob would be left in a state of death, and a God who would leave them forever in such a state could not be their God. God's people must needs be delivered from this state, in order to participate in the rewards of the future life. For Christ told his followers that they should be recompensed *at the resurrection* of the just. This culmination of the Christian's hope is to be at the last day. "And this is the will of him that sent me, that every one which seeth the Son and believeth on him may have eternal life, and I will raise him up *at the last day*" (John 6: 40). This was to be a resurrection to life—eternal life (John 5: 14). It was in view of this hope of living again to die no more, that the apostle went everywhere preaching Jesus and the resurrection. Jesus had died and lived again, and through him there was hope of eternal life for all who would accept of it. It was on this basis that the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bythinia, elect according to the foreknowledge of God the Father, were begotten again unto a living hope of an inheritance and a "salvation ready to be revealed at the last time" (1 Pet. 1: 1, 5). It was on this basis that the Christians at Thessalonica were exhorted to comfort one another, in view of the fact that some had fallen asleep. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore *comfort one another with these words*" (1 Thess. 4: 16-18).

Paul, recognizing an unclothed state, did not desire it, but rather desired to be "clothed upon that mortality might be swallowed up of life" (2 Cor. 5: 4). It was not until the second coming of Christ and the resurrection of the dead, that he expected this corruptible would "put on incorruption" and this mortal would "put on immortality" (1 Cor 15: 3, 54). Then the objects of his hope would all be realized (1 Thess. 2: 19). Then he would receive his crown(2 Tim. 4: 8).

It was the great importance of the resurrection as the culminating point of the Christians hope of eternal life, which made the second coming of Christ so prominent a theme in the apostolic church. The importance of the one rises or falls in proportion to the importance of the other. They are inseparably linked together. It was the "blessed hope"—eternal life—"and the glorious appearing of the great God and our Savior Jesus Christ," that they were looking for; and it was the grace of God that taught them to look for such things. Titus 2: 11-13. Their Savior had gone away into heaven and they were looking for him to appear the second time, not as a sin-bearer but "unto salvation." (Heb. 9: 28). Not until that event shall take place, did they expect complete deliverance from sin and all its evil consequences.

Until that time they were saved by hope—a hope laid up in heaven, from whence they looked for the Savior, the Lord Jesus Christ, who would change the body of their humiliation, that it might be fashioned like unto the body of his glorification (Phil. 3: 20, 21). The natural body, subject to the law of decay, they hoped to exchange for a spiritual body. Corruption, weakness, and dishonor, were to give place to incorruption, power, and glory. The image of the heavenly was to take the place of the image of the earthy, when the trumpet should sound, and the dead should be raised incorruptible, and the living should be changed. It was at that time, how far in the future they knew not, that the apostles expected that God's people would shout victory over death (1 Cor. 15 40-55). Until that time, as F. W. Robertson well says, "The victory is on the side of death, not on the side of the dying." Until that time, Paul strongly puts it, not only Christians but the whole creation groans and travails in pain together, waiting out the glorified state, then to be ushered in, of which John gives such a glowing picture in Rev. 21. Three steps then usher us into the fulness of life eternal—regeneration, holiness, and the final redemption through the resurrection.

As bearing upon the importance which we have given to the latter—redemption—I quote from three standard authors. Says Van Oosterzer: "The plan of salvation is to be fully realized at the return of the Lord, an event which Paul, with the whole apostolic church, looked for as near at hand, and which, though by no means without previous warning, will at last occur unexpectedly. The resurrection of the dead, the final judgment, and the annihilation of every power which sets itself against Christ, are associated with this great event; in consequence of which the perfected kingdom of Christ will pass over into the everlasting kingdom of God" (*Biblical Theology*, page 203). Says Schmid: "All the didactic writings of the apostles speak of the consummation by the perfected manifestation of Christ. However forcibly the state of salvation may be represented as actual, and characteristically penetrating into worldly life, it nevertheless always appears to be of an inchoative nature while on earth, so that its consummation forms a subject of hope. No one can lay greater stress than John on the present reality of the divine life in Christ, and yet he forcibly declares that its perfection is only an object of hope. The *elpis* assumes the same position in Paul. This consummation depends on the perfected manifestation or *parousia* of Christ" (*Biblical Theology*, p. 330). Says Luthardt: "So long as soul and body are separated, their happiness is imperfect; for we were created for a union of soul and body. The body is not the mere prison in which the soul is confined, nor the garment in which it is clothed, but its home and necessary instrument. All mental activity whether internal or external is carried on by the body. So long as it is deprived of the organ of its agency it is relegated to a state of repose. But the spirit is destined and made for activity. Eternal life must be a life of activity if it is to afford us the satisfaction which we seek. It must therefore be a life *in the body* if it is to be the perfection for which we are destined" (*The Saving Truths of Christianity*, page 257). "I believe in the resurrection of the body and the life everlasting. Amen."

II. *How is the Christian's hope superior to all others?*

1. In that it makes all who embrace it members of the eternal kingdom of God. This idea of a spiritual kingdom into which none can enter without a transformation of character, and whose protection and blessing is vouchsafed to all its members, is peculiar to Christianity. He who enters in and finds the Christian's hope, finds the magic talisman which wards off every evil, and turns every event which otherwise might be a curse into a blessing. "All things work together for good to them that love God" (Rom 8: 28).

2. In its elevating influence, the hopes of other religions exert an influence, by holding up before men models, and offering them rewards; but their influence is unhallowed and ofttimes of the most debasing nature. Their models are gods of their own sinful imaginings, themselves full of iniquity and corruption, and their rewards are only the pleasures of sin. Far different is the influence of the Christian's hope. It takes man out of a life of selfishness into a life of love to God and man—out of sin into holiness. It reveals to him a holy God, a sinless, perfect model, and leads him to purify himself even as he is pure.

3. Finally, the Christian's hope is superior to all others in that it holds out to man a perfected future life. Other religions have encouraged hope of a future life, but a meager and unsatisfying one compared with the eternal life given us in and through Christ. Theirs is the hope of a dim, shadowy, disembodied existence. Ours, of the redeemed and glorified existence of the whole man—soul, body, and spirit. In the resurrected, glorified Christ we have the first fruits of a new *race* redeemed from sin and death. At his resurrection the Christian expects to be like Christ, to bear the image of the heavenly. This idea of manhood perfected through the resurrection while entirely foreign to all others, is yet the glory of the Christian religion. Resting this glorious hope on the word of God, which liveth and abideth forever, I am content to believe in the resurrection of the body and the life everlasting—*Bible Banner.*

Reports.

Earlville Campmeeting.

C. W. SMITH.

BRETHREN AND SISTERS:—Come up to this feast. Three times in the year God's ancient people were to gather. *Can't afford it?* Where are you laying up your treasures? Are we not in danger of being swallowed up in the worldliness of this covetous age? Can you *afford to miss* this opportunity of meeting with the heirs of the world to come? Ask God to open the way; and to make you a blessing to the meeting and the meeting a blessing to you.

BOARD.

Considerable expense will be incurred in the boarding department; and every boarder helps diminish the expense. Therefore, if you are able, board at the publfc table, and thus leave yourself and family free to enjoy the meeting. Board will be furnished at 75 cents per day. Whatever you may wish to purchase in the provision department will be furnished at reasonable rates, and all profits accruing will go towards defraying the expenses of the meeting. Try and help make this meeting a success.

1st. By your presence.

2nd. By influencing others to go.

3rd. By carefully observing the regulations of the committee.

4th. By helping bear the burden as you are able; and then you may confidently expect to receive the rich blessings God ever delights to bestow upon those who show their faith by their works.

Rutland, Ill.

Southern A. C. Conference.

This body held its second Annual Meeting pursuant to adjournment, with the Berean church, Caldwell Co., North Carolina, beginning July 25th, 1877. Elected officers for the ensuing year: Eld. J. A. Cargile, President; O. F. Goodwin, Vice President; G. D. Sherrill, Secretary and Treasurer; and T. F. Nelson, Director; the last named brother having just been received as a member of the Conference. Tabernacle church, formed since the last meeting of the body, was received by letter and delegation.

On motion the chair appointed Brethren O. F. Goodwin and G. D. Sherrill to act with him as a business committee. Then adjourned to meet at 10 a. m. the next day.

July 26th. The Conference came to order by singing and prayer. The report of the Executive Committee was read and their work approved, including, among other things, the ordination of Bro. J. S. Wimbish, of Macon, Ga.

Next in order was the reports of preachers. Those present, were: Brcs. Cargile, Goodwin, Nelson, and Sherrill. They stated briefly their labors which were satisfactory and highly encouraging. The other preachers belonging to the body were not present on account of distance and want of means to defray traveling expenses, but represented by letter and otherwise, and their certificates renewed. It was also voted that Brother Cargile be authorized to give certificates to Elders S. R. Hood, J. B. Turner, and J. J. Cordell if they request it.

On motion, it was voted that the Secretary give Eld O. F. Goodwin an ordination certificate when ordained.

The report of J. A. Cargile as evangelist was read which gave satisfaction and much encouragement. After appropriate discussion he was unanimously elected to the same important position for the ensuing year. By request of the body, said report will be sent for publication.

Appointed to hold the next Annual Meeting at Cedar Grove, near Stevenson, Jackson Co., Ala., to begin on Thursday, before the first Sunday in Nov. 1878.

As Bro. Cargile could not attend the Second Advent Christian Association, to meet Tuesday, August 14th, 1877, it was voted that he be authorized to request Bro. I. C. Wellcome to represent and act for us in that body.

On motion it was then voted that the Secretary send a copy of these proceedings to the *World's Crisis* and A. C. TIMES, with request to publish.

The following resolutions were adopted:

Resolved, That the members of each District composing the Conference are requested to hold their Quarterly Conference in accordance with the Constitution.

Resolved, That we tender our hearty thanks to the brethren, sisters and friends, whose hospitality and kindness we have shared during these meetings.

On motion, adjourned to meet again (D. V.), at the time and place appointed.

The preaching brethren present at the Conference labored faithfully, and seemingly with good effect. The social meeting was refreshing; many testifying to their love for the Jesus and the "blessed hope and glorious appearing of our Lord." On Saturday, five asked and received baptism at the hand of Bro. Cargile, in John's River, and some others are expecting it soon. A number presented themselves as penitents. On Sunday at ten a. m. Bro. O. F. Goodwin was ordained to the work of preaching the gospel; prayer, by Bro. Nelson, and a brief but appropriate charge by Bro. Cargile. This was followed by a discourse by Bro. Nelson, on the subject of The Kingdom; text (Acts 1: 6). Then the communion season followed, and we were cheered by the presence at table of numbers from other churches; this is encouraging. The house, 36x 44 was crowded and crowds were out-doors listening through the windows. In the afternoon Bro. Cargile addressed us on the subject of the Restitution, and though a few slept, and some mocked, others "cared for none of these things," yet the interest manifested was great and the attention good. We pray and trust that our "Father which art in heaven" will give the increase, and "when the Son of man shall come in his glory,' we may have cause to rejoice that we have been led by this way. G. D. SHERRILL, Sec.

Correspondence.

From Mrs. S. E. Pratt, Erie, Pa.

BRO. BURR:—The A. C. TIMES is still a welcome visitor to me; I would hardly know how to do without it. It has been a great help to me, and I love to read it next to the Bible; it has been of great help in helping me to understand God's word aright. I like the new form it has taken, and hope that nothing light and trifling will find a place in its pages.

There are a few Adventists here that I have heard of, but I have been unable to find them in consequence of poor health, except one family about two miles from here, which I went to see; they thought there could be nothing done to start a society here, as it had been tried and failed. Then I spoke of trying to start a prayer-meeting, but that had been tried aud failed also; but my heart aches, when I see so many living devoid of the truth and none to speak. If I had the means to do with I would gladly pay a minister to come among us. Several that I have talked with are convinced of the truth; and if there were only a good minister here, I think there would be a good many gathered, that otherwise bid fair to be lost.

The Lord willing I shall go to Edinboro, soon, to hear Bro. Stetson preach, as that is the nearest point where they have Advent preaching. I am not yet discouraged but shall keep on working though I stand alone.

From Eld. J. R. Preston, East Gilead, Mich.

BRO. BURR:—I learn by card from our secretary, that we are to have a Campmeeting at Charlotte, in Eaton Co., Mich., some time this month, August. Now let me say through the TIMES, to all in the State who are waiting for Jesus, Come to camp. Be SURE to come. Watch the paper for the Secretary's notice. Only a little while ago and Michigan brethren were all alive to this interest. Only a little while more and Jesus will come. Oh, brethren! let us rally again, in the name of our Lord and Master, to save souls from death. Our people, everywhere, need waking up to prepare for the Kingdom of God. Let the alarm-bells ring; let us all begin to fast and pray, and get ready both to work for God while the King of Glory tarries, and to enter the kingdom when he comes. Heaven help us.

From Eld. G. W. Wright, Lexington, Mich.

BRO. BURR:—The revival near Port Sanilac, still continues. About thirty have found a Savior precious; twenty-six have been baptized, and twenty-four have taken the right hand of fellowship I return to-day (Aug. 7), and shall probably close up this week as I am nearly worn out. During the past five weeks have preached at least forty sermons, and visited about one hundred families and conversed, and prayed with them. The dear Lord has sustained me wonderfully, and I can say it has been the most precious meeting I have passed through in my eight years' labor in this field. Yours as ever.

From W. M. Bonham, Batesville, Ark.

BRO. BURR:—The hope of the soon coming of our Lord to reign over his saints is not dead here. We held a meeting on the fifth Sabbath of July, with the first Advent church organized in this State. Preaching by Brn. Rosebrough, and I. P. Williams. We had three additions to the church, and four immersed. We are small in number in this part of the field, but strong in hope; and stand up for the truth though the opposition is great.

Christian Life.

Complete.

"Complete in him," our blessed Christ,
Completely saved from sin;
Freed from its binding chain of death,
Eternal life to win.
Sprinkled, our hearts with precious blood,
Made pure in every thought;
While peace and joy fill every hour,
And every battle fought.

Redeemed, complete, and stayed on God,
Justified from sinful deeds;
Holy in heart and clean of hands,
Rooted out all sinful seeds.
Sealed by the Spirit's gracious power
Our happiness complete;
Constant communion with our God
Makes every moment sweet.

And resurrected, still complete,
Abundant entrance gain
To bliss untold, to joys unthought,
And join the glad refrain
Of ransomed spirits in God's sight,
Completely glorified,—
Rest begun here—perfect there,
Completely satisfied.

—*Selected.*

Retired Christians.

R. CORDLEY, D. D.

It is quite common for business men to retire from active life, and live on their accumulations. There is in the army also a "retired list." An officer who has served well and served long, is relieved from active service, while retaining the honors of a soldier, and receiving pay from the public treasury. It is assumed that he has done enough already to entitle him to continued maintenance without continued work.

It is quite common, also, to attempt something of the same thing in the Christian service. In every church, we find members who have "retired from business." They often retire very early, after a very short term of work, and on a very small capital. The retired list is often very large, too—larger than the number left in the ranks. They have neither grown old by long serving, nor have they been worn out by hard work. They have retired thus in the prime of their strength, from all active participation in the work of the Lord. You may see them at church on Sunday resting in their cushioned pews; you may sometimes see them in the prayer-room, as an ornamental addition to the group gathered there; you will see them on the front seats on all public occasions, when the work of the church is to be paraded before the world; but you will never see them in any place of responsibility or hard work. They have experienced religion, and long ago they laid up their treasure in heaven, and now

"They can read their title clear."

Why should they concern themselves any more? They have done Christian service long and faith-

fully, why should they be asked to serve now? As well order the retired officers of the army to the front. They have done so much already, that they have a perpetual claim on the gratitude of God's people, and a free pass over the heavenly road for the rest of the journey. They will live for years on the proceeds of past labor, and those proceeds not very large, either. They have done their share. Some one else must work now. They carried one church on their shoulders years and years ago. Some one else must carry this.

Whenever we grow indifferent to living interests, we begin to take comfort in our past experience. Just as soon as we lose our interest in the living activities of the day, we shall begin to recount the exploits of days gone by. When we cease to work, we shall begin to feed on the memory of past work. We shall burden our speech, and weary the ears of friends, with the story of our former service.

Yet we shall persuade ourselves that we have not changed, and that our interest is as lively as ever. We shall fancy the times have changed, not we. Our zeal is as warm as ever, but we do not find the same response. We shall complain that we do not find the same sympathy and co-operation we once found. We fancy we should be the same as before, if we were only back amid the same surroundings. But a present interest always finds its way among present scenes. A living Christian experience will always shape itself to living things. Our past experience was shaped by past surroundings, and cannot be made to fit into the forms of to-day. So if we are living on the past, we shall not be satisfied with the present.

If we find ourselves falling back on the past, we may be very sure our present interest is low. Our surroundings may not be what they once were. We may not receive the sympathy and co-operation we once received. The openings for usefulness may seem less inviting and less promising. But if we find ourselves carping at these things, instead of making the best of them, we need no skillful physician to interpret our symptoms or tell the nature of our complaint: the fervor of our spiritual life is gone. A living faith is always pressing itself in among living scenes. A dead faith dwells among the graves of past experiences and past labors.

The life God wants us to lead, is the life of to-day; the work he wants us to do, is the work of the present hour. There is no less work to be done to-day because yesterday's work was done well; obeying the pressure of last year does not lessen the pressure of this. The work of God is before us; never behind us, and never done. The heart in sympathy with God is ever reaching forward to that work; what has been done, only quickening the eagerness to do more. It is said that when Francis Xavier was about to sail on his great mission to the Indias, he was heard one night, by his companion, to cry out in his sleep, "More, O Lord, more." In the morning, when asked to tell his dream, he said he was dreaming that he was in India, and that the people came flocking to the cross at his word. And as the thousands came to be baptized of him, his heart kept yearning for still larger results, and he uttered the cry which had been overheard, "More, O Lord, more." When Paul had preached in half the Roman Empire, and was in prison, and might well suppose his work at an end, he cried out, "Forgetting the things that are behind, and reaching forth unto those which are before, I press toward the mark." Such is the feeling of every living Christian. The vastness of work yet to be done, the richness of grace yet to be enjoyed, overshadow all that has been done and felt.

"More and more, more and more,
Still there's more to follow.
Oh, the matchless, boundless love!
Still there's more to follow."

Illustrated Christian Weekly.

Young Folks.

The Children's Hymn.

The little birds that sing at dawn,
Sing joyfully of coming morn;
And so we little children sing
About the coming of our King.
He went away but promised then
That soon he would return again.
O Alleluia! soon again!
O Alleluia! soon again!

The day is near, the dawn will break,
And children from their sleep will wake,
While through the clouds the face divine
Of Christ, the blessed Lord, will shine!
He will not leave us comfortless,
He comes his little ones to bless.
O Alleluia! comes to bless!
O Alleluia! comes to bless!

As birds from every nest and spray
Are warbling heralds of the day,
So we, the Sunday children, bring,
Our earliest chant of welcoming.
We, least of earth, are taught to raise
The heavenly strain of love and praise.
O Alleluia! love and praise!
O Alleluia! love and praise!

Behold he comes! O praise our King!
O join our song of welcoming;
Loud Alleluia! day is near,
And Christ our Lord will soon appear.
A little while he went away,
But soon he comes again to stay.
O Alleluia! comes to stay!
O Alleluia! comes to stay!

—*Selected*

Truthful and Obedient.

"Charley! Charley!"

Clear and sweet the voice rang out over the common.

"That's mother," cried one of the boys, instantly throwing down his bat, and picking up his cap and jacket.

"Don't go yet!" "Have it out!" "Just finish the game!" cried the players, in noisy chorus.

"I must go, right off, this minute—I told mother I'd come whenever she called."

"Make believe you didn't hear," they exclaimed.

"But I did hear."

"She'll never know you did."

"But I know it, and—"

"Let him go," said a bystander. "You can do nothing with him. He is tied to his mother's apron strings."

"Yes," said Charley, "and there is where every boy ought to be tied; and in a hard knot, too."

"But I wouldn't be such a baby to run the minute she called," said one.

"I don't call it babyish to keep one's word," said the obedient boy, a beautiful light glowing in his eyes. "I call it manly for a fellow to keep his word with his mother; and if he doesn't keep his word to her, you see if he keeps it to any one else."—*Selected.*

Farm and Home.

Washing.

For ordinary washings use a tablespoonful of borax to every five gallons of water, and two ounces of soap; soak the clothes in this over night; give them a thorough boiling without wringing. When the clothes are very much soiled, see that the water is made soft with borax. Clothes thus washed will not turn yellow. In washing flannels, use one tablespoonful of borax to five gallons of water, without soap. It will not shrink them. For starching linen, use one teaspoonful of borax to one pint of boiling starch. For washing and bleaching laces, put one teaspoonful of borax to one pint of boiling water; leave the articles to soak in the solution for 24 hours, then wash in hot suds with a little borax; rinse in blueing water—very blue, and iron on the wrong side while damp.

How to Remedy it.

The unpleasant odor produced by perspiration is frequently the source of vexation to persons who are subject to it. Nothing is simpler than to remove this odor much more effectually than by the application of such ingredients and perfumes as are now in use. It is only necessary to procure some of the compound spirits of ammonia and place two tablespoonfnls in a basin of water. Washing the face, hands and arms with this, leaves the skin as clean and fresh as one could wish. It is perfectly harmless and very cheap. It is recommended on the authority of an experienced physician.

A Remedy for Lime in the Eyes.

The highly injurious caustic effect of lime accidently introduced into the eye, as frequently occurs to those engaged in building, may be entirely neutralized, it is said, by the use of cold sugar water, owing to the formation of a compound of the lime and sugar, which is without any action upon the eyes.

Health.

Croup.

Croup is an inflammation of the inner surface of the windpipe. Inflammation implies heat, and that heat must be subdued or the patient will invariably die. If prompt efforts are made to cool the parts in case of an attack of croup, relief will be as prompt as it is surprising and delightful. All know that cold applied to a hot skin cools it, but all do not as well know and understand, that hot water applied to an inflamed skin will as certainly cool it off. Hence the application of ice-cold water with linen cloths, or of almost boiling water with woolen flannel, are very efficient in the cure of croup. Take two or three pieces of woolen flannel of two folds large enough to cover the whole throat and upper part of the chest, put these in a pan of water as hot as the hand can bear, and keep it thus hot by adding water from a boiling tea-kettle at hand; let two of the flannels be in the hot water all the time and one on the throat all the time with a dry flannel covering the wet one, so as to keep in the steam to some extent; the flannels should not be so wet when put on as to dribble the water; for it is important to keep the clothing as dry as possible, and the body and feet of the child comfortable and warm. As soon as one flannel gets a little cool put on another hot one, with as little interval of exposure as possible, and keep up this process until the doctor comes, or until the phlegm is loose, the child easier, and begins to fall asleep; then gently wrap a dry flannel over the wet one which is on, so as to cover it up thoroughly, and the child is saved. When it wakes up both flannels will be dry. The same result will follow if cold water is used, the colder the better; the cloths should be of muslin or linen and of several folds thickness, large enough to cover the whole throat and the upper part of the breast.—*Selected.*

Eating Fruit.

When fruit does harm it is because it is eaten at improper times, in improper quantities, or before it is ripened and fit for the human stomach. A distinguished physician has said that if his patients would make a practice of eating a couple of good oranges before breakfast, from February to June, his practice would be gone. The principal evil is that we do not eat enough of fruit; that we injure its finer qualities with sugar; that we drown them in cream. We need the medicinal action of the pure fruit acids in our system, and their cooling, corrective influence.—*Medical Journal.*

Briefs.

The Aqueducts of Rome.—At the zenith of her grandeur, Rome had eleven distinct aqueducts, whose aggregate discharge was equivalent to a stream twenty feet wide by six deep, with a fall six times as rapid as that of the river Thames. The daily supply was in the proportion of 332 gallons to each inhabitant, and it was distributed to the palaces and humbler dwellings in every part of the city, as well as to innumerable fountains, many public wells and large reservoirs, to the numerous baths, and to several artificial lakes, where the emperors held their *naumachiæ*, or sham naval battles. These eleven constituted the most extensive and perfect system of aqueducts that has been possessed by any city even up to the present time. Their combined length was over 300 miles, 50 of which were above ground either upon low substructures or more imposing arcades. The loftiest arcade was that belonging to the "Aqua Claudia" and "Anio Novus;" it was in one place 109 feet high.

Pure Religion.—Pure religion and undefiled is "ministering"—not the other thing, "being ministered unto." It is handing over the morning paper to another for first perusal. It is vacating a pleasant seat by the fire for one who comes in chilled. It is giving up the most restful arm-chair or sofa corner for one who is weary. It is "moving up" in the pew to let the new-comer sit down by the entrance. It is rising from your place to darken the blind, when the sun's rays stream in too brightly upon some face in the circle. It is giving your own comfort and convenience of another. This is at once true courtesy and real Christianity. If we mean to copy the spirit of the Master, we must be ready, in every relation of life, and at every hour of the day, to give up being waited upon, and to practise this self-sacrificing, beneficent, and "ministering," graciousness of spirit and conduct.—*A. L. Stone, D.D.*

Belief.—The man who turns his back upon the known ways of righteousness, loses, according to the degree in which he does so, the power to believe, and therewith the power to return to those ways. He who has never been born again, thinks that to believe on a God of grace is a very easy matter indeed. He does not know what sin is, and hence he cannot understand what grace is. But after a man has come to know what is meant by sin, and what is implied in grace, how hard does it become for him, after some act of unfaithfulness, to find again strength to believe! Thus when it does occur that professing Christians, who have once been enlightened, and once tasted "the good word of God and the powers of te world to come," fall away into carnal sin, or any other heinous transgressions, at no time in such a case is the danger of total apostacy far distant. And why? Because they lose the power to believe.—*Tholuck.*

Life Spiritual.—Nothing can come out of a man that is not first in him; and the same may be said of a church. If the church should become spiritually bankrupt, it is not likely to war for Christ. Above all things the church needs the Holy Spirit. All the spiritual life there is in the worl l is the creation of the spirit of God. The Son of God hath life in himself, and power to give life, and he giveth spiritual life by the Holy Ghost. Where there is spiritual life, it is maintained by him; it would die out were it not that the spiritual flame is perpetually fed by him. There is no higher life than the in-dwelling of the Spirit of God; there is nothing to be sought or desired but that. A dead church can do nothing in the world. We must have life, and make our work live.

It is estimated that the Pope's income during the Jubilee year, will not be less than three million dollars cash in hand.

General News.

A patent has been taken in England for brown paper blankets as bed coverings. They compensate for their lightness by their density, and add materially to warmth. They are perforated at distances of about four inches, in order to promote ventilation, and the small sizes 31x48 in., sell at about nine cents each.

Nine hundred and twenty physicians, surgeons, and general practitioners of London have signed a petition for the abolition of the Grocer's License, under which retailers of ordinary groceries are permitted to sell intoxicating liquors in bottles. They regard the practice under this License Law as even more pernicious than open dram-selling, since it tends to encourage secret drinking and drunkenness at home.

The *Western Advocate*, living in the midst of Roman priests, monasteries, and tinsel says: We think it is safe to say that the most compacted and dangerous organization in the world is the Romish priesthood; and its power, especially in the cities of America, is not likely to be speedily diminished if left without check from enlightened public sentiment. In the race of human life these do not carry any great weight. They are bachelors, and bachelors in such swarms, as has been demonstrated in the history of the Romish clergy in Seville and other cities where they have abounded, are dangerous morally as well as politically. Politically, in every nation in which they are known, they are the fingers to the palm and to the wrist that on the banks of the Tiber, moves them. The allegiance of these ecclesiastics is not first national, but first papal. First a Catholic, next an American or German, or other nationality. This is an old question which has long been agitated, and which it behooves American citizens to ponder well. "If ever the liberties of this country are endangered," said Lafayette, "it will be by Romish priests."

It is officially announced that it has been decided to form a camp of 70,000 men near Constantinople.....There is general satisfaction in England at the Russian defeat at Plevna.....Gen. Gourka is charged with the duty of protecting the southern outlets of the Balkan Passes.....Hobart Pasha has command of the entire Black Sea forces, consisting of twenty men-of-war and transports..... A Berlin dispatch announces that Col. Green, United States military attache, has arrived at the Russian headquarters..... Fighting has been renewed in Asia Minor the Russians there having received large additions during the last few weeks..... The whole country about Eski-Saghra is being devastated, and the villages and country residences burned by flying bands of Bulgarians and Circassians.....A Vienna correspondent confirms the report that Austria has concluded the financial arrangements necessary for partial mobilization. The total amount borrowed was 26,400,000 florins.....The Russian troops around Plevna have been reinforced, and now number 70,000. The Roumanian army, numbering 25,000, now passing continually to Nikopolis, will form the extreme right of this force..... The Emperors of Austria and Germany met near Islon on Wednesday last, and the conference was very important. Emperor Wilhelm urged strict neutrality on the part of both Austria and Germany. .....A Berlin correspondent telegraphs that, in consequence of the defeat at Plevna, the Czar has asked the Emperor of Austria to withdraw his former protest against the Russians entering Servia, and, conjointly with the Servians, operating on the left flank of the Turks.....The position of Gen. Gourka appears to be much better than was supposed a few days ago. His position is strongly fortified, and he has enough provisions and forage to hold out for a fortnight.....According to intelligence from Turkish sources the position of Osman Pasha at Plevna is now solidified, and with recent cavalry reinforcements he commands 65,000 men. Supply depots have been established at Rahova and Glavna.....The Turkish frigate Manmadich bombarded the Russian batteries at Tchamtchira on the 30th ult., silencing every Russian gun. The Manmadich was considerably damaged, and several of the crew killed and wounded. .....According to official news from Constantinople Mehemet Ali intends to convert Rasgrad into a fortified camp. The forces concentrated in the neighborhood consist of forty-eight bottalions of infantry, fifteen batteries, and eighty-two squadrons of cavalry—altogether 40,000 men .....The Russian reinforcements, 5,000 strong, have crossed the frontier and occupied a strong position to the north of Ani, thus threatening the right flank and centre of the Ottoman army. The Russian centre is divided into three columns at Ani-Golveran and Kurukdara. It numbers in all sixty-eight battalions of infantry, sixteen batteries, and 8,500. cavalry. The advance commenced Aug. 3. Their field army consists of six infantry and three cavalry divisions. Strong garrisons have been left in the towns in the rear so as to insure their communication with their Russian frontier. Saturday the Russians occupied Ani, on the left bank of the Arphatchaj River; and took several small townships. The Turkish right wing retired before them, and took up a position nearer Kars.

Advent Christian Times.

CHICAGO, AUGUST 15, 1877.

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We cannot promise to furnish a complete file of back numbers of this paper after this, as some of the issues since the change of form have been exhausted. Those who wish to preserve their file of them complete, must be careful to see that their subscription is RENEWED PROMPTLY. If impossible to *pay* at the *time*, be *sure and write* what you can do. AGENT.

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All letters containing money received at this office are acknowledged under this head, and answers the purpose of a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within Two Weeks after your name appears in this list, write to us at ONCE.

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We will give one copy of A. C. TIMES one year, for 3 new yearly subscribers.

One Emerson's Binder ($1), for 1 new yearly subscriber.

One copy "Smith's Bible Dictionary," ($5) for 5 new yearly subscribers.

One copy "Conybeare and Howson's Life and Epistles of St, Paul" ($4 50), for 4 new yearly subscribers.

If preferred we will give a cash premium of 25 per cent. (55 cents) of the regular subscription for every new yearly subscriber—2 six months or 4 three months, count the same as one yearly subscriber.

In sending in names of new subscribers, state at the time of sending if they are for Premiums; for we shall not keep record of such names unless such statement is made. By doing this you will oblige the

AGENT.

TO OUR FRIENDS.

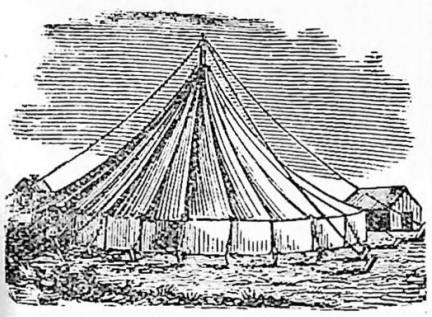
We hope our friends will look at our premium list, and see if they cannot find it o their advantage, as well as our own, to endeavor to get us some new subscribers. We have changed the form and enlarged the paper, and by doing so have made it much more attractive. This has cost us money, and we have done this in the belief that it would be returned to us in the form of an increased subscription list to enable us to carry on the work of spreading gospel truth, and preparing a people for the coming of our Lord Jesus Christ. Who among us will be the ones to help carry on this glorious work. Let us not only have your well-wishes for the prosperity of this Society, but let us have your co operation also. Labor with us to scatter the seed of eternal truth that shall ripen into a glorious harvest to be gathered into the Paradise of God.

As soon as arrangements can be perfected, we shall add to our premium list.

AGENT.

THOSE of our contributors who send us articles for publication and desire extra copies of the paper containing the same, must so inform us at the time the communication is sent. If this is not done we cannot supply them, as we do not print any extra papers to lay on our shelves. Our writers will confer a favor by bearing this in mind. AGENT.

Camp-meeting.



Persons sending Notices to this office, to be inserted in this paper, are requested to send them so that they will arrive at this office the Saturday previous to the issue of the paper in which they wish them to appear.

Campmeeting.—The Campmeeting at Alton Bay, N. H., is to be held August 18th to the 26th.

Tent Meeting.—A protracted meeting will be held in the tent in the town of Colfax, Clinton county, Ind., beginning Aug. 16, and continue two weeks. Arrangements have been made with Eld. H. V. Reed as chief speaker. A cordial invitation is extended to all.

E. C. ANDRUS,
F. W. POWERS,
Elders in charge.

Illinois Campmeeting. — The annual Campmeeting of the Northern Illinois A. C. Conference will be held on the Fair Ground at Earl, LaSalle county, beginning Aug. 25, and holding over two Sabbaths. There will be a boarding tent, as usual, and board will be furnished at reasonable rates for those who may come unprepared to care for themselves, and ample accommodation will be provided for all and a cordial welcome and invitation is extended to all both of this and other states to attend this meeting. Let families bring tents, blankets, bedding, and everything necessary to make themselves comfortable, and come at the first of the meeting. Good stable room for teams provided free. Grain and hay furnished as usual. Ministerial help is expected from abroad. Come and enjoy this season of refreshing from the Lord. Earl is on the C. B. & Q. R. R, eleven miles east of Mendota.

N. W. Spencer, Pres.
C. W. Smith, V. Pres.
S. B. Mabey, Sec.
L. H. Davis, Treas.
H. G. McCulloch.
A. Armour.
E. H. Burington.
} Conference Board.

Tent Meeting.—There will be (D. V.) a Tent Meeting held near Douglas, Butler county, Kansas, as Bro. John Nichols shall direct, beginning Aug. 3 and continuing over two Lord's days. Brethren and sisters south and southwest are invited to attend this meeting. May all come to work for Jesus and the salvation of the perishing. J. C. SMITH,
State Evangelist.

Tent Meeting.—The Lord willing, the Kansas Mission Tent will be pitched at Wellington, Sumner county, Kansas, Aug. 16, and meetings will continue over two Lord's days. Let all come to labor for the perishing in these new fields.

J. C. SMITH, State Evangelist.

Campmeeting.—The A. C. Association will hold a campmeeting in Cloud county, Kansas, one half mile north of Clyde, on the east side of Elk Creek, on land owned by Mr. Turner, commencing August 16th, 1877, and hold over two Sabbaths. All who love the Lord are invited to come and let us have one more trimming of lamps before Jesus comes. Preaching brethren are especially requested to come and help spread the good news of the soon return of the Master. We are desirous that our brethren and sisters, one and all, come early, and be with us through the meeting

W. L. SHALTO.
H. TITTERINGTON.
A. S FIELD.
Campmeeting Committee.

Iowa State Camp-meeting.—The Annual State Campmeeting of Iowa will be held in a grove one and a half miles south of Ladora, Iowa county, commencing Aug. 24, 1877, and continuing over two Sundays. Ladora is situated on the Chicago, Rock Island and Pacific railroad, fifteen miles east of Brooklyn, and seven miles west of Marengo. There will be a free buss run from the depot to the ground connecting with the trains. Boarding will be furnished at very low rates, cheaper doubtless, than the friends can board themselves. (More anon). Hay and straw will be on the ground free, and grain at cash price. Lumber for frames and tents, etc., can be had by renting or buying. Bring your tent, blankets, bed-ticks, rubbers, overcoats, wash-bowls, towels, soap, etc., but forget your hobbies. Come with your hearts filled with love for Christ and his cause, praying God to help this great feast of tabernacles, and crown it with the salvation of many souls, and incouraging the hearts of the children of God. Come! The Judge is at the door. Signs are thickening. Redemption is near. Services will be conducted by the ablest ministers in the state, and other help is expected. We are trying to secure the services of Bro. H. L. Hastings, of Bosten. The Annual Meeting of the Union State A. C. Conference of Iowa, will be held in connection with the Campmeeting, commencing Aug. 29

M. CHANDLER, Pres.

District Campmeeting.—There will be a Campmeeting held on Otter Creek, Vernon county, Wis, twelve miles east of Viroqua, on the Hillsborough and Viroqua stage road, beginning Sunday morning, Aug. 26, 1877, and continuing over the following Lord's day. he District tent will be furnished in which the service will be held. Tents will be erected on the first Saturday. Elds. Hitchcock, Turner, and others will be present to assist in the services. Let the lovers of Jesus, from all parts of the District, be there at the commencement of the meeting Come with your hearts aglow with the love of the Master. Come from Sparta, Mindoro, Salem, Springville, and Pine River Come, the Judge is at the door. Come and labor for the salvation of the perishing.

L. H. COOK.
C. A. SLOCUM.

Campmeeting. The Annual Campmeeting of the Northeastern Iowa Advent Christian Conference will be held at or near the old camp grounds in Manchester, Iowa, commencing Saturday, September 1st., and hold over Sunday the 9th. Straw for bedding, and hay for teams, will be furnished free. Grain can be bought at the market price. There will be a boarding tent on the ground for those who desire to hire their board at reasonable rates. We extend a cordial invitation to all who love our Master to come and labor for the salvation of sinners and the spread of the gospel. In behalf of Committee,

WM. H. CONNELL.

Campmeeting.—The Advent Christian Conference of Michigan will hold their Annual Campmeeting at Charlotte, Eaton County, commencing on Saturday, August 25th, and holding over two Sundays. Charlotte is situated at the crossing of the Chicago, Lake Huron, and Grand River Valley railroads. A cordial invitation is extended to all lovers of the Lord and especially those looking for his speedy return. Come, dear brethren, in the Spirit of the Master to work for his cause.

JOHN BOWER, President.
C. D. BERRY, Secretary

Tent Meetings.—Brethren and sisters desiring tent meetings in Kansas and Southwestern Missouri, let them make known their desires at once, when and where they desire such meetings, by letter to Eld J. C. Smith, Arvonia, Osage county, Kan. The tent is ready for the field. Are our brethren and sisters ready for it, to help in Jesus' name every way possible by the direction of the Lord, to further on the glad tidings of salvation. Write at once to me. J. C. SMITH.

Campmeeting.—The General Campmeeting at Springfield, Mass., commences on August 4, and closes the 12th.

Notices.

Conference. — The Southeastern Iowa Advent Christian Conference will convene in connection with the Iowa State Campmeeting, to be held at Ladora, commencing Aug. 24, 1877. All the members of the Conference are requested to attend, as business of importance will come before the meeting. J. HARVEY MILLS, Sec.

Western Commission. — The Western Commission of the American Bible Union holds sessions by invitation with the Baptist church of Elgin, Ill., commencing on Friday, Aug. 17 at 2.30 p. m., and continuing with intermissions until Sabbath evening. Each session will have a sermon and devotional exercises. Entertainment will be furnished to all coming from abroad. IRA A. CAIN, Sec.

Conference.—The annual meeting of the West Virginia and Southern Ohio A. C. Conference will convene at the Guthrie Chapel on Two Mile Creek, Kanawha Co., West Va., Thursday, Aug. 23. A general representation of the church is desired.

S. P. WHITTEY, Pres.

Quarterly Meeting.—Requests for the Quarterly Meetings in the Wisconsin Conference should be made to the following evangelists, in their respective districts: Southern District, Wm. Sheldon, Brodhead, Wis.; Southwestern District, Philo Hitchcock, Mindoro, Wis.; Northwestern District, S. J. Adams, Delton, Wis.; Eastern District, B. Meigs, Arena, Wis. Call in time. WM SHELDON, Sec.

South Western Kansas.—The Lord willing, there will be a Conference of brethren and sisters held in or near Wellington, Sumner county, Kansas. The meeting will probably be in the Court House, and will commence on Friday night, August 17, 1877, and continue over Sunday. The Conference will commence Saturday at 2 p. m. We desire all to be present. And for fear that there might not be sleeping apartment furnished for all, we would say to those coming in wagons to come prepared to camp out. Now, let everybody remember the meeting and come. Don't fail.

ELD. V. F. HUNT.

Conference Notice.—The Northeastern Iowa Advent Christian Conference will convene in connection with the campmeeting to be held at Manchester, commencing Saturday, Sept. 1st. All the members of the Conference are earnestly requested to attend. E. A. MARSH, Sec.

Grove Meeting.—There will be a Grove Meeting in Ashland, Newaygo county, Mich., at the Lake near Grant Station, on the Grand Rapids & Newaygo Railroad, to commence Saturday, August 18, at 10.30 o'clock a.m., and hold over Sunday. A general invitation is extended to all to come to this meeting. Let the ministers and people all come. All will be provided for. JOHN BOWER.

Kansas Conference.—There will be a special meeting of the Advent Christian Conference of Kansas in connection with a general Campmeeting held at Arvonia, Osage county, commencing Friday, Sept. 14, 1877, and continuing over two Sundays. We expect a general attendance from all parts of State and southwest Missouri. Important business will come before the meeting. All are invited to attend. Come with small tents and covered wagons, and every equipage for camping out. Come full of the Spirit of God, praying that a great work may be done for the salvation of the perishing. M. MCGUIRE, Sec.

Quarterly Meeting.—The first Quarterly Conference for St. Paul District for this Conference year will be held with the Advent Christian Church at Minneapolis, Minn., commencing Friday evening, August 24, and hold over the Sabbath. Churches will please report by delegate or by letter. SAMUEL WILDER, Clerk.

Notice.—Brethren wishing my help and the Iowa Mission Tent in Iowa or adjoining States, will please correspond with me without delay. I am only a citizen in the midst of the contending parties and armies marshaled in battle array, in Iowa, and trust my banner is peace, being disgusted with so much human machinery, preferring to save men and be in the Lord's army to do good, even on foot, without a hobby-horse. If there are any whose hearts beats in unison and can say Amen to this, and desire some good done, let me hear from them, as I am not under any Synods or creeds of men. Am free to preach a full salvation, with willing heart and hands to work anywhere, or move and settle elsewhere, if the door would open. Address me at Charles City, Iowa.

P. S. W. DEVO,

District Quarterly Meeting.—Providence permitting, I will hold the next Quarterly Meeting for the Wisconsin Southwest district Adv. Chr. Conference at Sparta, beginning Friday evening, Aug. 17, and continuing over the following Lord's day. If possible, let each church send a delegate. We hope for a full represention, as business of some importance will come before the meeting. PHILO HITCHCOCK.

Notice.—The Collectors of the Iowa Union State Conference are earnestly requested to collect all they can for the benefit of the Conference and either send or bring it to the place of meeting. The following brethren are appointed for that purpose: C. W. Pitsor, P. F. Willoughby, H. A. Olmstead, C. C. Ramsay, E. A. Marsh, and Charles Manda.

E. A. MARSH, Sec.

The Second Advent Christian Conference of Indiana—Will be held at Volga, Jefferson County, commencing on Friday, the 14th. of September. All persons desiring to attend, must meet the conveyances at Deputy on Friday, which will take them to the place of meeting, six miles from Deputy. Deputy is a small town on the railroad from Cincinnati to Jeffersonville, which can be reached by any of the railroads from Indianapolis to the Ohio River, intersecting the Jeffersonville and Cincinnati road. If visitors from the North will take the road from Indianapolis to Madison, as far as North Vernon, they can then reach Deputy in a few minutes. If however, they come to Jeffersonville they can take the train to Cincinnati, and reach Deputy in good time for the conveyances. Let them try, then, to arrive at Deputy the same day, as it will save time and trouble to our brethren at Volga. We want a grand rally of all who feel an interest in the prosperity of our cause in Indiana They will no doubt be pleased with their visit. The church at Volga is in its infancy, but strong in faith and number. The brethren there have large hearts and liberal hands, and I can speak for them, that they will spare no pains to make the meeting a success.

N. FIELD, President.

Appointments.

Parties having appointments in this column are requested to write to this office concerning their correctness as often as once in six months; otherwise they are liable to discontinuance.

ILLINOIS.

The Advent Christian Church worships each Sabbath at 221 West Madison street. Services at 10 a. m. and 7 p. m. Preaching by Eld H. G. McCulloch.

Minonk, Woodford county, the fourth Sabbath in each month, in Main's Hall.

C. KOIER.

Union chapel, Union county, Ill., the third Sunday in each month until further notice. T. S. THOMASSON.

Adeline, June 3, at 10 30 a. m, and every two weeks.

Forreston every Sunday evening.

J. AUGUST SMITH

Religious services are held in the Advent Chapel, Rutland, Ill., every Sabbath. Sabbath-school at 12.15 p. m. Prayer meeting on Wednesday evening. All are invited to attend. Preaching brethren invited to call and assist.

C. W. SMITH, Pastor.

W. T. BAKER, } Elds.
S. BURRELL, }

Union, McHenry Co., Ill., Aug. 19th at 10:30 o'clock. and once in four weeks. Riley S. H., in the evening.

GEO. M. BUTTON

The German Advent church hold regular meetings at their Tabernacle on the northwest corner of Chicago avenue and Chase street as follows: Every Lord's day from 9 a. m. to 10:30 a. m. Sunday-school morning services 10:30 a. m. to 12 m. Evening Service 7:30 p. m. Prayer Meeting on Wednesday evening, and Bible Class on Thursday evening. All letters and communications must be directed to Eld. Chas. Koier, 229 Noble street, Chicago, Ill.

CHAS. KOIER, Pastor.

The Christian Mission hold their meetings in Green Street Tabernacle, over the office of this paper each Sabbath. Morning service, 10:30 a. m. Evening service 7.30 p. m. Prayer meetings Tuesday and Friday evenings. S. LAYTON, Supt.

South Hume District, Whiteside county, Ill., Sunday, May 27th, at 11 a. m. and 7:30 p. m., and every two weeks.

Tampico, Whiteside county, Ill., Sunday, at 2:30 o'clock p. m. in the Swan chapel. SILAS B. MABEY, JR

NEBRASKA.

I will be in Clarion, Nebraska, August 19, to hold forth the word of life. Let all be present. A. A. FLETCHER

MICHIGAN.

Port Sanilac, Mich., Friday evening, Sept. 7, and onward, as Eld. G. W. Wright may arrange. FRANK BURR.

Lake View Advent Christian church, Moffith Schoolhouse, Mont Calm county, Mich., Sabbath School, at 9 o'clock a. m. Preaching every Sunday at 10:30 o'clock a. m. Prayer Meeting, Thursday evening, at 7 o'clock p. m. Preaching brethren having a gospel sermon to preach will please give the church a call, and preach the word. Write to or enquire for Daniel Van Antwerp, at Lake View or Moffith Schoolhouse. P. VOS.

INDIANA.

Volga Church, Ind., preaching first and third Sundays in each month by L. Record; T. V. Porter, second Sunday; C. Bradley, fourth Sunday.

Preaching at Muddy Fork, (Bridgeport) chapel, Ind., the second and fourth Sunday in every month, at 10:30 a. m., until further notice. G. W. GREEN, Pastor.

Union Mills, Aug. 5 and every two weeks until further notice.
FRANK BURR.

Preaching in the Christian Tabernacle at Jeffersonville, Ind., every Lord's day at 10.30 a. m., and 7.30 p. m. Also, Sunday-school in the morning at 10 o'clock, and prayer-meeting Wednesday evening.

WISCONSIN.

Fairfield, Sauk county, Wis, July 8, at 11 o'clock a. m. and 2 30 p. m.

Watkin's Schoolhouse in the evening of same day.

Once in four weeks at the above appointments until further notice.
B. N. MEIGS.

Preaching at Burns, Wis., March 25, 1877, at 11 a. m.

Same day at Salem at 3 p. m. Services in music Hall. Once in two weeks.

April 1, 1877, at 11 a. m., at Mindoro Advent Chapel.

Same day at 3 p. m. Burnham Valley. Once in two weeks. Come one, come all.
PHILO HITCHCOCK.

Cross Plains, April 8, and once in two weeks, morning and evening until further notice.

Mill's Church, April 15, 1877, and once in two weeks.
A. N. HITCHCOCK, Pastor.

Meeting at the Advent church, Arena, every Sunday morning at 11 o'clock. Prayer meetings on Thursday and Sunday evenings. B. N. MEIGS.

Preaching at Vernon, Wis., Advent Chapel, May 6, 1877, at 10 a. m. and 6 p. m., and every other Lord's day.

Webster Schoolhouse same day at 2.30 p. m.

Pine River, May 13, 1877, and once in four weeks. L. H. COOK.

IOWA.

May 6, 1877, at Solon, Johnson county, Iowa, and once in four weeks.

At Manchester, March 13, 1877, at 11 a. m., and once in four weeks

At Raymond, Blackhawk county, May 27, 1877, at 11 o'clock a. m. and 7.30 p. m., and once in four weeks. P. W. HOUGH.

Bethlehem, Wayne county, Iowa, once in three weeks.

Chester Schoolhouse once in three weeks.
J. F. ADAIR, Pastor.

Services at the Advent Christian chapel, Clear Lake, Iowa, every Sunday at 11 o'clock a. m. Special prayer meeting at 2 p. m., invoking God's Holy Spirit. Sunday-school at 3 p m. Young Folks' prayer meeting at 4 p. m. General prayer meeting meeting at 7 p. m.; also on Tuesday evening.
MARTHA J. JANES, Pastor.

There will be religious services at the Hickory Grove Schoolhouse, Ringgold county, Iowa, the first and third Sundays in each month, at 11 o'clock a. m.

Sunday-school every Sunday at 9 o'clock. Bro Herron acts as superintendent
JOHN SCARCE.

Penn Center, Madison county, once in four weeks.

Troublesome, Cass county, once in four weeks.

Dover, Iowa county, once in four weeks. The other fourth week in new places.
C. W. PITSOR.

MINNESOTA.

Elliotta, Fillmore county, Minn, Grange Hall, Feb. 4, 1877, at 2.30 p. m., and once in two weeks. PETER MITSON.

Pleasant Grove, Olmstead county, Minn., July 22, as Martin Allen may appoint.
RUTH M. ROWELL.

MISSOURI.

Preaching at Doyleston, St. Clair county, Mo., the first Sunday in March, 1877, and every alternate month after.

At Fairview Scholhouse, Little Dry Wood, Vernon county, the first Sunday in April, and every alternate month after.

At Montevallo, Vernon county, the second Sunday in each month.

Oak Grove Schoolhouse, two miles north of Hudson, Bates county, on the fourth Sunday in each month.

At Washington Schoolhouse, four miles north of Nevada City, on the third Sunday in each month. W. W. CATE.

KANSAS.

Ottumwa, Coffey county, Kan., the first Sunday in each month.

Centropolis, Franklin county, the fourth Sunday in month until further notice.
D. WEBSTER.

Slate Valley School-house, Sunday evening, August 12, at early lamp-lighting. Subject: "God's Love for Man."

Friday evening, August 17, general meeting commences to hold over Sunday, as we have some expectation of our Mission Tent with J. C. and S. E. Smith.
V. F. HUNT.

NEW YORK.

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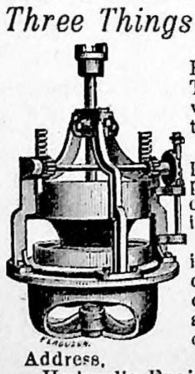

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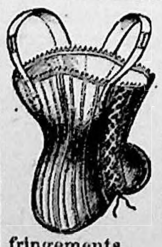

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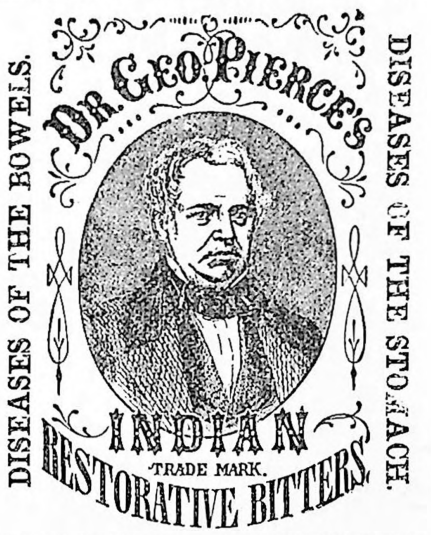

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FRANK BURR, - - - - - EDITOR.

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All matter intended for publication in the ADVENT CHRISTIAN TIMES, such as communications, correspondence, obituaries, or appointments, should be addressed to
EDITOR ADVENT CHRISTIAN TIMES,
91 *S. Green St., Chicago, Ill.*

BRO. BOWERS' "Address" in another column is one which we would commend to all. Let us heed it, brethren, and begin *now* to act upon his suggestions.

WE sent out nearly fourteen hundred of the campaign number to subscribers for them, be sides our usual list. We hope to hear good reports from them.

NEXT week is the Illinois campmeeting, and we shall omit issuing a paper that week; but our subscribers will be credited their full number of papers, and lose nothing by the omission.

WE hope all the ministers will see that every one in their congregation have an invitation given them to subscribe for this paper. We must have your help, brethren, in order to make the paper successful.

THE tide in the campaign of the Russians against the Turks seems to have turned somewhat of late, and the Russians are being driven from their advance positions. Having met with but slight opposition in crossing the Danube, they seemed to think that all they need to do was to march on to Constantinople and occupy it. They crossed the Balkan mountains, and occupied several small towns in Bulgaria, but the Turkish troops have attacked and driven them back north of the Balkans, and their power to advance is decidedly checked. Besides this, disease is greatly reducing the strength of their army.

THERE are times when the child of God can do nought but "stand still and see the salvation of God." When the exigencies become such that no earthly effort is of any avail, then be quiet and let the Lord do the work. Only have confidence in him, and wait patiently.

GIDEON GENERALSHIP.

The *Christian Union* complains that Bro. Moody's course in the temperance cause, by restricting the work to a Christian basis, rejects a great many good workers, and thereby weakens the temperance army. It likens Bro. Moody to Gideon of old, and says, "The temperance cause has suffered long enough from Gideon generalship; it is high time that we stopped the process of diminution and followed the example of Christ and his apostles, who always were ready to co-operate with any who were ready to co-operate with them. Sympathy and aggregation, not separation and repulsion, is the genius of Christianity."

The principle of this statement is, that the success of a cause depends not so much upon its righteousness as upon the number of its advocates. As though it is not so much matter whether a cause be honored of God, as to have it supported by numerous adherents, no matter who they are. A very little sifting will show the utter fallacy of such a course, and that it is not like Christ or the apostles.

The idea that Christ gathered to himself as co-workers anything and everything that came along, simply because they would speak in his praise, is not supported by Scripture testimony. He had particular ones chosen purposely as his co-workers, the twelve and the seventy, and they were chosen with special reference to his work, and were made to separate themselves from everything but the Master. Only one of the number was of a wicked spirit, and that one was chosen that the Scriptures might be fulfilled.

Like Gideon, like the prophets of Israel, so Christ separated himself from the leaders of the people, and advocated such principles of salvation that but few continued his faithful followers. He denounced the high-minded, the Pharisees, lawyers and scribes. He made no compromise with men simply to secure their co-operation. His followers were few, and he said to them, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom."

Christ drew the line where it should ever be drawn, between righteousness and sin, belief and unbelief. He would do all he could to *save* men, but he never co-operated with any who did not come out fairly on his side. He declared, "He that is not with me is against me; and he that gathereth not with me scattereth" (Luke 11: 23). He sought not the company of the rich or influential; if they sought his society, it gave him an occasion to reprove them, as in the case of Nicodemus, Simon, and the lawyers and scribes. His whole teaching was that of fearless separation from everything that possessed a savor of this world.

The apostles, also, followed the course of their Master in this respect. Ananias and Sapphira were struck dead; Simon Magus was openly denounced; Hymeneus and Philetus were declared to be evil workers because of false doctrine, and the principle of entire separation was the doctrine of the apostles' lives. There was to be no yoking up with infidelity, no fellowship with unrighteousness, no communion with darkness, no concord with Belial. Upon this very principle of entire separation were based the promises of God. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6: 17, 18).

This is precisely the principle of Gideon's generalship. He was a leader chosen of God, to go against the Midianites. Israel was gathered about him in a vast army. The Lord knew that the crowd would not stand the test; that in the hour of close conflict the most of them would take fright and cause a panic that would bring defeat upon Gideon. Hence he told Gideon to request the fearful ones to return home. The result was that Gideon's army was sadly reduced. Twenty-two thousand went away, and only ten thousand remained. Yet Gideon made no complaint because of this. But the *Christian Union* would say, "Give us the crowd, even if they are fainthearted. We want aggregation, not separation." Yet the Lord knew where the strength of Gideon's army lay, and his forces were actually strengthened by this reduction. Yet another reduction must be made. The plan of the battle was to be such that not a single coward, nor a man who would be in the least disobedient, could be used or depended upon. Another reduction was therefore made, and as a result of this only three hundred were left with Gideon. A small number, surely, to go against the vast army of their enemies. But in that three hundred was all the strength of the original thirty-

two thousand that flocked to Gideon's camp. The leaving of the thirty-one thousand and seven hundred had not in the least degree weakened the army. Nay, the army was stronger now than before. The reliable ones were all there, while those who had gone away had relieved the camp of a burden of insubordination that would have crushed out success in the hour of conflict. The three hundred conquered where the thirty-two thousand would have failed. The three hundred were fully submissive to the Lord and to Gideon. The thirty-one thousand seven hundred were not so. The Lord could work with the few, but not with the many.

Gideon generalship is what the army of the Lord needs at the present hour of conflict. Instead of having too much of it, there is too little of it among the people of God. The doctrine of aggregation with everything that makes a pretense of co-operation is the course that will surely ruin the world. Separation from unbelief and worldliness and all secret alliances wherein there is no Christ, or only a pretense of Christ, is the call that the Lord gives to his people. One of the perils of the last days is declared to be that of a church which has "a form of godliness, but denying the power thereof; from such turn away" (2 Tim. 3 : 5) is the apostolic mandate.

If all the churches in the land were to-day stripped of their members that are ungodly and spiritually dead, it would very likely frighten their leaders who are anxious for numbers more than for purity of heart; but it would be a vast benefit to the cause of Christ. But we have not the least idea that the leaders will in any wise endeavor to diminish the membership of their churches; rather, they will add to their numbers as many more as they can of the same sort. The churches are full of unconverted members. God calls for Gideons to reduce them, that they may become a power, but none respond. None are willing to lose the crowd and become unpopular. And for this very reason ruin is before the professed churches of Christ. There is no alternative but separation or ruin. Gideon generalship alone can save God's Israel; such generalship is repudiated; therefore judgment from God will soon come, when Jesus will redeem his own, and destroy all others.

THE MORMON OUTLOOK.

The original Mormon prophet, Joseph Smith, claimed to have the following revelation concerning the New Jerusalem and the temple: "Which city shall be built . . . . in the western boundaries of the state of Missouri . . . . Verily, this is the word of the Lord, that the city, New Jerusalem, shall be built by the gathering of the saints, beginning at this place, even the place of the temple, which temple shall be reared in this generation." [*Covenants*, p. 223.]

So all Mormon eyes must be earnestly turned to the state of Missouri to see the New Jerusalem and the promised temple built up in the western part of the state, and that, too, in a short time, as the specified generation is about ending—forty-five years having already gone. To give up this Missouri Jerusalem and temple, is to give up the prophet who uttered the prediction; and to give him up, is to renounce Mormonism. For a while, some adherents to the faith conjectured that this prophecy might have been conditional; but this claim has since been cut off by an alleged revelation given to the second prophet Joseph, the son of the first prophet, in which it is affirmed that the city and temple are destined to be built in the place, and within the time previously specified. So the present prophet is laying his plans to soon gather his people to that point—having already secured adjacent lands—and build in fullfilment of the prophecy. Being opposed to Brigham Young and polygamy, and knowing that the old man cannot live long, and also knowing that the Salt Lake branch cannot furnish a man to fill his place, he may wait till Brigham's death, knowing that then many will naturally turn to him.

This is the probable epoch at which Joseph will begin his New Jerusalem, knowing that when Mormons see the fulfillment of the first Joseph's prophecy, they will flock to the new city.

When Brigham dies, it is a question as to who shall be his successor. It is evident that Brigham wishes to transfer the lucrative post to one of his sons, but the Mormons would *rebel at once* if this should be attempted, for they have already canvassed the question. It is also evident that if Brigham came to his office justly, by virtue of his being the chief of the apostles, that the same rule would give the office to Orson Pratt; and although he is a man of more intellect than Brigham, he is void of the *tact* necessary to hold that promiscuous mass, and they would *surely fall to pieces under his administration.* So in either case, Joseph will pick up the fragments, especially if he starts the New Jerusalem at this juncture. We expect to see a move that will deceive many. The wires are ingeniously laid.

When the present prophet Joseph begins to build up his New Jerusalem in Jackson county, Missouri, and when this supposed fullfilment of the first Joseph's revelation begins to attract the attention of the Salt Lake fraternity, who by that time will have been thrown into confusion and contention by the death of Brigham, and a dissatisfaction as to who shall rule in his stead, the turning over to the son of the original prophet will be the order of the day, led on by able missionaries, who will be aided by the arm of the law in consideration of their aversion to polygamy, and there will be, firstly, a stampede to the New Jerusalem in Missouri, on the part of many; and, secondly, the changing of Salt Lake into one of "the *stakes of Zion*" will follow. Many will be baptized into the new church as their best way out of polygamy, and as a result, polygamy will nominally come to an end, and all its adherents who do not renounce it, will have to seek refuge elsewhere. And thus freed from polygamy (if the law does not previously end it), Mormonism will flourish again and spread like wildfire, retaining all its other detestable features. The impression that Mormonism is dead, is a great mistake. Over twelve thousand are now ready to move to the New Jerusalem, at the prophet's command, aside from the accession to be received at the death of Brigham, and the enthusiasm created by beginning to build the new temple and city in Missouri, in alleged fullfilment of the first Joseph's revelation. W. S.

"WISCONSIN MISSIONARY SOCIETY."

We hope Wisconsin friends will promptly respond to Bro. P. Hitchcock's call for pledges for the missionary enterprise. Remember the object of this Society is to open new fields—not to send missionaries to aid the churches, nor to interfere with the work of the Conference; it being merely a religious financial society to *do this one work* of opening new fields in the state, by supporting efficient missionaries, the number to be employed to be determined by the funds raised. Churches should not starve home preachers, but after doing your duty to them, here is a noble chance to invest surplus funds. How much will you pledge to start the good work? Show your interest by your pledges without delay. W. S.

"GREAT WORDS WHICH THE HORN SPAKE" (Dan. 7 : 11).

We clip the following from Eld. Hastings' tract on "*Papal Decrees*," as the best authority that can be found for the doctrine of soul-immortality:

COUNCIL OF VIENNE, A. D. 1311–1313.

At the GENERAL COUNCIL of *Vienne* under POPE CLEMENT V. the "*Clementine Constitutions*," or decrees by Clement, were approved.

One of these constitutions is in this form: "All doctrine either rashly asserting the position or calling in question the fact that the rational or intellectual substance of the SOUL is not truly and PERFECTLY OF THE FORM OF THE HUMAN BODY—this, with the approval of the holy council, we REPROBATE as erroneous and hostile to the truth of the Catholic faith; defining this in order that the truth of an unadulterated faith may be known to all; and that whoever hereafter shall presume to assert, defend, or hold pertinaciously, that the rational or intellectual *soul* is not, in itself and essentially, of the FORM OF THE HUMAN BODY, should be considered as a HERETIC, so that the avenue to all errors may be closed up, lest they come in secretly."—CARANZA. *Summa Conciliorium*, fol. 433. LUGDUNI. 1587.

THE COUNCIL OF FLORENCE. A. D. 1439,

Under POPE EUGENIUS IV. passed the following CANON:

"Again, if the truly penitent decease in the love of God before they have made sufficient satisfaction for their sins of commission and omission, by fruits worthy of repentance, their souls are purified by the pains of purgatory; and the suffrages [aid] of the faithful who live, are profitable to them to release them from the pains of this state; namely, the sacrifices of masses, prayers, and alms, and other offices of piety, which, according to the ordinances of the church, are wont to be performed by the faithful on behalf of the other faithful; but the SOULS of THOSE who, after receiving baptism, incur not the least stain of sin, as also those other souls, which, after having contracted them are purified either in their own bodies, or divested of their bodies as above mentioned, are RECEIVED INTO HEAVEN IMMEDIATELY, AND CLEARLY BEHOLD THE TRIUNE GOD HIMSELF as he is; but some more perfectly than others according to their merits.

"But the SOULS of those who decease in actual deadly sin, or only in original sin, IMMEDIATELY descend into *Hell*, where they will be punished with unequal (*disparibus*) PUNISHMENTS."—CARANZA, fol. 455.

BISHOP JEREMY TAYLOR.

"It was a plain *recession* [departure] *from antiquity*, which was determined by the Council of Florence, that the souls of the saints are received immediately into *heaven*, and clearly behold God himself, three in one; as who please to try may see it dogmatically *resolved* [*decided*] to the *contrary* by Justin Martyr, by Irenæus, by Origen, by Saint Chrysotom, Theodoret, Arethas Cæsariensis, Euthymius, who may answer for the Greek church. And it is plain that it was the opinion of the Greek church, by that *great difficulty* the Romans had of bringing the Greeks to *subscribe* to the Florentine Council, where the Latins acted their master piece of wit and strategem, the greatest that hath been seen till the famous and superpolitic design of Trent."—*Liberty of Prophesying.* § viii. 2.

THE COUNCIL OF LATERAN. A. D. 1513.

This Council, held under POPE LEO X., decreed as follows:

"Whereas in these our days, some have dared

to assert concerning the nature of the reasonable soul, that it is MORTAL, or one and the same in all men; and some, rashly philosophizing, declare this to be true, or at least according to philosophy: We, with the approbation of the sacred council, do CONDEMN and REPROBATE all those who assert that the INTELLECTUAL soul is MORTAL, or one and the same in all men, and those who call these things in question; seeing that the soul is not only truly, and of itself, and essentially, the FORM of the human BODY, as is expressed in the canon of pope CLEMENT V., published in the general council of *Vienne;* but likewise IMMORTAL, and according to the number of bodies into which it is infused is singularly multipliable, multiplied, and to be multiplied: which manifestly appears from the gospel, seeing that our Lord saith, *They cannot kill the soul;* and elsewhere, *He who hateth his soul in this world, etc.*, and also because he promised eternal pain and eternal torments to those who are to be judged according to their merit in this life. OTHERWISE the incarnation and other mysteries of Christ, would not profit us, nor were a resurrection to be expected; and the saints and righteous would, according to *Paul*, be the most miserable of all men. And seeing that *truth never contradicts truth*, we determine every assertion, which is contrary to the truth of revealed faith, to be totally false; and we strictly inhibit all from dogmatizing otherwise, and we decree that all who adhere to the like erroneous assertions, shall be shunned and punished as heretics."

MARTIN LUTHER'S ANSWER. 1520.

In Luther's Defence of the Propositions condemned by the bull of Leo X., proposition xxvii. he replies:

"It is certain that it is not in the power of the church or the Pope to establish articles of faith, or laws for morals or good works. . . . But I permit the Pope to make articles of faith for himself and his faithful, such as, *The bread and wine are transubstantiated in the sacrament. The essence of God neither generates, nor is generated. The soul is the substantial form of the human body. The Pope is the emperor of the world, and the king of heaven, and God upon earth.* THE SOUL IS IMMORTAL, with all those monstrous opinions to be found in the Roman dunghill of decretals, that such as his faith is, such may be his gospel, such his disciples, and such his church; that the mouth may have meat suitable for it, and the dish a cover worthy of it."—*Luther's Works.* Vol. II. fol. 107. WITTEMBERG, 1562.

If Catholic councils can settle the question, it is settled in spite of Luther's protest, or counter testimony from Scripture. "Great words" are not always true. W. S.

PARADISE-GARDEN.

The word paradise (Greek, *paradeiso*), is not strictly a Greek term, but is said by competent critics to be of Asiatic origin, signifying *garden*, or vineyard. While our version of Gen. 2: 8 reads: "The Lord God planted a *garden* eastward in Eden," the Septuagint says, "God planted a *paradise* in Eden." The Douay version reads: "And the Lord God had planted a *paradise* of pleasure." This park of pleasure, or paradise, that beautified the new-made world, with its tree of life, ceased to be accessible to man after his fall; but when Christ shall blot out the effects of the fall—a restored world, and a restored paradise will again greet the eye of saints, this time within the enclosure of a city into which nothing defiling can enter. Thither will all saints be gathered to share the Messiah's kingdom. W. S.

FAIRFIELD, CAL.

It was our privilege to preach the first sermon in the new chapel, July 29. Although in an unfinished condition, yet it answers well for a tabernacle for the present. A goodly attendance listened to the word of life, and we felt refreshed. The tent has been pitched at Antioch under the charge of Bro. and Sister Clark.

H. F. C.

PACIFIC COAST HEALTH.

I find as few aged people here as in New England. The physicians find ample employ as elsewhere, and sick and feeble people abound. This in part may be accounted for in the fact that the feeblest of all creation come here.

The climate is beautiful, but so much sunshine keeps the nerves in full play, and tends to nervous prostration, paralysis, failing eye-sight and gray hairs. The constant warmth tends to biliousness and general debility. When one gets much debilitated while here, it is very difficult to rally. If they come here debilitated they rally quickly, if at all. Consumption rarely seizes a person here, but many consumptives come here to die, and many to lengthen their days. One man afflicted with paralysis, almost to utter helplessness, came and was healed; yet this dreaded disease makes frequent attacks upon people here. The lesson taught by observation is this: If you are sick or feeble, and have money, or some liberal rich relative to aid you, come, and California offers you the benefit of all climes. If poor, and none to help, stay and die where best known. If well where you are, you may be as well here, but cannot hope to be better. H. F. C.

THE SCAPE GOAT.

In a very interesting and instructive article in the *Bible Banner* of July, written by Bro. D. T. Taylor, evidence which seems conclusive is given that the original Hebrew for "scape goat" means Satan. This point admitted, however, we must not hastily conclude that the "live goat" is Satan. We must remember that in Lev. 16 there is all the difference between the "live goat" and the "scape goat," or Satan, that there is between the sacrificed goat and the Lord, or Jehovah. The sacrificed goat was for the Lord; the "live goat" was for Azazel, or Satan.

It does not say that the sacrificed goat was for a *type* of Jehovah, but *for* (or on account of) Jehovah: so it does not say that the "live goat" was a type of the scape goat, or Satan, but *for* (or on account of) Satan.

To understand the "live goat" as a type of Satan involves some difficulties. "An atonement" was made with that live goat. Does God make atonement with Satan? That "live goat" bears away the sins of the people. Does Satan bear away the sins of the people? Are not both of these offices clearly applied to Christ in the New Testament? May not the sacrificed goat typify Christ crucified, and the live goat Christ risen again—the one showing his work in honoring the violated law of God; the other his work in destroying the works of the devil?

If Jesus had remained dead, God's law would have been vindicated, but in that case Satan would still have lived in triumph. To reconcile us to God he must *die*; to deliver us from our enemies he must *live*. "We are reconciled to God by the *death* of his Son; much more being reconciled we shall be saved by his *life*" (Rom. 5: 10).

In the types, something slain was needed to represent what his *death* accomplished, and something living to represent what his *life* is to accomplish. Hence the two goats: one for the Lord, and the other for Satan.

When the live goat had borne away the iniquities, the camp of Israel was clean; so when Christ shall have destroyed the works of Satan, and Satan himself, the home of the saints shall be pure. It did not kill the live goat to bear the uncleanness of the people away, for after he reached the wilderness he was let go. It could not, therefore, typify Satan, but Christ, who, after he has cleansed the universe, will live and reign.

There may be some things in connection with the types whose correspondences do not appear in connection with the antitypes. Types, as well as parables, must not be made to go on all-fours. If we will remember that Lev. 16 keeps up the same distinction between the live goat and the scape goat, or Satan, that it does between the death-doomed goat and Jehovah, it may help our study of the "scape goat."

H. F. C.

DAVID'S THRONE.

God has sworn with an oath to David that he would raise up Christ to sit on his throne (Acts 2: 30). When Christ takes David's throne, however, he will take it where David left it. David sat upon his throne till "the Lord had given him rest round about from all his enemies" (2 Sam. 7: 1), and until he could say of his enemies, "I have consumed them and wounded them that they could not arise; yea, they are fallen under my feet." Christ, therefore, will not sit upon David's throne until all enemies are put under his (Christ's) feet. Till then, Christ will sit on the Father's throne as it is written, "Sit thou at my right hand until I make thine enemies thy footstool" (Ps. 110: 1). There will be no enemies for Christ to dispose of after he occupies David's throne. H. F. C.

HARD TIMES.

Many have been scared from going to California by reports of drouth, and hard times. This is well enough, perhaps, as there has been an undue haste to rush from the Atlantic to the Pacific coast, excited by exaggerated accounts of Californian advantages. But really, the drouth affects very seriously only a small portion of the state. In the middle and northern portions, what are called *hard* times, would be called comfortable times east.

Those who have no means, or only small means, should not come to this coast, unless they have made some previous arrangements for business. Those who have plenty of money may come any time with advantage, if they keep out of "stocks." The country is already well supplied with the penniless and unemployed.

H. F. C.

Church News.

THE California tent is pitched in Antioch, Cal., and a good interest is being awakened there.

ELD. H. L. HASTINGS is expected to be present at the Earlville Campmeeting *the first Sunday* of its session.

REDUCED fare to Illinois camp-meeting, Aug. 25 to Sept. 2. See Bro. Mabey's statement in another part of this paper.

THE Editor preached to the A. C. Church in Chicago, Aug. 12. The meetings were excellent. This church has been passing through severe trials of late. They have been suddenly and strangely forsaken by their officers, and left like sheep without a shepherd, but they have rallied,

and we trust they will come out like gold tried in the fire. Bro. H. G. M'Culloch came to their rescue in their hour of need, and is working nobly in their behalf.

THE "Household of Faith" in Wilmington, Delaware, Rev. Geo. R. Kramer, pastor, have left their tent and worship in a hall in the McClary building, on Market street, above Sixth. The membership of the "Household" is continually increasing. The opposition is very active against Bro. Kramer, but the Lord is blessing his labors, and his hall is filled to overflowing. Bro. Wilfong, of Philadelphia has been with him of late, assisting in the ministry.

Song of Faith, Hope, and Love.

JOHN T. REA.

Tune.—"Something for Thee."

Dear Savior, to thy cross,
By faith I cling;
Filled with thy love divine,
My heart doth sing.
No joy this earth can give,
Unless in thee I live;
O let me still receive,
Thy grace so free.

Washed in thy cleansing blood,
From sin set free;
I rise with joy to find
My all in thee.
O let me still abide
Close to thy wounded side,
Thou blest Lamb, crucified
That I might live.

Help me to watch and pray,
And do thy will;
Thy promises of grace
In me fulfill.
And may thy love to me,
So boundless, rich, and free,
Ever my refuge be,
While here I stay.

Earth hath no peace nor joy
Compared with this;
To know and feel thy love
Seems perfect bliss.
Yet, when from earth set free,
What rapture mine shall be,
When I thy face shall see
In that blest home.

O 'tis so sweet to know
Thou soon wilt come,
And I shalt rest with thee,
In peace at home.
O may this thought inspire
My heart with holy fire,
And zeal that shall not tire,
Till thou shalt come.

With longing heart I wait
And watch for thee;
O when shall I thy face
In glory see.
Come in thy power and might,
Dispel earth's gloomy night,
Come in thy glory bright,
Lord Jesus, come!

Urbana, Ill.

Discourse Making—No. 1.

ELD. J. R. HOAG.

BRO. BURR:—I take the pen to fill a promise made in writing some articles for your excellent paper on the science of *discourse making*. I will write the articles in a free style, about as I deliver the lectures to a class of young ministers in a *Pastor's Institute*. You will remember what I said about the *Pastor's Institute*; that it was a kind of traveling theological school among the Conferences, with a view to improve the ministry in style and workmanship, and that I would meet an Advent Conference at any time and deliver these lectures and show you how to conduct an Institute. Now to the work.

1. THE SUBJECT.

My young brethren in the ministry:—The first thought on the part of a public man towards making a discourse is the *choice of a suitable subject* for that occasion. It is taken for granted that he has made suitable preparation, and now has a work to do, a cause to plead, a mission to fill, and that his work requires him to discuss some theme, or present some subject, and that said subject being clearly settled in his own mind, is finally presented under its proper name. This is the first thing in public speaking. You are, of course, to exercise the greatest care in having the subject matured and appropriate. You need not to feel delicate about telling your business, if you feel that God has called you and you are prepared. If a prophet stood in your place he would not be afraid to speak out for God, and you must not lie. He would say "O Earth, earth, earth, hear the Word of the Lord."

2. CHOICE OF A TEXT.

Your next work is the *choice of a text*, and here the schools have laid down certain rules to follow. Chose a text which contains or expresses your subject. Don't take one and preach from another, for people will say you don't know your business. You better not have a text if you don't follow it; for then you can go all over. But this is exhortation, not preaching. In preaching Jesus, Philip chose a text with Jesus in it. The rule of the school is founded on this good authority. But avoid choosing a long text for the display of talent; or one that is odd to attract attention; or one that is obscure; but such as are pointed, clear, full of meaning, and then bring the meat of the meaning out and give a portion to all in due season. This is called preaching.

Another rule about a text is that if it should happen to contain any word or phrase that is dark it should be explained, that all may understand it. Explain, but don't stop here to argue. There are obsolete words; words of several meanings; compound Hebraisms; words not translated; or key words as in John 3: 16—God so loved. Then there are doctrinal words—justification, sanctification, adoption, etc. Also some hard Scriptural phrases, that the children of an audience cannot understand without you let in some light on them—old man, new man, body of sin, outer darkness, eating Christ's flesh, drinking his blood, city of refuge, etc. Now if your subject is commenced, and your text read and understood you are ready for

3. THE INTRODUCTION.

Your subject and text have already introduced *you*, and now your work is to introduce your subject to the people, and they want to know what you are there for.

1. Your introduction then, should first of all get the attention, and conciliate the good will of an audience, not so much to yourself, as to your subject.

2. Your remarks should not be labored, but plain, so that every one may understand you.

3. Your introduction should not contain an argument although you may prepare the way for one.

4. It should not be passionate, but calm—not abstruse, but clear.

5. It should be respectful, tasty, definite, and pertinent to the subject and occasion.

6. It should be without apologies, for they are generally out of place. A man has no business to spoil a good beginning by apologies.

6. The length of an introduction depends upon circumstances. If you want to make a preparatory argument to explain a point in advance, as many great ministers do, you must take time and do it justice. But suppose your subject is plain and practical? It should then be short. St. Paul's introduction to his defense was long enough to waive his hand, and after a few sentences he came directly to his work. Go and do the same.

Wabash, Ind.

Who Are Evangelical?

ELD. C. W. SMITH.

Are Adventists evangelical? Of course every Adventist will answer, Yes. But it has often been denied by those who have a "zeal of God, but not according to knowledge," when they have endeavored to ostracise those who believe in the return of Jesus Christ again to this earth; the literal resurrection of the dead, and immortality only through him who "brought life and immortality to light."

To the reader I would say, If you have formed an opinion relative to this question without an impartial investigation of the same, you have done yourself an injustice; and, if your opinion should prove incorrect, you may bitterly regret your presumption, and the injury—though unintentional—which you have done to some of Christ's little ones, and the cause they so much love. In order to disabuse the minds of those who may honestly think that those holding the views above referred to are evangelical I submit the following:

The Evangelical Alliance, a religious association among different denominations of Protestants in Europe and America, have adopted as a basis of the religious doctrines held in common by evangelical Protestants, the following, viz:

1. "The inspiration and sufficiency of the Scriptures."
2. "The right of private judgment in interpreting the Scriptures."
3. "The Unity and Trinity of the Godhead."
4. "Human depravity."
5. "The incarnation and atonement of Christ."
6. "Justification by faith alone."
7. "Conversion."
8. "Eternal rewards and punishments."
9. "The divine institution of the ministry, and of baptism and the Lord's supper." (See *American Encyclopedia* for farther information relative to this association).

To each and every one of these articles—with the liberty granted in Art. 2.—every Adventist will heartily subscribe. There are diverse opinions formed from the various readings of some passages of Scripture bearing on these several articles; and individuals and churches are not considered unevangelical because they thus differ.

For example, take Art. 9. Many of the Alliance believe immersion the only mode of baptism, and many think otherwise. Some think the Lord's supper should be observed only at the time of the passover; others that it should be commemorated every Lord's day. Yet on account of these differences of opinion they do not denounce each other as unevangelical.

Now notice Art. 8. "We believe in eternal rewards and punishments." All Adventists will unhesitatingly subscribe to this. Many of them interpret those Scriptures bearing on this Article to mean literal eternal life to the righteous, and literal eternal death to the wicked; no mature thinker will now claim that eternal death would not be eternal punishment, while others believe that the punishment of the wicked will consist in eternal conscious suffering.

The declaration of principles as adopted by the Evangelical Alliance, are no more violated by a difference of opinion here than they are by a difference of opinion relative to Art. 1, or any other article. Do not those then make a sad mistake who, in the light of these articles of union, denounce those who hold to life *only through* the Life Giver?

Of course when we invite Biblical criticism, we do it with the utmost confidence that the result will show that we are strictly evangelical; as Mr. Webster has it, "According to the gospel; consonant to the doctrines and precepts of the gospel published by Christ and his apostles." Hence we say to all lovers of our Lord and Savior Jesus

Christ, we are your brethren, and would gladly co operate with you in "every good word and work." Let us all be "sound in the faith"—evangelical.

P. S. If the Lord will I purpose to present to the readers of the TIMES a series of articles on the above subject, submitting the question to a crucial test in the light of God's word. May he own and bless the effort.

Rutland, Ill.

Everlasting Destruction.

A. ARMOUR.

"Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power, when he shall come" (2 Thess, 1: 6-9).

We are almost sorry to introduce the subject of the future punishment. It is not popular. The popular preaching of the present day is largely one-sided. We hear a good deal about the love of God, but little about his wrath; a good deal about heaven, but very little about hell. Yet "the *fear* of the Lord is the beginning of wisdom" (Ps. 111: 10; Prov. 9: 10); and Paul's gospel had a *judgment* it in (Rom. 1: 16); and the last preaching of "the everlasting gospel" is to be, "*Fear* God, and give glory to him, for the hour of his *judgment* is come" (Rev. 14: 7).

The time was, when eternal torment was preached, and the unconverted were warned of never-ending, ever-increasing agony in a hell of fire and brimstone, and they were besought to flee from "the wrath to come." The doctrine is still in the creeds, but is almost banished from the pulpits. In the judgment of charity we must think it is not believed, or else it would be preached, and would influence the life of those who professedly hold it. If the gulf of endless torment, yawning beneath the feet of friends and flock, and fellow-men, was a fixed faith in the minds of clergy and Christian people, how could they pass along so unconcernedly?

When we look away from profession to practice, we cannot but be convinced that eternal torment is not believed in. Consciously, or unconsciously, the Christian mind has revolted from the revolting doctrine. Some of the more outspoken have publicly said that hell would be a very *tolerable* place, if not *altogether honorable.* Others cherish the hope that there will be a release, after the figurative fire has burned the sinners white. One has truly said, "We are all Universalists when we love our friends."

In this way the "strait gate" has been widened, in imagination; and a powerful motive to Christian labor, and to the repentance of sinners, taken away. They say in their heart, "The Lord will not do good, neither will he do evil;" and thus both saints and sinners are settled on their lees.

But the Bible is against such theories. The strait gate, and narrow way, lead to life, and few there be that find it. "Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat" (Matt. 7: 13). This is the alternative, life or destruction. Life for the few: for of the many it may still be said, "Ye will not come to me (Jesus) that ye might have life" (John 5: 40). "This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath (the) life, and he that hath not the Son of God hath not (the) life" (1 John 5: 11, 12). "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on (or awaiteth) him" (John 3: 36). "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6: 23). "And these shall go away into everlasting punishment, but the righteous into life eternal" (Matt. 25: 46).

Note the contrast: on the one hand—death, destruction, everlasting punishment, as the wages, the just desert of sin; on the other hand—life, eternal life, a free gift, given in Jesus, given to all, but, alas! taken by few.

The text at the head of this article teaches that a certain class are to be punished at a certain time. Let us consider for a little what punishment is. There is much misunderstanding on this. The natural consequences of wrong-doing are thought to be punishment. This is not so. The thief may suffer remorse, and shame, and arrest, and confinement; but his punishment follows his trial and sentence. Punishment is an infliction of the penalty of the law, or of a judgment sentence. The words "shall be punished" may more literally be rendered "shall suffer (or pay) justice (or the penalty of the law)." "As many as have sinned in the law, shall be judged by the law" (Rom. 2: 12); and Jesus said, "The word that I have spoken, the same shall judge him in the last day" (John 12: 48).

We are then to be judged according to the law of God, and the words of Jesus. And the penalty there threatened is expressed in the words, *die, perish, be cut off, be destroyed, be consumed, be burnt up, lose life,* and *not be.* And it is in the nature of a law and its penalty that it be expressed in the plainest terms. No figurative interpretation of a law or penalty is admissible. Law and penalty is to deter from crime, and in order to do this it must be promulgated in the very plainest terms.

Among all the quibbles and shifts of lawyers, I never heard of one arguing that the penalty should be understood figuratively, that the murderer should not be hanged by the neck, but only be suspended from certain privileges, till he should be dead in the course of nature. Such pleading in human law would be considered insane. Can it be any better when applied to the Divine law and penalty?

"Who shall be punished with everlasting destruction." Our readers will almost all hold that everlasting, here, means without end. We shall take it in this sense—endless destruction. A preacher once quoted this, and said, "What has everlasting to do with destruction? or, what has destruction to do with everlasting?" To his mind the two words seem contradictory; and because everlasting was everlasting, therefore destruction could not be *destruction*, but must be something else. But, destruction has two meanings; (1) the action of destroying, (2) the state of having been destroyed. "Everlasting destroying" would be nonsense, for destruction (in the sense of the action of destroying) must destroy. And destroying, however slowly, it must either cease to destroy—and then it would not be everlasting—or, continuing to destroy, it must at length have completely destroyed its finite subject, long before the end of infinite eternity; so, as the subject of the destruction is finite, everlasting destruction *cannot* be *the process*, but must be *the state*, of destruction.

The process, so far from being everlasting will be swift and sudden; they "bring upon themselves swift destruction" (2 Pet. 2: 1). "When they shall say, Peace and safety, then sudden destruction cometh upon them" (1 Thess. 5: 3). "They, as natural brute beasts made to be taken and destroyed (mark the point of comparison: it is not as beasts that have no understanding, or the like, but it is as beasts made to be caught and destroyed), shall utterly perish in their own corruption" (2 Pet. 2: 12).

This destruction, sudden and swift, and complete, is final. It is their end; "whose end is destruction" (Phil. 3: 19). "He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Prov. 29: 1). Here is a destruction suddenly inflicted and yet irremediable, everlasting in its effects.

When we hear of a "permanent construction," we do not imagine it is being built perpetually; so "eternal salvation," "eternal judgment," "eternal redemption," "eternal damnation," "everlasting salvation," and "everlasting destruction," are not endless processes; but are endless states resulting from being saved, judged, redeemed, condemned, or destroyed.

The penalty of God's law has one example. Jesus suffered it. He *suffered*; but that was not all, he must *die*. The law demanded life; the Good Shepherd gave his life for the sheep. He suffered before death, not after it. When he died it was finished.

Hear his words, which shall judge us in the last day: "He that loveth HIS LIFE shall LOSE IT; and he that hateth HIS LIFE in this world shall KEEP IT unto life eternal" (John 12: 25). Lose life, the same life he had and loved too well; loving life, or, "soul" (Matt. 16: 26), he loses "himself" (Luke 0: 25), and is dead, and destroyed forevermore.

"Knowing therefore the terror of the Lord we persuade men; for we must all appear before the judgment seat of Christ" (2 Cor. 5: 10).

"A God all mercy is a God unjust." But God is just, and justice demands a recompense to saint and sinner. To the sinner, tribulation—to the saint, rest, with apostles. This is to come, says the text, when the Lord Jesus will be revealed from heaven. Not at the death of either sinner or saint. Jesus is coming thus, with messengers of his power, in fire and flame. He will then take vengeance, or give full justice to those not knowing God, and not hearkening submissively to the gospel. Their punishment, or just sentence, will be destruction, ruin, loss of life, death. And this shall be final, irrevocable, everlasting. And it is to take place, not at their death, but when Christ shall come. Therefore, it is at the resurrection, and the destruction, or ruin, or loss of life, death (as the Greek word means), is not the first death, but will be "the second death" (Rev. 20: 13, 15).

The second death must be similar to the first; dying is a painful process; death is preceded by suffering, but it ends it all. The dead know nothing, they are in the grave, where "there is no work, nor device, nor knowledge, nor wisdom in the grave (Hebrew *sheol*, Greek *hades*), whither thou goest" (Eccl. 9: 10). But, "the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation" (John 5: 28, 29). Notice, they are all in the graves now; and one class comes forth to *life*, the other class to its opposite —*damnation*; that is, condemnation to the penalty of the law—"the soul that sinneth, it shall die" (Ezek. 18: 4, 20). "And it shall come to pass that every soul which will not hear that prophet, shall be destroyed from among the people" (Acts. 3: 23). For, "the wicked shall be returned (so the Hebrew is) into hell, and all the nations that forget God" (Ps. 9: 17).

Hell, here, and everywhere in the Old Testament, is *sheol*, the place of the dead, where there is no work nor knowledge. To this hell Christ's soul went, but was not left in it (Ps. 16: 10; Acts 2: 27, 31). No hell of torment is revealed in the Old Testament, but death and destruction is the end of the finally impenitent. The New Testament reveals a hell of fire, a lake burning with fire and brimstone, as the place and means of the final destruction, the second death, of the incor-

rigibly wicked. "Fear him who is able to destroy both body and soul in hell" (Matt. 10: 28). Hell, here, is not *hades*, the equivalent of *sheol*, but *Gehenna*, a figure taken from the valley of the son of Hinnom, near Jerusalem, where the offal and filth of the city was cast, and fires kept burning to consume it, and what escaped burning was soon eaten by worms.

God is doubtless able to destroy what he has himself made, at any time, and in any place. But his power is limited, as it were, by his declared purposes, and so "it is impossible for God to lie;" but he has purposed and declared that "all the wicked he will destroy" (Ps. 145: 20); the time and place and means of this destruction are also decreed and declared, and so he is *able* to destroy both soul and body *in Gehenna*, or Tophet. "For Tophet is ordained of old; yea, for the King it is prepared; he hath made it deep and large; the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone doth kindle it" (Is. 30: 33). "Everlasting fire, prepared for the devil and his angels" (Matt. 25: 41)—everlasting in its effects, like the "eternal fire" which destroyed Sodom (Jude 7).

God's revealed purpose being to inflict this punishment on those who obey not the gospel, "let him know, that he who converteth the sinner from the error of his ways, shall save a SOUL from DEATH, and shall hide a multitude of sins" (James 5: 20). "As I live, saith the Lord God, I have no pleasure in the DEATH of the wicked; but that the wicked turn from his way and LIVE: turn ye, turn ye from your evil ways; for why will ye DIE?" (Ezek. 33: 11).

"Appalling end, most melancholy, sad,—
To be expelled existence hopelessly;
To be unconscious when the saved are glad
Before the throne, throughout eternity;
Numbered with things that were for age to be
Unworthy of a name, a place, a rank,
In this fair universe, by Heaven's decree;
O direful doom! but better far a blank,
Than wretches ever scorched on Tophet's brimstone bank."

Tamarack, Ill.

Original Sin.

S. M. JUDSON.

It seems hardly necessary for us to refer to Adam to show that men are sinners. Observation and history, both civil and sacred, confirm the sad truth. If we are responsible for the sins of our first parents, then, vice versa, they are responsible for our sins. What saith Scripture? "The soul that sinneth it shall die. The son shall not bear the iniquity of the father; neither shall the father bear the iniquity of the son" (Ezek. 18: 20). Perhaps it may be true that the assertion, "Sinners roll sin as a sweet morsel under their tongue" is not Scripture. Neither does Spurgeon's argument that children will fight prove a sinful nature. Should he not know that lions and tigers will do the same thing?

The difficulty with those who hold to constitutional sinfulness is found in the fact that theologians generally do not distinguish between physical and moral depravity. Eve's desire was for fruit, for knowledge—and not for sin. Hence her sin, and that of Adam, was voluntary and not innate. This is implied in their moral agency. All sin then must be actual, for there is no sin in being tempted, but sin consists in yielding to temptation. For our Lord was tempted, and yet without sin. Therefore, our first parents sinned, though they possessed not a sinful nature. Which truth equally applies to their posterity on becoming sinners. Or to use the language of another, "Sin is sinning."

Infants being moral beings, and not moral agents, moral depravity cannot be predicated of them. Men do not hold an infant accountable. Shall God be more exacting? Do you say that the suffering and death of infants imply their sinful nature? Do not the innocent in this life ever suffer with the guilty? Even our Lord "suffered, the Just for the unjust."

With the exception of Enoch and Elijah and the living who shall be changed at Christ's second coming, is it not appointed unto men once to die? How true of saint and sinner; but over the former the second death hath no power.

But should the objector still assume that there must be sin where there is natural death, that proves then that all animals are sinners. Physical death, then, proves physical depravity. Infants, then, not being subjects of moral government cannot possess a sinful nature. Do you affirm then that they need no atonement for sin? You say truthfully, Christ died for sinners. "He tasted death for every man." Our Savior declares of children, "Of such is the kingdom of heaven." Not said of adults. Hence, without Bible proof we deny the sinfulness of the human constitution. For sin cannot be attributed to soul or body. It must consist of choice or intention. Otherwise it conflicts with the Bible definition which declares that "sin is the transgression of the law;" which sin when finished bringeth forth death.

To represent the human constitution sinful represents God as the author of sin. However true that traits of character may be generated, yet sin being actual cannot run in the blood. How came Adam by a sinful nature? Do you say that disobedience changed it? Or did God change it as a penalty for sin? The assumption is absurd! Can sin be a quality of nature. Is it a spiritual, a material, a fluid, or a solid substance? Were sin original it would be a misfortune and not a crime. Shall we recognize a sin which will not be noticed at the judgment?

The Bible invariably represents that moral agents then will be judged for the "deeds done in the body." The doctrine of original sin begets in sinners a self-justifying spirit. Its advocates pity rather than condemn the ungodly. Such teachings ascribe the atonement to justice rather than to grace. That Christ died for sinners signifies that they are guilty. "He bore our sins" (not our misfortunes) "in his own body." "And by his stripes are we healed." The dogma of a sinful nature has ever been the stronghold of Universalism. Universalists say that God would be unjust to punish sinners eternally for sin when it was born in them. Impossible! Reason and revelation respond, Never! They are to be destroyed *forever*. "All the wicked will he destroy" (Psa. 145:20). Shall the objector quote, "Wherefore as by one man sin entered into the world and death by sin, and so death passed upon all men, for that all have sinned?" (Rom. 5: 12.) Observe, "For that all have sinned," not in Adam, but in themselves. Hence, it is said, "The wages of sin is death" (Rom. 6:23).

But we trust the day is not distant when Christ, who is our life, shall appear; death then shall be destroyed by the resurrection. Allow me to quote words misapplied: "For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22). The apostle in this chapter treats exclusively of the resurrection of the dead. But, strangely, many of the advocates of "original sin," in harmony with the Universalists, make Paul to mean that as in Adam all die, originally, or spiritually, so in Christ shall all be made alive, spiritually. If that be his meaning, then, in the language of Albert Barnes, the Universalists have the argument, that all men will be saved. How fallacious! What though Christ has tasted death for every man. Only those who believe on the Lord Jesus Christ shall be saved. When will men cease to wrest the Scriptures to their own destruction?

Sylvania, O.

Renters and Stewards.

S. P. HAYWARD.

Down here in the Southern States is a large class of men called renters. Men who rent land from the land-holders, and in pay for the same give a certain part of their crop. It is in this way men deal with each other the world over; upon the principle that if one man receives anything of value from another man he is expected to return its equivalent in some way or other.

I find in looking over the Bible that all men are renters or stewards, and although they are apt to point to broad acres and call them theirs, and live and transact business as though there was no claim on them, or the land they call their own, still the Bible puts it in a much different way, and makes them but pensioners upon God's bounties; workers upon borrowed capital; and renters from the Great Land-holder to whom the earth belongs "and the fullness thereof, and they that dwell therein." It also plainly teaches they are to give an account of their stewardship; and Jesus asks: "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who will give you that which is your own? (Luke 16: 11, 12).

Did all men realize that their prospect of having life and land in the world to come, hung on the way they used these blessings in this one, it seems to me there would be very few unjust stewards in this present time. Alas! how is it now? After all his manifold blessings, we see the cause of Christ a begging, the treasury empty, and a barrenness and leanness among the souls of men that comes from withholding just dues from God.

The old prophet asked: "Will a man rob God?" As the world, and even some of the professed churches live to-day, it is a conclusion easily arrived at that they will, yea; more than that, they do

As I take up the TIMES and *Crisis* from time to time, and read the earnest appeals therein for means to push the cause along, and learn there too that those papers lack the means to make them what they should be in this, the judgment hour almost, I conclude somebody is keeping back part of the price. Somebody is forgetting they are only stewards over their Lord's money, and have lost sight of the day in the which they are to give an account of their stewardship.

I heard the question asked by a worldly man once, "How many Second Adventists are there, and how many thousand dollars do they represent?" He was answered, "There are many that bear that name, and they control hundreds of thousands of dollars." "What! they a people, stewards over so much of the Lord's money, and looking for his speedy return to reckon with them, and his cause perishing for the want of means to sustain it?" Dear brethren, wouldn't the thinking man conclude such a people didn't adorn the profession they made? or that really didn't mean what they said, and that such promises as this was of no avail to them after all? "Give, and it shall be given unto you, good measure, pressed down, shaken together, and running over, shall men give into your bosom; *for with the same measure that ye mete withal, shall it be measured to you again* (Luke 6: 38).

"But," says one "it is hard times and I am poor." What! hard times with the Christian with such promises as these, and checks always due at Heaven's bank? "Ask, and it shall be given you." "Therefore I say unto you, What things soever ye desire when you pray, believe ye receive them and ye shall have them" (Mark 11: 24).

Nothing will make one so poor and barren as withholding from God and his cause. I know

one may control a large amount of the treasures of earth—houses, lands, gold and silver, and the world may call him rich, and at the same time know not, as the church members at Laodicea knew not, that he is lukewarm, and that he is wretched, and miserable, and poor, and blind, and naked (Rev. 3: 17). O! that that people who look for the coming of the Lord as an event nigh at hand, might every one of them live as though they expected him. Did they do so, the treasury would be full, the tithes and offerings would be brought in, and the Lord would be proved, and a blessing be poured out that there would not be room enough to receive it (Mal. 3: 10).

Surely, if there is a people on earth that should be liberal, and ought to give all for Christ's sake, it is that people who look for the return of him who is to make them eternally rich when he comes, and is to make them ruler over many things for being faithful over a few. As it is to-day, no cause lacks the means as does the cause of Christ. No preachers have such close work to live as those preachers who preach the speedy coming of the Lord; and no people, it seems to me, who put such a stumbling block in the way of the world as those who profess with their mouths, and say, "We believe God's promises; we look for Christ to come again; we want to be found without spot, and blameless when he comes," and at the same time live like the world, and but for their loud profession could not be told from the world. Bro. Burr, there is a great deal of *head religion* among the people; a religion that talks well and doesn't work well; a religion that lies so far up in the upper story that all the rest of the building is in the service of the world. A religion that affords only promises for God, and fortunes for the devil. A religion so elastic that a man may allow his name to remain on the pauper's list year after year, and receive the TIMES or *Crisis* free, and at the same time be spending many times the price of their subscription for rum and tobacco. One that may be pulled so far to one side that it will allow a man to attend the circus when it comes to town, but won't stretch enough the other way to let out a dime for the preacher when he comes to his appointment, or a dollar for the cause of Christ.

This kind of religion is not confined to the laity alone, but is found among the preachers also; and when we hear one saying from the desk, he is willing to suffer death if need be for Christ's sake, and at the same time know he is a slave to whiskey, we are caused to ask, Has the hope lost its purifying power (John 3: 3)? or, is there a way that seemeth right unto a man that is not right (Prov. 14: 12)? or, must we conclude there are those, who, like the Scribes and Pharisees that sit in Moses seat (dealt out the law), and like them say one thing and do another (Matt. 23: 3)? or are hypocrites, for to say and do not, constitutes a hypocrite.

This may appear like strong language, and may cause one to say that the mantle of charity should be thrown around the erring, and these things should be touched upon lightly. Please read the 23rd chapter of Matthew. Methinks if our blessed Master's mission at his second coming was to preach, he would find many occasions to preach as he did at Jerusalem, and perhaps would receive the same treatment from men that prophets received there. "Examine yourselves whether ye be in the faith; prove yourselves; know ye not your own selves how that Christ Jesus is in you, except ye be reprobates?" (2 Cor. 13: 5).

Stevenson, Ala.

[We endorse Bro. H. in this article.—ED.]

It is not enough to have great qualities; we should also have the management of them.

Spiritualism—No. 2.

GEO. M. BUTTON.

It was an old law, Thou shalt not suffer a witch to live. It was an old commandment, Regard not them that have familiar spirits, neither seek after wizards to be *defiled* by them. Again, A man or woman that hath a familiar spirit, or, that is a wizard, shall surely be put to death. Again, Those that seek a diviner, a witch, a charmer, a necromancer, a consulter with familiar spirits, or a wizard, are an *abomination* unto the Lord. In the 28th chapter of 1st Sam., we read Saul had banished all of this class, on pain of death.

When the Philistines came near for war, Saul was afraid, and greatly troubled, and sought unto the Lord, but the Lord answered him not. Then says Saul in desperation, Seek me a woman that hath a familiar (crafty) spirit; and they found one at Endor. Then Saul disguised himself and came to the woman *by night*, and wished her to divine by the familiar spirit, and to bring up him whom I shall name unto thee. And the woman asked him whom she should bring up; and he said, Samuel.

The *woman* saw Samuel (so she says), and cried out aloud. The frightened king says, What did you see?

Witch—"I saw god's (*judges*) ascending out of the earth."

King—"Of what form is he?"

Witch—"An old man cometh up, covered with a mantle."

She knew how Samuel had looked in his life. And Saul perceived (thought) that it was Samuel, and he bowed his face to the ground. He did not know positively. How could he tell in the dark? Now the 15th verse we come to notice. And Samuel said to Saul, "Why hast thou disquieted me to bring me up?"

Here is just where the witch's trick comes in. Did the lying woman say this, or the entombed judge? For mark you he was dead and buried, and now he comes up *in body*, *an old man* covered with a mantle. He was not an angel, neither did he come up in spirit; not a lisp about his spirit during this entire transaction. If he was there in spirit, why did not his spirit come down from the spirit land, if there is one, and not come up out of the earth, a dark, dismal place for the abode of spirits.

And Saul answered the supposed Samuel, God has departed from me. So there is no God in this affair, and if this is the best example our friends can bring of spiritual communication, then there is no God in Spiritualism. Then says the pretended Samuel, by the aid of the pythoness, Why do you ask of me? And then is reiterated what the prophet spoke before his death, which the witch knew. So Saul is no wiser than he was before. And "to-morrow shalt thou and thy sons be with me." Where? In the spirit land? No! In the witch's care? No, but in death; and Saul fainted.

Beautiful scenery this, a prostrate giant, an old hag of a witch, and something *unreal* in the corner. "Bring in the lights." Saul had deceived the woman, and she deceives him, by making him believe that the dead and buried prophet had arisen, and spoke to him. What knavery! What imposition! What witchery! Raise an old dead man out of the grave after he had been buried three or four years, and had turned to corruption, and make believe that he conversed with the God-forsaken king. Oh deviltry, how low thy tricks! How hypocritical thy guise! How thin thy shams! How bare-faced thy swindles! Beguiling unstable souls to their own destruction and damnation.

To recapitulate: 1st, God had departed from Saul, and of course he fell into the hands of the devil, as all men do when God leaves them. 2d, Familiar spirits *impure*, abominable, and condemned, *then* as well as *now*. 3rd, Saul disguised; the time, midnight; the medium, an outcast; the communication a deception, the rankest humbug. 4th, Samuel was dead and had turned to corruption. 5th, The woman by magic pretended to raise him. Query? If God cannot raise the dead, how could a woman raise them? 6th, Samuel's spirit wss not there, and if it had been, it could not have talked to the king, from the fact that spirit is an *element*, and not an entity.

Rochelle, Ill.

Jesus Walking on the Water.

MISS R. P. ELDRIDGE.

On a memorable night, when the sea was calm, Jesus constrained his disciples to enter a ship, and pass over to the other side, leaving him to dismiss the excited multitude which had thronged to hear the words that fell from his heavenly lips.

But no sooner had they started on their voyage than a high wind arose and swept them from their course. But they were strong men and for hours they toiled on, hoping to reach the point where they might take their Master on board of the ship. Yet it was all in vain. The wind proved too strong for them, and they gave up disappointed and discouraged. But they were not forgotten, for just then Jesus was seen coming to them—coming to their relief—and coming "walking on the water."

How great must have been their joy to then behold their Lord and Master coming to them in their great need. His watchful eye had beheld them through the darkness, from the distant shore, and he was ready to appear the very moment they needed him most.

And so it is; our dear Lord does not assign a hard service to his children, and then leave them to struggle on, unsupported and alone. At the very time when we may think ourselves alone and deserted, just then we are watched by the eye of Infinite compassion, and Jesus, our blessed Jesus, comes to our relief.

When the disciples first saw Jesus walking on the waters they were afraid. They thought they saw a spirit—a bodiless messenger, an unreal and ghostly shadow appearing to terrify rather than to comfort them; yet he was the most true and real man that ever walked the earth. Though the disciples were at first afraid when they beheld Jesus walking on the waters, yet when they heard his beloved voice, saying, "It is I; be not afraid," their fear was changed to confidence, and one of the number was ready to step over the side of the ship, and go to Jesus upon the face of the water.

When Peter started to go to Jesus, he walked very well as long as he kept his eye on his divine Master; but when he looked upon the dark waters and the wild waves, then he began to sink; but he had faith enough left to cry, "Lord, save me," and Jesus was ready to save him from sinking.

How many are now trying to walk on the waves of this mortal life without asking divine assistance. They are becoming more and more worldly—more forgetful of divine truth—more absorbed in those things that can never satisfy the soul. But thank God, there is a soul-satisfying peace to all such as will, like Peter, cry, "Lord, save me," "Lord, give me this peace for which I sigh." But alas! too many will not look to Jesus in the hour of their greatest need. They look to the world for comfort, and they keep sinking in trouble. They look to the world for light, and they are becoming more involved in darkness. But Jesus comes to the dark and sorrowing ones with light and peace. The Divine Comforter comes with strength for the weak—with sympathy for the afflicted; and we have only to listen and hear his gentle voice saying, "It is I; be not afraid." Oh, how cheering these words!

Jesus walks about in the dark night of sorrow

and distress. We are not alone; for wherever the weary and heavy laden are sinking beneath the waves of trouble, Jesus appears to take upon himself their burdens.

"What a Friend we have in Jesus,
All our griefs and woes to bear,
What a privilege to carry
Everything to God in prayer!"

Shall we ever be afraid to trust such a Friend as Jesus? No, never let us be afraid to come with all our trials to him. But there is one thing we should all be afraid of, and that is to attempt to sail upon life's treacherous billows without Christ is with us, to calm the rough waters. We all need Jesus with us now, and how blessed it is to feel that we are the Lord's; that he looks upon us now with complacency; and that by and by, when he comes, we shall be of that happy number that shall hear from his heavenly lips the glad, "Well done," and receive the crown which the Lord, the righteous Judge, will give to all his faithful children. What a great company there will be, with their robes all washed and made white in the blood of the Lamb that was slain to atone for both your sins and mine.

Dear reader, have your sins been washed away in the blood of Jesus? If not, haste to the fountain at once. Get ready for the last great day which is hasting on. It is dangerous to delay. For, "Now is the accepted time, and behold now is the day of salvation." The Lord help you to choose "that good part" which shall not be taken from you, is the writer's prayer.

"Come, sinner, to the gospel feast,
Let every soul be Jesus' guest;
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Chatham, Mass.

Labor.

C. P. DOW.

Why do most men labor? Is it not to obtain worldly comforts and luxuries for themselves and families, to give them ease and distinction? Sometimes it happens that the selfishness that made them industrious till their ends were gained, causes them to become idle afterwards. This may be a cause of mental decay in advanced years. Overworked at first, underworked at last. It may be added here, that a business of entire routine sameness, which is done mechanically withoutt hought, by force of habit being made easy, may be, and often is pursued industriously, with little or no mental energy; so that a man may be rusting out, while he may be considered a worthy pattern of industry.

Paul directs that we be "diligent in business, fervent in spirit, serving the Lord." Yet there may be, and often is—excessive diligence, as there is often a lack; both are errors, and often fatal. Work—hard work is necessary under all circumstances in order to success. The proper way of gaining our bread is by the sweat of our brow which means honest toil. But no man is justified in working himself to death. It is as unwise, yea, criminal to work always without intermission and proper rest, as it is not to work at all. Our application to business and labor must have its pauses and rest. The pressure must be taken off, or the powers of our physical being will give out, and finally fail. Equilibrium and rest is as much a law of our nature, and so a law of God, as any other well defined law of his, written or unwritten.

Some say they have not time to rest. They misjudge, that is all. They do not understand their business, if they think so. As well might a teamster say, loaded with heavy freight, as he goads his team on, I have not time to feed my team and give them rest; or an engineer that he had not time to procure wood and water for his engine. Many wear themselves out, not so much with hard work, as with continual work.

God's Sabbatical arrangement should teach us a lesson here. Six days of labor, then an entire day of relaxation and rest. The order of day and night; the day for labor, the night for rest. "Work then, while the day lasts, for the night cometh in which no man can work." Men delve and delve until tired nature flags for rest. The bow is bent and kept bent until its elasticity is destroyed. It is true that thousands make themselves prematurely old, or bring on incurable disease by this foolish and mistaken plodding. Overworking is a vice. There is no merit as there is no profit in excessive toil.

The man who breaks down his health by overdoing, is as foolish as the engineer who lets on steam enough to produce an explosion. Diligence ought to be distinguished from never ceasing, unregulated application. Some in early times "worked not at all—but were busybodies." Their example is followed by some in this later age; but the most of professors and profane are rushing on at the expense of health and happiness—are overworked.

Our ministers, many of them, feel compelled to overtax their powers, and are obliged to perform manual labor to provide for their families, and feel that the "woe" is upon them if they do not preach the gospel. Hence they wear themselves out. God bless them, and let the church say, Amen, and make the amen more emphatic by helping them "after a godly sort"—don't fail here. I think that I understand this subject somewhat. Others—many others do as well. There is a limit to human effort, and some of us have found it. "Let us labor to enter into the final rest." That rest is near. The weary saints shall find refreshing rest.

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Law and Grace.

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If then I am not under law, but under grace, and Christ is the end of the law for righteousness to me, because I believe, and have been delivered from the law, that being dead—to the believer—that I should *serve* in newness of Spirit and not in the oldness of the letter; what have I to do with the law of commandments any more, in any way or any how? I have conscientious fears and scruples—after having been known of God, and justified by the faith of Christ—about turning again to the weak and beggarly elements, by observing days, and months, and years, lest I should thereby make myself a transgressor, fall from grace, and frustrate the grace of God; "For if righteousness come by the law, then Christ died in vain. Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?"

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Edinboro Penn.

The Population of the Earth.

L. T. M.

The *Review and Herald* gives the following in refutation to the assertions going the rounds that the earth is one vast cemetery. And it also proves that there will be plenty of room in the kingdom of heaven for every saint of God to dwell safely under his own vine and fig-tree:

"There are, according to the most careful estimates, about thirteen hundred millions (1,300,000,000) of human beings on the earth to-day. We will suppose that the race started with this number, instead of a single pair as the Bible asserts, and that a generation has passed away, according to the present short-lived standard, every thirty-three years. How many human beings will this give us to the present time?

"Make what concessions we will to the pretensions of geology, it cannot be claimed that any traces of human beings are found farther back than 6,000 years ago, the length of time given us in the Mosaic record. On our calculation of a generation for every thirty-three years, or three generations for each 100 years, this would give us 180 generations of 1,300,000,000 each, amounting to two hundred and thirty-four thousand millions (234,000,000,000) of human beings to the present time. This is certainly a very liberal estimate, much more than the reality demands; but for the sake of satisfying the most extravagant claims, we are willing to go upon this basis.

"Now how much land would it take to give this company decent and uncrowded burial room. A space 2 ft. wide and 6 ft. long, 12 sq. feet, for each one, considering the many children who die, would be an abundant average. This would call for 2,808,000,000,000 square ft; 312,000,000,000 square yards; 10,314,041,322 square rods; 257,851,033 roods; 64,462,758 square acres; 100,723 square miles. How much of the earth's territory would this take up? There are in the United States alone 3,611,689 square miles, and in the single State of Colorado 104,500 square miles. Therefore there is room enough in Colorado alone, for every human being that has ever lived, to find a grave 2 ft. by 6, and occupy it alone with none above or beneath him. These are plain facts which any school boy can easily figure out for himself."

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hand these facts down to us from former ages. But many of the facts embraced in these records are supernatural, and therefore beyond the sphere and scope of the mere understanding as the discursive faculty of the mind. These are reached by the Reason in its proper function of the cognition of the Absolute. Both together form the basis for faith in the Son of God.

This justifies Dr. Arnold's dictum that "*faith is reason leaning on God.*" If no reason can be given for our faith, then, in the most important of all the transactions of life, our minds are acting in spite of the very laws of their nature and condition. Reason takes the helm—faith hoists the sail. In proportion to our actual experience of divine things will be the ever-enlarging perception of the suitableness of the provisions of redemption to the moral and spiritual wants of the soul, until, at length, fully developed, the emotional becomes blent with the intellectual, the soul reaches that shining summit of spiritual elevation at which—the cherubic and seraphic melting into one—the perceptions of the clear intellect and the ardor of adoring love become one and the same.—*Bishop Wightman, in Sunday Mayaziue.*

Romish Schools.

A great many Protestant parents send their children to Roman Catholic schools. Thousands of children from Protestant homes are training at the present time in schools taught by Roman Catholic teachers, and controlled by the Romish church. These children are not sent to these schools that they may become Romanists. The idea is, that the schools are good schools in spite of their being Romish—not because they are Romish; and that scholars who attend them will gain much that is desirable, apart from distinctively Romish teaching.

As a matter of fact, many of these schools *are* very good schools—in their way; good schools for the purpose to which they are designed. They are established to promote the interests of Roman Catholicism, and they are admirably planned and managed to that end. They do well the work to which they are set. Their instruction and influeuce tend to make Romanists of their pupils. It is not insisted that those who attend these schools shall be Romanists; but care is taken that Romish doctrines and Romish ceremonies are held before the pupils in an attractive light, and that as many as possible of the scholars are led to adopt Romanism as their religion.

There is really no unfairness or deceit in all this. It would not, we think, be denied by the conductors of these schools, that this is a fair statement of the case. Religion—religion according to the Romish view of it—is given the first place in the atmosphere and direct teachings of these schools, and many of the children from Protestant homes who attend the Romish schools become Romanists. It could hardly be otherwise. If therefore, Protestant parents want their children to become Romanists, they would do well to send them to Romish schools. But if the parents object to the doctrines of the Romish church, they had better keep their children away from the schools of the Romanists, however highly they may think of the advantages for learning French or music in those schools.

As showing what are the doctrines taught in these Romish schoolt, the Episcopal Bishop of Georgia recently quoted at some length from a work entitled, "Familiar Explanation of Christian Doctrine, adapted for the Family and more Advanced Students in Catholic Schools and Colleges," published in 1875, in Baltimore, Md., and officially approved by the present Archbishop of Baltimore.

Here are a few of the questions and their answers: "Since the Roman Catholic church alone is the true church of Jesus Christ, can any one who dies outside of the church be saved?" "He cannot."

"Have Protestants any faith in Christ?" "They never had."

"Why not?" "Because there never lived such a Christ as they imagine and believe in."

"In what kind of a Christ do they believe?" "In such a one of whom they can make a liar," etc.

"Will such a faith in such a Christ save Protestants?" "No sensible man will assert such an absurdity."

"What will Christ say to them on the Day of Judgment?" "I know you not, because you never knew me."

Again, not long ago, the Catholic Review, in bringing out the distinctive doctrines of its church, showed that these are among the teachings of Romanists: "That Mary is the mother of God;" that baptism obliterates both original and actual sin in those who receive it with the proper disposition, and that "without it not even the soul of an infant can enter heaven;" "that no one can have God for his Father who has not the church for his mother;" "that the Pope of Rome is Christ's vicar upon earth, and that no one can be a member of the mystical body of Christ who is not in organic union with its visible head."

Now any parent who wants his children to be taught these doctrines, would be in the fair way to have his wish granted by sending his children to a Romish school. That is where they teach these doctrines.—*S. S. Times.*

Reports.

Address to Michigan Brethren.

JOHM BOWER.

To the brethren scattered abroad, Greeting!—Beloved in Christ, we, as a people, have been called out to proclaim a great dispensational message to the world; the everlasting gospel. "Fear God and give glory to him for the hour of his judgment is come." The seal has been broken, and the little book has been opened, and the earth has been lightened with the great and glorious truth of the coming and kingdom of our Lord Jesus Christ, and the resurrection of the dead. We have lifted up the standard, the word of God, and every inch of ground we have gained has been contested by the Bible, and our message has been believed by those who have had a mind to investigate the evidence we have produced from the Bible. But the vision has tarried, and many that went out to meet the Bridegroom have ceased to wait, and have gone back; and others out of a heated zeal for their own pet theories have set themselves up as correctors of heresy, and made tests too numerous to mention, which have caused division among us, and thereby weakened our Master's cause, and greatly hindered his work, and brought a state of lukewarmness in the cause of God, and distrust among the brethren. We all know and feel this sad state of things and deplore it. But, What can be done? is a question often asked by many that love God and his word, and weep over the desolation of his church. This address is designed to arouse the brethren to the importance of our work, and the necessity of our being united in our efforts to spread the truth of Christ's coming at the door.

Is it true that the judgment is upon us, and are we awake to the fact? or, are we sleeping under the delusion that it may not come in our day, and thus let it come upon us unawares? The signs are thickening, the clouds are gathering, the nations are preparing for the battle of the great day of God Almighty. Come, my brethren, let us awake, and rally around the standard (Bible), and lift it up, and proclaim to the end of the world, "Say to the daughter of Zion, Behold, thy salvation cometh. Behold, his reward is with him, and his work before him."

To proclaim the coming of Christ, and the getting ready for it, is our work. We may, and should be, united. Jesus came to save sinners, and that is our work. Let us lay aside everything else, and make this our business, to save men, pulling them out of the fire, hating the garment spotted by the flesh. Let us lay aside all side issues, as was done in our early history. Ministers then came out of all creeds to preach the coming of Christ. They forgot what divided them, and united their efforts to prepare the way of the people for the coming of the Lord. Do not stop to ask, What can I do? or, where is the pay coming from? as though you had no interest in the work, only as it brought in the dimes and dollars. You can do much; all can work in the Lord's field. If you cannot preach, you can pray, and hold up the hands of those that can preach by contributing as God has prospered you. Let us take hold of the work with a will, and work together in earnest, and the blessing of the Lord will be upon us, and we shall reap an abundant harvest, and hear it said of us, "Well done! enter into my joy, and sit down on my throne."

Come, brethren and sisters, to our State campmeeting, to be held at Charlotte, Eaton Co., Michigan, commencing August 25th. God has a work there to be done. He needs you there to assist. Do not stop to make excuses, or God will excuse you from having a part in the home of the blessed. He wants humble, faithful, earnest workers. Come not to visit, but to work; not to gossip, but to pray. Come in the Spirit, and come prepared to take care of yourself, and may God fill your hearts with love and zeal, and give us the outpouring of his Spirit at Charlotte Campmeeting. Amen.

Sylvester, Mich.

Illinois Campmeeting.

Dear Brn. and Sisters of Northern Illinois, greeting:—Come to Earlville Camp! Come at the commencement of the meeting! We hope for grod wine at the first of the meeting. We expect Eld. H. L. Hastings, of Boston, Mass., to preach on Saturday evening, August 25 and over Sabbath. Yours, looking for the coming of Jesus.

N. W. SPENCER.

Waterman, Ill.

Kansas Campmeeting.

To all the Brethren and Sisters in Kansas, Missouri, Nebraska, and Colorado:—Remember the Campmeeting to be held in September, commencing on the 14th, at Arvonia, Osage Co., Kansas. The grove where it is to be held is one of the finest I have seen in the State. It is also located centrally for all in Kansas and Missouri. Brethren and sisters, make a general rally to this meeting. It may be your last one. Come equipped for the warfare, and to work for Jesus and his glory. Let all do up their work in season, and be ready for Campmeeting. Come, brethren, let us render unto the Lord a season of prayer and thanksgiving. None will be losers by so doing. Let all that are able, come with camp equipments; and those who are not able will be provided for; so there is no reason why any should stay away in this respect.

Come, brethren and sisters, let us have a general representation from all quarters. Come to the gospel feast, and

"Let every heart be Jesus' guest,
Ye need not one be left behind,
For God hath bidden all mankind."

Our preaching brethren, far and near, are invited to meet with us. In the meantime, let prayer be

offered by one and all, that much good may be done in Jesus' name.

The Mission Tent will be pitched on the ground for the comfort of the well, and homes provided for the weak and needy.

I write this from Douglas, Butler Co., Kansas, where we are now engaged in Tent meetings. The Lord is at work. The Tent is pitched on Bro. John Nichol's farm. This the *third* time Bro. and Sr. Nichol's have showed their good will by having the Tent pitched on their soil—twice in Illinois, and now here in this destitute field. Thank the Lord for sending them west, as sheep among wolves. They shine forth as lights in the world. All praise be to the Lord on high, for the seed that abideth forever. We have had a full attendance thus far, and a growing interest. Pray for us that we may see the desire of our hearts, even the salvation of souls. Yours in expectation sweet.

J. C. & S. E. SMITH.

Illinois Campmeeting.

The Chicago and Burlington Railroad will sell excursion tickets to Earl, from all stations, from Aurora (east) to Galesburg (west) inclusive, and also stations on the Mendota and Clinton branch, at a fare and a fifth for the round trip, to the Illinois Campmeeting, commencing August 25th. Tickets will be sold from August 25th to August 31st, good to return on or before September 3rd. Let all remember this notice and let there be a rally of the churches west, as this is for your benefit. We hope to meet you all at this meeting. Come early as possible; arrange your effects so to leave your cares and troubles, if you have any, at home for a week, and come and take a rest, and enjoy the blessings of God which are expected at this meeting. We hope for one of the best meetings of the West.

S. B. MABEY, Sec.

Attention! Friends in Western New York.

It is earnestly requested that *all* who pledged money for the missionary work at the annual meeting held at Lockport, send part, or all, their pledges to the Treasurer, Eld. M. R. Miles, Kendall, Orleans Co., N. Y., as soon as possible, for he greatly needs it to pay for missionary labor. Please forward at once. By request,

JAMES E. WELLS, Sec.

Correspondence.

From Eld. Stephen E. Mabey, Amboy, Ill.

BRO. BURR:—In my last letter reference was made to baptizing some near Victoria, which was duly attended to on the next Sabbath. Attended the M. E. weekly prayer-meeting Thursday; it was good. Preached on Friday in the house of Bro. McGrim (M. E.), who is in earnest in the cause of God; good liberty. The spirit of Jesus was with us. We were loth to part at the close of the meeting. Notice was extensively circulated of our meetings previous to the Sabbath, on which day our meetings began. One service was held in the morning near Bro. Anise's, and another in the afternoon south of Victoria, when immersion was performed. It was a glorious day with us. Interest was good and attendance large. The baptizing was a scene long to be remembered by us—one that angels could rejoice in; and surely we did rejoice to see converts obeying Christ amidst the perils of these last days, and the contradictory teaching of uninspired men. We explained the ordinance at the water's edge to a large concourse of people, who listened with deep attention. We hope others will soon follow the good example of our brother and his companion. Just now the word comes of a prospect of "more to follow." I intend, the Lord willing, to go back there one week from next Friday evening (Aug. 17-19), and also one Sabbath following.

Our meetings at South Hume and Tampico were excellent. People are growing stronger in the truth, which should be the case with all who are looking for redemption soon; for the last portion of prophecy, relating to the end of this age seems fulfilling around us. Everything is being shaken; men are becoming more fierce; confusion and war, suffering and violence are filling the world. The Prince of Peace is needed now to set up his glorious reign. "Thy kingdom come." Amen. Yours, in hope.

From L. H. Cook, Mt. Vernon, Wis.

BRO. BURR:—I am willing to be a witness to the truth. At the age of thirteen I was left an orphan. My mother was an earnest believer in the soon-coming of the rightful heir to David's throne. Her earnest desire was to see the King in his beauty, but the enemy, the angel of death came. A loving mother, who pointed her children to the Lamb of God, is sleeping to-day in the cold embrace of death; but we have the consolation of seeing her again. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him" (1 Thess. 4: 14).

The last words of my dying mother are still fresh in my memory. "My son, my son, prepare to meet me on the other side." I was not then a professor of religion, and the way looked dark, as I was then left alone in the world. Go where I would the words of my mother were ever ringing in my ears.

At the age of sixteen, at a protracted meeting, I felt it my duty to seek the Savior. For two years I walked in the fear of the Lord. They were happy years to me. But I was young and had no one to advise me, and by mingling with bad associates I soon got back into my old path. Oh, how soon we fall when we cease looking to Jesus. Satan is ever devising some plan to draw our hearts aside from God. Thus I went on for several years. Four years ago Providence led me into the family of Bro. E. Gibson, Lamartine, Wis.—a family that worshipped God. In a short time I began to feel that I was a great sinner; but thinking of my first experience, the devil tried to make me believe I could not hold out. How artful is the adversary of souls, "Who, like a roaring lion, goeth about seeking whom he may devour;" ever ready to discourage those who enter the Christian course. Thus I was shut up in darkness for many days. Oh, what peace I forfeited; what needless pain I bore; what sorrowful moments I might have saved myself if I had only looked to Jesus beseeching me to look and live.

At last I saw my only hope was to take up my cross and follow Christ. In anguish I cried, "God, be merciful to me, a sinner." I cried unto the Lord until he heard my voice, and when morning light appeared I was a converted man. Saved, saved through the blood of the Lamb. From that time I began to grow in grace, and to feel it my duty to preach the gospel. I am now wholly the Lord's; willing to suffer anything for Christ's sake, who, I believe, is soon to come. I realize that the Lord is leading me on, and preparing me for a deeper and a more glorious work. But I feel within my soul that what I am to-day, I owe it to the prayers of my Christian mother, who trusted in the Lord, and obeyed the command, to "cast thy bread upon the waters, for thou shalt find it after many days" (Eccl. 11: 1).

I am now proclaiming the gospel of the coming King. I expect soon to meet the loved ones in Jesus, on the shores of immortality. Let us each rally round the standard of God's eternal truth; be prepared to meet him when he comes, that we may share the joys of the saint's eternal home.

Let brotherly love continue.

From "Fannie," Buffalo Lick, West Va.

DEAR FRIENDS IN CHRIST:—I thought I would pen a few lines to you this evening, to let you know how the cause of Christ is prospering here. We have a church here at Round Knob, of eighty-one members; Bro. Whitney, pastor. Bro. Whitmey has been instrumental in the hands of God of bringing many to Christ. It is nine years since he first preached to this flock the Bible doctrine of the non-immortality of the soul, the destruction of the wicked, and all kindred doctrine. He was the first Adventist that ever preached in West Virginia. I recollect, when I first heard of him, people said he was crazy, and ought not to be countenanced by any one; he gave out an appointment to preach about five miles of our house. My husband went, but I did not go. When he came home that evening I asked him how this crazy man preached. "Why," said he, "very well. His text was, 'What will the end be of those who obey not the gospel of God?' and he proved to a demonstration by the Bible that it was destruction instead of eternal torment, as we had been taught." This Pharisaic religion of which Paul speaks arose in my mind, and I said, "Why is not our belief as good as this?" but I knew little then of how precious these truths were to appear to me. But I thought I would take my Bible and prove it all false. I commenced at the first of Genesis, and I read and studied hard to become anything but an Adventist. I was, at the time I speak of, a member of the Baptist church; and our minister was very much prejudiced against the Adventists, and I believe to-day that some of his remarks were the means of opening my eyes to see plainly what the truth was; for I could, in his sermons against Adventism, see his misrepresentations, and a desire to conceal the truth as it is laid down in God's holy word.

The good seed sown here has brought forth an hundred fold. We, as a people here in West Va., now number several hundred, and are still increasing in numbers; and I hope increasing in the knowledge as it is in Christ Jesus, and looking and waiting patiently the return of our King.

May we as a people be prepared, and have on the wedding garment, and have our lamps trimmed and burning; that when he comes we may receive the welcome, "Enter thou into the joy of thy Lord." May such be our happy experience, is the prayer of your unworthy sister.

From Frederick DeCew, Houghton, Ont.

BRO. BURR:—I will attempt to give you an idea of our condition and wants in this part of the world. I moved to this part of the world nearly eight years ago with my family. There are none of like precious faith with us, and as I am no public speak, the best I could do was to distribute your excellent paper, together with tracts, among such as would read them, and pray that God would add his blessing. My prayer has been answered beyond my expectations. There are four now anxious to obey the Lord in the ordinance of baptism, and others are fully satisfied that we have the truth as it is in the Bible.

There is no ministering brother in this part of the country that will preach the unconscious state of the dead, and we pray the Lord to send some brother this way that will rightly divide the word, and be able to debate the subject of the sleep of the dead, and form a church. I write this that some brother in Christ may see it and communicate with me. If any of the ministering brethren are passing through the country by rail, will drop me a line, I will meet them at Tilsonburg on the Canada Southern railroad, and give as the Lord prospers us. I live sixteen miles south of Tilsonburg, five miles east of Port Burwell, on the Lake road, at a place called Hemlock. My address at the head of this letter.

From Sr. A. H. Clark, Union Mills, Ind.

BRO. BURR:—As I sit here this beautiful morning, with everything around me to show me the goodness of God, I wonder why we cannot always be happy. But when the evening comes for our prayer meeting and I am not permitted to attend, then I feel as though I could not endure it any longer. O, how my heart longs to be with God's people more, and hear more about Jesus. But it is a source of great pleasure to me to read in God's word this beautiful verse: "All things work together for good to them that love the Lord," and I firmly believe it. Why? Because it is written in God's word. I feel like crying, "Lord, what wilt thou have me do?" "Anything for Jesus."

But I believe I have learned a lesson since last fall—one of patience. *Then* I wanted all done in *my* time; *now* I say, "*Thy* will, not mine, be done," O God. And I thank his holy name I ever learned that lesson.

When I hear people say, Times will soon be better, I wonder how many of us are prepared for that better day; for I firmly believe that we are receiving the last warnings. And why will not sinners "flee from the wrath to come?" O, could they but realize how near we are to the judgment day. And are they prepared? I pray God if I am not, to reveal to me what I must do to gain an admittance to his kingdom. I want to live with Jesus, and I love to read and learn of him. What a comfort is derived in reading our good paper. As I read them I think, If I could only lay them away to read some times when I have no new ones; then I think, How selfish I am. So I send them away to some dear soul to read—one that will love their appearance as well as I do.

I thank God for everything; for life, and health, and all the comforts of this world; but I thank him more than all for his precious promise that Jesus will come again; for I have nothing, and am nothing, only through him. He has done so much for me, I don't know how to thank him enough.

I have been very happy as God's servant, and I do want to see Jesus. A lady told me, not long since, that she thought it wicked for me to wish the Lord would come. I answered, If we love one that is absent, do we not want them to return? I love Jesus so much, I can truly say, I want him to come any time—today, if he will; for I believe all that can be done *will* be done. I do believe this and I pray, "Thy kingdom come; thy will be done on earth, as it is done in heaven." I want to get nearer to Jesus, so that I can learn more of him. I want everything impure kept out of my heart; for he says, "Blessed are the pure in heart; for they shall see God."

"O! praise his name; his glories sing;
Celestial joy shall tune my voice;
He soon shall reign our God and King.
In him rejoice—rejoice."

From Mary Favor, Springville, Wis.

TO THE EDITOR OF THE A. C. TIMES:—Through the abounding goodness of God, I am permitted once more to address you with a few lines. I feel that I do not know how to get along without your excellent paper, as I have been a professor of religion for sixty years, and have tried to fight manfully the battles of the Lord. I still feel to press my way on a little longer. For the first fifty years of my Christian life I was a member of the Baptist church, but for the last ten years I have been an Advent believer, and think the time is not far distant when he whose right it is to reign will come and reign as King of nations as he does now as King of individual saints. It is with this glorious cause I have labored until my head has become white with the frost of years; my body is bending to the grave; the silver chord is beginning to loosen; and the wheel moves slowly at the cistern; but still I am not weary in trying to do all I can in this blessed cause. I am now seventy-five years of age. I am now looking for my blessed Lord and Savior to change this vile body and fashion it like unto his most glorious body. This is my earnest prayer, for I want to hold out faithful to the end, for none other has the promise of eternal life.

From Nancy N. Harvey, Hudson, Mo.

BRO. BURR:—I thought that I would write a few lines to our beloved paper which I prize so much. It is a welcome visitor. I enjoy it next to my Bible; it cheers me greatly; I love to peruse its columns and hear from the dear ones scattered abroad; although I often feel sad when I read the letters of those dear afflicted ones. My first thought is, when I get a paper, to look for sister Weaver's letter. I pity her so much; may the good Lord give her grace to bear her afflictions. Soon Jesus will come, then she will be crowned with eternal life. I hope that I shall meet the dear sister when we shall be free from sorrow and pain.

The glories of that coming heavenly land are yet untold. Although poets have sung of the immortal souls in the heavenly land, singing and shouting and clapping their hands; yet we nowhere, in God's word, find a promise of going to heaven at death to dwell there, but we are all to be glorified together. Our reward is in heaven now; but when are we to receive it? When Christ shall come and bring it to us. As it is written: "Behold I come quickly, and my reward is with me to give to every man according as his work shall be." It is true that every Christian expects to have a home in this beautiful country for we know that the promises of God are sure. This hope to me is like an anchor to my soul. The question comes to me with great force, as I contemplate the near approach of the burning day, Are we doing what we can for the Master? We all have something to do while toiling on this great ocean of life. We have many trials, and meet with many oppositions, but we expect by the grace of God to overcome all those things. Brethren, pray for our little church at Oak Grove, that God's grace may fit us right up for our work, and cause us to glorify him while passing through persecution, and save us in his kingdom.

From Lydia Farnsworth, Corydon, Iowa.

BRO. BURR:—I am a little girl nine years old and never wrote for your good paper before. Will you please give my letter room in your good paper? Papa has taken the A. C. TIMES for seven years. We like it so well, it is so very nice in its new form. I love Jesus, and want to have eternal life when he comes. I love to read the children's letters. I have not seen an answer to Rosa Payn's question; it is found in Revelation 20th chapter and 13th verse. How many children will tell us in the paper, When the sea will give up the dead?

To individual faithfulness, and to the energy of the private conscience, God has committed the real history and progress of mankind.

You cannot build a house on the tops of the trees, and you cannot build up a church that symbolizes the real church idea that rests upon the upper level of fashionable society. If the church intends to represent God, then must it fill its bosom with affection for the lowly, and with anxiety for those who are morally lost.

A child will infer from the spirit which pervades a household, whether the kingdom of heaven is a fact or fiction. If it concludes it to be a fiction, how must the soul suffer! If it feels and knows it to be a glorious and joyful truth that heaven is near and above us, how will the spirit be daily drawn upward and onward.

Christian Life.

Strive Lawfully.

Not every man that striveth shall be crowned.
Strive in the fashion that thy Lord doth set
And order for thee. Listen to his voice:
"Thy striving be, my child, to cease from strife,
And wholly trust in me; for I will fight,
And, fighting, aye, will conquer. Leave to me
The conduct of the battle; thinkest thou
With thy poor might to gain the mastery?
Hast thou not often fought thy best, and failed?
Now learn, my child, this lesson once for all—
The only victory lies in trusting me.
Yield me thyself, and all thou hast and art,
And in the stead myself I offer thee,
My blood, my righteousness, my strength, my all.
Dost thou agree thereto? Oh, ransomed child,
Then love me, trust me, trust me evermore."
—*Selected.*

"My Sins! My Sins!!"

At a meeting for anxious souls, a woman came in in such evident distress and anxiety, that a servant of Christ said to her, "Whatever is the matter with you, that you are in such a state as this?"

"My sins! my sins!" she groaned.

"How long have you been like this?" he inquired.

"Twelve months," she said, wringing her hands, and again groaned out, "My sins! my sins!"

"Twelve months!" he exclaimed in amazement; "what have you been about that you have not found peace?"

"I have been doing everything I could," she replied.

"Then what have you been doing?" he inquired.

"I have been praying, and weeping, and reading the Scriptures, and trying to repent, and attending meetings; and what more can I do?" she asked most piteously.

"Leave off all your doings, and look *there*," he replied, pointing upwards.

"Where?" she asked anxiously.

"There, on the cross! At Jesus, the bleeding, suffering, dying Lamb of God; dying for *your* sins. You have been looking into your own bad, wretched heart, and trying to get salvation *out* of *it*; and you can't get it out, for it is not there. God sends salvation down to you from heaven through his Son Jesus Christ. It is of no use for you to pump, pump, pump, at your own wretched heart; you can never pump salvation out of it; it flows down to you through the blessed Lamb of God. You must look unto him, and receive salvation from him; for he alone can give it to you."

"Is that it?" she said with much feeling.

"Yes, it is," he replied; "God says it, and you must believe it."

"Is—that—it?" slowly came from her lips again, while joy and gladness spread over her face; and clasping her hands with delight, she exclaimed, "I see it! I see it! Thank God, I am saved;" and turning around to some one near her, who was also inquiring the way to heaven, she said to her, "It is so easy; you have only to believe."

For twelve months this poor woman had been struggling to save *herself;* but all in vain. She could not do it; it was far too hard for her. Now, however, she looked to Jesus; she believed in him, and in a moment her heavy burden of sin rolled from off her back, and she found rest and peace. His precious blood had put her sin away, and she was saved.

One word to you, my friend. If you desire salvation you must give up all your own righteousness, and look to Jesus only, and he will save you.—*Selected.*

Walking With Jesus.

Do we, as God's children, realize as we should how much it means to walk with Jesus through this world? Walking with him through joy and sorrow, sufferings and trials, pain and death? And as he bore the cross, so have we crosses to bear. How often we think it strange when those we loved and trusted turn against us, and we are left alone. But let us stop and remember the hour Jesus was left alone, when all his own did flee and left him with the cruel mob, in sad Gethsemane.

In walking with Jesus, we must be holy in life, as he was, and in all manner of conversation, living in the world as he lived, yet not of the world.

Jesus was persecuted and tempted in all points as we are, yet he did not sin. So can we, with Jesus by us, walk with our garments pure and white. Then how close we should walk by him, that our lives may glorify him, showing to the world what a companion we have. A holy life is a voice. It speaks when the tongue is silent, and is either a constant attraction or a perpetual reproof.

If we walk with Jesus, we must taste his sufferings here, if we are to taste his glory hereafter. Some believers seem much surprised when called to walk through suffering. They perhaps thought Jesus would lead them to do some great thing for him. But all he permits them to do is to suffer for his sake.

In walking with Jesus, we can go to no place where he cannot go; we can engage in no business that he may not be with us; we can indulge in no pleasure we cannot thank him for. The closer we walk with him, the more we will love him. We will love to hear him speak, and love to speak for him, and of him, and to him. We love his presence, and we love his name. His will is our will; his cause is our cause; his people are our companions; his word is our guide; and his glory is our end. We would rather suffer for Christ than that he should again suffer for us.

What a blessed privilege, then, that we can walk through this unfriendly world, with Jesus by our side, guiding us in the way of life. And how our hearts burn within us, as did the disciples' on the way to Emmaus, as we talk with him by the way. And when at last the hour of death shall come, what a precious thought that Jesus will walk with us through the dark valley and shadow of death!—*Banner of Holiness.*

Young Folks.

The Child's Resolve.

A little child I am indeed,
And little do I know;
Much care and help I yet shall need,
That I may wiser grow,
If I would ever hope to do
Things great and good, and useful too.

But even now I ought to try
To do what good I may;
God never meant that such as I
Should only live to play,
And talk, and laugh, and eat and drink,
And sleep, and wake, and never think.

One gentle word that I may speak,
Or one kind, loving deed,
May, though a trifle, poor and weak,
Prove like a tiny seed;
And who can tell what good may spring
From such a very little thing?

Then let me try each day and hour,
To act upon this plan:
What little good is in my power,
To do it while I can.
If to be useful thus I try,
I may do better by and by.

Scriptural Alphabet.

ARRANGED BY V. F. HUNT.

A.—"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2: 7).

B.—"But of the tree of the knowledge of good and evil, thou shall not eat of it; for in the day thou eatest thereof thou shalt surely die" (Gen. 2: 17).

C.—"Cry aloud; spare not; lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins" (Isa. 58: 1).

D.—"Depart from evil, and do good; and dwell forever more" (Psa. 37: 27).

E.—"Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth!" (James 3: 5).

F.—"For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off" (Ps. 37: 22).

G.—"Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness" (Ps. 48: 1).

H.—"Have mercy upon me, O God, according to thy loving kindness; according unto the multitude of thy tender mercies, blot out my transgressions" (Ps. 51: 1).

I.—"If by any means I might attain unto the resurrection of the dead" (Phil. 3: 11).

J.—"Judge not according to the appearance, but judge righteous judgment" (John 7: 24).

K.—"Knowing this first, that no prophecy of the Scripture is of any private interpretation (2 Peter 1: 20)

L.—"Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ" (Titus 2: 13).

M.—"Man that is born of a woman is of few days and full of trouble" (Job. 14: 1).

N.—"Not forsaking the assembling of ourselves together as is the manner of some; but exhorting one another; and so much the more as ye see the day approaching" (Heb. 10: 25).

O.—"Oh death, where is thy sting? Oh grave where is thy victory?" (1 Cor. 15: 55).

P.—"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine" (2 Tim. 4: 2).

Q.—"Quench not the Spirit" (1 Thess. 5: 19).

R.—"Remember that Jesus Christ, of the seed of David, was raised from the dead according to my gospel" (2 Tim. 2: 8).

S.—"Study to shew thyself approved unto God. A workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 3: 15).

T.—"The great day of the Lord is near; it is near, and hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of vastness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers" (Zeph. 1: 14).

U.—"Unto the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks" (Rev. 2: 1).

V.—"Vow, and pay unto the Lord your God. Let all that be around about him bring presents unto him that ought to be feared" (Ps. 76: 11).

W.—"When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3: 4).

Y.—"Yet if any man suffer as a Christian let him not be ashamed; but let him glorify God on this behalf" (1 Pet. 5: 16).

Z.—"Zion heard and was glad; and the daughters of Judah rejoiced because of thy judgments, O Lord" (Ps. 97: 8).

Farm and Home.

Diet of Late Infancy.

Graduating the diet of late infancy, from the thirtieth to the sixtieth months of life, to the condition of the child, is of great importance. We cannot prescribe any precise rule, but may relate general principles of management, that the wise mother may modify and adapt to the peculiar constitution and circumstances of each child. The diet of these later months may be nearly the same in kind as in former ones. Those mothers who have cows or can command pure and healthy milk, may wisely continue food so well adapted to their needs. It may be enriched in various ways. Wheat, or oat mush, baked potatoes, coarse bread, tomatoes, and other vegetables of various sorts, broth from beef mutton, poultry, fruit cooked and mixed with bread, and given at regular times—all these are suitable to this period of early life. We doubt the wisdom of supplying them with meat. It is not needed to promote their healthy growth and good development. If meat be given, it should be of the lightest quality, cut fine, and well masticated. Bolting their food is a marked characteristic of Yankee children, in humble imitation of their fathers. Meat is, for most children under five years of age, too concentrated a food. A more bulky food is much better. Vegetables contain all the elements of nutrition. Fish of the small and brittle kinds may be easily digested, and they contribute somewhat to the activity of later infancy. Regularity in feeding is of great value, even in maturity; but of much greater value in early life. Breakfast should be the heartiest meal of the day, and supper the lightest. As the child grows older, its mother must determine the quality and amount of food it needs. Stale bread, well soaked in water, a little sugar and much milk added, with stewed fruit to vary the flavor, is good and nutritious enough for any ordinary child. Lunches between meals should be of the simplest kind. Crusts, or slices of well made bread, with butter or apple sauce, or their equivalents, are very proper. Milk should be continued through all the days of childhood. A mother living in a rural district can always command it at a reasonable price. While children are growing, their flesh, bones, and other tissues in their formation have a necessity for fluids. Let them have, not tea, nor coffee, but milk, or thin and palatable porridge, or water, or barley water.

So soon as a child begins to feed himself, mother must insist that it take its food slowly and masticate it well. The spoon it uses must be small. We need not say that the mother should attend to the quality and quantity of its food. Many infants lose their lives, or induce severe distress, or convulsions, by eating too much or too fast. They are not taught to masticate, but are taught to bolt their food, by the example of their parents.

Mothers need some general principles by which they can be governed in feeding their children. If a child is healthy, has a cool skin, clean tongue, and regular bowels, it may have a liberal supply of nourishment. A very low diet would check its growth, induce a feeble state of body, and thus invite rather than repel the attacks of disease, and lessen the chances of recovery. The mother should inform herself on the means of promoting health, so that she may know what she should do in order to preserve it. She should know the ordinary signs of disease, so that she may recognize it in its initial stage and nip it in the bud. If languor, or fever occur, if the skin become hot, the tongue white and furred and the bowels be irregular, she should lessen the amount and richness of its food, and call her medical friend. In all such and similar cases a warm blanket bath should be given at once, and the bowels be relieved. Freeing the inner organs from all obstructions often does a great deal toward stopping the progress of disease. A horizontal position, entire rest and partial fasting, may remove many diseases.—*Western Rural,*

Briefs.

The Sister.—No household is complete without a sister. She gives the finish to the family. A sister's love, a sister's influence; what can be more hallowed? A sister's watchful care; can anything be more tender? A sister's kindness; does the world show us anything purer? Who would live without a sister? A sister is a sort of guardian angel in the home circle. Her presence condemns vice. She is the quickener of good resolutions; the sunshine in the pathway of home. To every brother she is light and life. Her heart is the treasure-house of confidence. In her he finds a safe adviser, a charitable, forgiving, tender, though often severe friend. In her he finds a ready companion. Her sympathy is open as day and sweet as the fragrance of flowers. We pity the brother who has no sister, no sister's love. We feel sorry for the home which is not enlivened by a sister's presence. A sister's office is a noble and gentle one. It is hers to persuade to virtue, to win to wisdom's ways; gently to lead where duty calls; to guard the citadel of home with the sleepless vigilance of virtue; to gather graces and strew flowers around the home altar. To be a sister is to hold a sweet place in the heart of home. It is to minister in a holy office.—*Sel.*

The Truth-Teller.—It is worth while now and then to have what is called the truth told you about yourself. There are times when such truth-telling is of great and immediate service. But I have noticed that persons who plume themselves upon speaking the truth to their neighbors are persons who really have no special devotion to truth, but who have, on the other hand, a passion for making people uncomfortable. They do not love their neighbors; they hate them. With them, so-called truth-telling is merely a form of self-indulgence. How would it do, the next time the village truth-teller comes around, for you to tell the truth to him? "Kind friend, I thank thee for telling me that my daughter's manners are rude, and that my uncle, the parson, should be spoken to about his method of public prayer, and that my Sunday-best-go-to-meeting-stove pipe hat is two seasons behind the times; but let me reciprocate thy kindness by informing thee that thou art a selfish old gossip, without enough brains to see the whole truth about any situation, but only a silly half-truth, or a miserable distorted truth, which, from the best of motives, I advise thee to keep to thyself."—*Scribner for July.*

Language of Precious Stones.—The following are some of the meanings attached to precious stones: Diamond—innocence; ruby—forgetfulness of and exemption from vexations caused by friendship and love; emerald—success in love; sapphire—repentance; amethyst—sincerity; garnet—constancy; topaz—fidelity; turquoise—prosperity; opal—hope; bloodstone—courage; agate—health and long life; cornelian—contented mind; sardonyx—conjugal felicity; chrysolite—antidote against madness. Malachite is not a precious stone, but its color (green) signifies hope.

Little Things.—A babbling brook, or a little fountain throwing its jet into the air, attracts more attention than the hidden forces of nature, which draw millions of tons of water from the earth beneath, and spread it out in herbage and foliage, clothing the fields with beauty, crowning the forests with green, and diffusing fertility and life through all the land.

An Admirable Description.—The Rev. Joseph Cook speaks right out in meeting. He tells of certain churches where "the aristocratic members must be fanned with eloquent sermons, sprinkled with the lavender of ease, and swung in a hammock, one end of which is fastened to the Cross, while the other is held by the fingers of Mammon."

General News.

Of the 1,835,000,000 acres of land which constitute the area of the States and Territories of this country, 1,154,000,000 acres are yet to be explored and surveyed. This work is progressing at the rate of 26,000,000 acres annually.

Affairs at Wilkesbarre, Pa., are far from being in a condition such as to encourage the hope of a peaceful future. The striking miners are for the present held in check by the Federal troops, who are on the scene in goodly numbers, but they threaten to bide their time and when the coast is clear to resume the terrorism which they are now restrained from exercising.

The great Inter-State Exposition at Chicago, will open its fifth annual display at the well known Exposition Buildings, on the Lake front of the city, commencing August 29th, and continuing until October 13th. The display of machinery, fine arts and sciences, manufactures, agriculture, natural curiosities, and plants, is promised to exceed in richness and variety any former one. Chicago will be a great center of attraction while it lasts, and the usual excursion rates on the railroads will be given to visitors.

In and around the City of Mexico there are now thirty-one Presbyterian congregations, and fifteen native preachers are employed by the Ladies' Missionary Society of New York.

The birth-day of the False Prophet Mahomet, which coincides with the return of the pilgrims from Mecca, was celebrated this year at Cairo with the traditional "doich," or passage of the mounted imaum over the bodies of the faithful. These, being for the most part of the very humblest classes—camel and donkey drivers, grooms, runners, and feilahs—had been drugged with hasheesh and excited to religious frenzy by the attendant dervishes. These packed them closely, face downward, to the number of some three hundred, in a long line on the roadway, and over this human pavement the imaum, mounted on a white horse, rode for a quarter of an hour, amid the frantic yelling of verses of the Koran by the attendant priests. There were the usual and natural casualties—arms broken, skulls fractured, and ribs caved in, and some fifteen of the worshipers went or will go to Paradise.

It is estimated that the laboring classes in this country have, within four years, lost by strikes at least $300,000,000.

The village of Eaton, Wis., has been entirely destroyed by fire, but one house escaping destruction. The men were on the prairie gathering hay, and the women were left alone to meet the danger. They barely escaped with their lives, saving nothing but the clothes they wore.

The siege of Rustchuk is virtually raised....The Turkish army in the Province of Bagdad, numbering 35,000 men, have been summoned to Constantinople. It is stated that the Chief of General Krudener's Staff has been cited before a council of war to explain the failure at Plevna. In Russian-Poland, all males from 18 to 45 years of age are being registered, preparatory to calling out the remaining classes of the general levy....Mehemed Ali, with his army, has left the eastern frontier of Montenegro, and is marching towards Sienica. The Prince of Montenegro has ordered several battalions to concentrate near Niesics to besiege it..... The real danger of Russia consists in the probability of epidemic disease, which is more likely since the heavy rain of the last few days....The Russians have evacuated Elena and Bebrova, and nearly all the country up to Tirnova. Suleiman Pasha's advance guard is close to Gabrona. He has received heavy reinforcements from Constantinop'e.....General Melikoff has received large reinforcements, and the Russian center has commenced a general forward movement. Melikoff attacked the Turkish advance posts, which were mainly composed of cavalry, on the 13th inst., and a sharp engagement followed.....King George of Greece has expressed his determination to call out the second reserves, and they will probably be mobilized by the end of the present month. There are already 8,000 Greek soldiers in position along the Turkish frontier. War between Turkey and Greece becomes daily more and more probable.....The hope entertained by the Russians of being able to advance on Adrianople at once has been postponed, and the aim of the Russian Generals now is to sweep Bulgaria, north of the Balkans, clear of the Turkish armies. The passes of the Balkans are to be held at all hazards, a strong position being taken up for this purpose at Kasanlik. The necessity for thus restricting operations south of the Balkans arises from the serious aspect of affairs north of that range. The Russian armies there are unable to move, and must wait for reinforcements..... From reports concerning the massacres it seems that, if affairs continue many days longer, not a single Christian will be left alive on the slopes of the Southern Balkans.....On July 31, the day of the Russian evacuation of Eski-Saghra, the Turks ordered all Christians, men, women, and children, should be shot as they left their houses. Those who remained were burned alive. The order was given to burn down and destroy every particle of Christian property. Many leading Turkish merchants took part in the affair..... A large number of Bashi Bazouks patrol the Tschirpan district. This district is one of the richest in that part of Turkey. It contains a very large proportion of Christians, over thirty churches, and 500 schools and colleges, all of which have been burnt The destruction extended to the villages of Boghdan-Mahalesi, Rani-Mahalesi, and many others, in all about sixty, containing from 150 to 200 families each. Scarcely fifty persons escaped alive. The Bulgarian fugitives at Gabrova and Selvi estimate that from 12,000 to 15,000 Christians have been massacred in the Eski-Saghra and Tschirpan districts alone. Soldiers were posted along the road from Eski-Saghra to Kasanlik with orders to shoot everybody passing..... It is reported that Gortschakoff has sent in his resignation to the Czar.

Deaths.

FREESE.—In Douglass Township, Shelby county, Iowa, Aug. 4, 1877, after a very severe illness from typho-malarial fever, Mr. John Freese, aged 35 years.

Bro. Freese was a native of Schoharie county, N. Y., and for some years has lived in this vicinity He had formerly been a professor of religion, but had been living in a backslidden state, and was quite skeptical, when, last winter, with his wife and children (a daughter of 13 and a younger son), he consecrated himself anew to the service of his Master. He was very earnest and devoted, and improved every opportunity for encouraging others to become Christians. He loved the prayer and social meetings, and the coming of the Savior and the resurrection of the dead were themes which lay near his heart. He was a member of the Advent Christian church, who feel deeply their loss, and who extend to the sorrowing and bereaved family Christian love and sympathy, and who unite in the prayer that God will give them grace to bear this affliction with Christian trust, and bring them at last to meet an unbroken family in the kingdom of God. Sermon by the writer. GEORGE G. EMERY.

Advent Christian Times.

CHICAGO, AUGUST 22, 1877

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One Emerson's Binder ($1), for 1 new yearly subscriber.

One copy "Smith's Bible Dictionary," ($5) for 5 new yearly subscribers.

One copy "Conybeare and Howson's Life and Epistles of St, Paul" ($4.50), for 4 new yearly subscribers.

If preferred we will give a cash premium of 25 per cent. (55 cents) of the regular subscription for every new yearly subscriber—2 six months or 4 three months, count the same as one yearly subscriber.

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AGENT.

TO OUR FRIENDS.

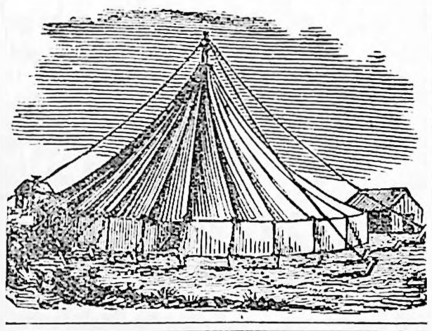
We hope our friends will look at our premium list, and see if they cannot find it o their advantage, as well as our own, to endeavor to get us some new subscribers. We have changed the form and enlarged the paper, and by doing so have made it much more attractive. This has cost us money, and we have done this in the belief that it would be returned to us in the form of an increased subscription list to enable us to carry on the work of spreading gospel truth, and preparing a people for the coming of our Lord Jesus Christ. Who among us will be the ones to help carry on this glorious work. Let us not only have your well-wishes for the prosperity of this Society, but let us have your co operation also. Labor with us to scatter the seed of eternal truth that shall ripen into a glorious harvest to be gathered into the Paradise of God.

As soon as arrangements can be perfected, we shall add to our premium list.

AGENT.

THOSE of our contributors who send us articles for publication and desire extra copies of the paper containing the same, must so inform us at the time the communication is sent. If this is not done we cannot supply them, as we do not print any extra papers to lay on our shelves. Our writers will confer a favor by bearing this in mind. AGENT.

Camp-meeting.



Persons sending Notices to this office, to be inserted in this paper, are requested to send them so that they will arrive at this office the Saturday previous to the issue of the paper in which they wish them to appear.

Campmeeting.—The Campmeeting at Alton Bay, N. H., is to be held August 18th to the 26th.

Illinois Campmeeting. — The annual Campmeeting of the Northern Illinois A. C. Conference will be held on the Fair Ground at Earl, LaSalle county, beginning Aug. 25, and holding over two Sabbaths. There will be a boarding tent, as usual, and board will be furnished at reasonable rates for those who may come unprepared to care for themselves, and ample accommodation will be provided for all and a cordial welcome and invitation is extended to all both of this and other states to attend this meeting. Let families bring tents, blankets, bedding, and everything necessary to make themselves comfortable, and come at the first of the meeting. Good stable room for teams provided free. Grain and hay furnished as usual. Ministerial help is expected from abroad. Come and enjoy this season of refreshing from the Lord. Earl is on the C. B. & Q. R. R, eleven miles east of Mendota.

N. W. Spencer, Pres.
C. W. Smith, V. Pres.
S. B. Mabey, Sec.
L. H. Davis, Treas.
H. G. McCulloch.
A. Armour.
E. H. Burington.
} Conference Board.

Tent Meeting.—The Lord willing, the Kansas Mission Tent will be pitched at Wellington, Sumner county, Kansas, Aug. 16, and meetings will continue over two Lord's days. Let all come to labor for the perishing in these new fields.

J. C. SMITH, State Evangelist.

Tent Meeting.—A protracted meeting will be held in the tent in the town of Colfax, Clinton county, Ind., beginning Aug. 16, and continue two weeks. Arrangements have been made with Eld. H. V. Reed as chief speaker. A cordial invitation is extended to all.

E. C. ANDRUS,
F. W. POWERS,
Elders in charge.

Campmeeting.—The A. C. Association will hold a campmeeting in Cloud county, Kansas, one half mile north of Clyde, on the east side of Elk Creek, on land owned by Mr. Turner, commencing August 16th, 1877, and hold over two Sabbaths. All who love the Lord are invited to come and let us have one more trimming of lamps before Jesus comes. Preaching brethren are especially requested to come and help spread the good news of the soon return of the Master. We are desirous that our brethren and sisters, one and all, come early, and be with us through the meeting

W. L. SHALTO.
H. TITTERINGTON.
A. S FIELD.
Campmeeting Committee.

Iowa State Camp-meeting.—The Annual State Campmeeting of Iowa will be held in a grove one and a half miles south of Ladora, Iowa county, commencing Aug. 24, 1877, and continuing over two Sundays. Ladora is situated on the Chicago, Rock Island and Pacific railroad, fifteen miles east of Brooklyn, and seven miles west of Marengo. There will be a free buss run from the depot to the ground connecting with the trains. Boarding will be furnished at very low rates, cheaper doubtless, than the friends can board themselves. (More anon). Hay and straw will be on the ground free, and grain at cash price. Lumber for frames and tents, etc., can be had by renting or buying. Bring your tent, blankets, bed-ticks, rubbers, overcoats, wash-bowls, towels, soap, etc., but forget your hobbies. Come with your hearts filled with love for Christ and his cause, praying God to help this great feast of tabernacles, and crown it with the salvation of many souls, and incouraging the hearts of the children of God. Come! The Judge is at the door. Signs are thickening. Redemption is near. Services will be conducted by the ablest ministers in the state, and other help is expected. We are trying to secure the services of Bro H L. Hastings, of Bosten. The Annual Meeting of the Union State A. C. Conference of Iowa, will be held in connection with the Campmeeting, commencing Aug. 29

M. CHANDLER, Pres.

District Campmeeting.—There will be a Campmeeting held on Otter Creek, Vernon county, Wis, twelve miles east of Viroqua, on the Hillsborough and Viroqua stage road, beginning Sunday morning, Aug. 26, 1877, and continuing over the following Lord's day. The District tent will be furnished in which the service will be held. Tents will be erected on the first Saturday. Elds. Hitchcock, Turner, and others will be present to assist in the services. Let the lovers of Jesus, from all parts of the District, be there at the commencement of the meeting. Come with your hearts aglow with the love of the Master. Come from Sparta, Mindoro, Salem, Springville, and Pine River. Come, the Judge is at the door. Come and labor for the salvation of the perishing.

L. H. COOK.
C. A. SLOCUM.

Campmeeting.—The Advent Christian Conference of Michigan will hold their Annual Campmeeting at Charlotte, Eaton County, commencing on Saturday, August 25th, and holding over two Sundays. Charlotte is situated at the crossing of the Chicago, Lake Huron, and Grand River Valley railroads. A cordial invitation is extended to all lovers of the Lord and especially those looking for his speedy return. Come, dear brethren, in the Spirit of the Master to work for his cause.

JOHN BOWER, President.
C. D. BERRY, Secretary

Tent Meetings.—Brethren and sisters desiring tent meetings in Kansas and Southwestern Missouri, let them make known their desires at once, when and where they desire such meetings, by letter to Eld. J. C. Smith, Arvonia, Osage county, Kan. The tent is ready for the field. Are our brethren and sisters ready for it, to help in Jesus' name every way possible by the direction of the Lord, to further on the glad tidings of salvation. Write at once to me. J. C. SMITH.

Campmeeting. The Annual Campmeeting of the Northeastern Iowa Advent Christian Conference will be held at or near the old camp grounds in Manchester, Iowa, commencing Saturday, September 1st., and hold over Sunday the 9th. Straw for bedding, and hay for teams, will be furnished free. Grain can be bought at the market price. There will be a boarding tent on the ground for those who desire to hire their board at reasonable rates. We extend a cordial invitation to all who love our Master to come and labor for the salvation of sinners and the spread of the gospel. In behalf of Committee,

WM. H. CONNELL.

Mission Tent.—The Iowa Mission Tent will be pitched Aug. 22 at Clear Lake, Cerro Gerdo county, Iowa, during the Sabbath School Assembly and Young Men's Christian Association and Temperance Campmeeting. P. S. W. DEYO.

Notices.

Conference.—The Southeastern Iowa Advent Christian Conference will convene in connection with the Iowa State Campmeeting, to be held at Ladora, commencing Aug. 24, 1877. All the members of the Conference are requested to attend, as business of importance will come before the meeting. J. HARVEY MILLS, Sec.

Conference.—The annual meeting of the West Virginia and Southern Ohio A. C. Conference will convene at the Guthrie Chapel on Two Mile Creek, Kanawha Co., West Va., Thursday, Aug. 23. A general representation of the church is desired.

S. P. WHITTEY, Pres.

Quarterly Meeting.—Requests for the Quarterly Meetings in the Wisconsin Conference should be made to the following evangelists, in their respective districts: Southern District, Wm. Sheldon, Brodhead, Wis.; Southwestern District, Philo Hitchcock, Mindoro, Wis.; Northwestern District, S. J. Adams, Delton, Wis.; Eastern District, B. Meigs, Arena, Wis. Call in time. WM SHELDON, Sec.

Conference Notice.—The Northeastern Iowa Advent Christian Conference will convene in connection with the campmeeting to be held at Manchester, commencing Saturday, Sept. 1st. All the members of the Conference are earnestly requested to attend. E. A. MARSH, Sec.

Kansas Conference.—There will be a special meeting of the Advent Christian Conference of Kansas in connection with a general Campmeeting held at Arvonia, Osage county, commencing Friday, Sept. 14, 1877, and continuing over two Sundays. We expect a general attendance from all parts of State and southwest Missouri. Important business will come before the meeting. All are invited to attend. Come with small tents and covered wagons, and every equipage for camping out. Come full of the Spirit of God, praying that a great work may be done for the salvation of the perishing. M. MCGUIRE, Sec.

Quarterly Meeting.—The first Quarterly Conference for St. Paul District for this Conference year will be held with the Advent Christian Church at Minneapolis, Minn., commencing Friday evening, August 24, and hold over the Sabbath. Churches will please report by delegate or by letter. SAMUEL WILDER, Clerk.

Notice.—Brethren wishing my help and the Iowa Mission Tent in Iowa or adjoining States, will please correspond with me without delay. I am only a citizen in the midst of the contending parties and armies marshaled in battle array, in Iowa, and trust my banner is peace, being disgusted with so much human machinery, preferring to save men and be in the Lord's army to do good, even on foot, without a hobby-horse. If there are any whose hearts beats in unison and can say Amen to this, and desire some good done, let me hear from them, as I am not under any Synods or creeds of men. Am free to preach a full salvation, with willing heart and hands to work anywhere, or move and settle elsewhere, if the door would open. Address me at Charles City, Iowa.

P. S. W. DEYO,

Annual Conference.—The next annual session of the Advent Christian Conference of Northern Pennsylvania and Southern New York, will be held in the Advent chapel at Fremont, Steuben Co., N. Y., commencing Thursday evening, September 20th, 1877, and continue over Sunday. Let every church be sure to send delegates. A cordial invitation is extended to all. Let this session be the largest we have ever had. The annual address will be delivered Friday, at two o'clock p. m. We trust it will be of interest to all to hear it. The churches are requested to remember the Conference fund.

A. H. BRIGGS, Pres.

Notice.—The Collectors of the Iowa Union State Conference are earnestly requested to collect all they can for the benefit of the Conference and either send or bring it to the place of meeting. The following brethren are appointed for that purpose: C. W. Pitsor, P. F. Willoughby, H. A. Olmstead, C. C. Ramsay, E. A. Marsh, and Charles Manda.

E. A. MARSH, Sec.

The Second Advent Christian Conference of Indiana—Will be held at Volga, Jefferson County, commencing on Friday, the 14th. of September. All persons desiring to attend, must meet the conveyances at Deputy on Friday, which will take them to the place of meeting, six miles from Deputy. Deputy is a small town on the railroad from Cincinnati to Jeffersonville, which can be reached by any of the railroads from Indianapolis to the Ohio River, intersecting the Jeffersonville and Cincinnati road. If visitors from the North will take the road from Indianapolis to Madison, as far as North Vernon, they can then reach Deputy in a few minutes. If however, they come to Jeffersonville, they can take the train to Cincinnati, and reach Deputy in good time for the conveyances. Let them try, then, to arrive at Deputy the same day, as it will save time and trouble to our brethren at Volga. We want a grand rally of all who feel an interest in the prosperity of our cause in Indiana. They will no doubt be pleased with their visit. The church at Volga is in its infancy, but strong in faith and number. The brethren there have large hearts and liberal hands, and I can speak for them, that they will spare no pains to make the meeting a success.

N. FIELD, President.

Grove Meeting.—There will be a Grove Meeting nine miles northwest of Cawker City, Kan., on Oak Creek, in the vicinity of the Chandler School-house, beginning Saturday, Sept. 1, and holding over Sunday. Elds. S. R. Knox and Wm. H. McCarty will be present to preach the word. We earnestly invite the brethren to this meeting, as it is a new field.

S. R. KNOX.

Conference.—A special session of the Michigan Advent Christian Conference will be held in connection with the State Campmeeting at Charlotte. Conference will be called on Wednesday, Aug. 29th. We hope to see a general attendance of ministers and delegates.

JOHN BOWER, Pres.

Quarterly Meeting.—A Quarterly Meeting of the A. C. church of North Fairfield, Ohio, will commence at 2 p. m. on Saturday, September 1st, and continue over the Sabbath. A general invitation is extended to all lovers of the truth. Bro. E. F. Sergisson, of Rochester, N. Y., is expected, to be with us.

JOHN HARVEY, Clerk.

Appointments.

Parties having appointments in this column are requested to write to this office concerning their correctness as often as once in six months; otherwise they are liable to discontinuance.

ILLINOIS.

The Advent Christian Church worships each Sabbath at 221 West Madison street, Chicago, Ill. Services at 10 a. m. and 7 p. m. Preaching by Eld H. G. McCulloch.

Minonk, Woodford county, the fourth Sabbath in each month, in Main's Hall.

C. KOIER.

Union chapel, Union county, Ill., the third Sunday in each month until further notice. T. S. THOMASSON.

Adeline, June 3, at 10 30 a. m, and every two weeks.

Forreston every Sunday evening.

J. AUGUST SMITH.

Religious services are held in the Advent Chapel, Rutland, Ill., every Sabbath. Sabbath-school at 12.15 p. m. Prayer meeting on Wednesday evening. All are invited to attend. Preaching brethren invited to call and assist.

C. W. SMITH, Pastor.

W. T. BAKER, S. BURRELL, } Elds.

Union, McHenry Co., Ill., Aug. 19th, at 10:30 o'clock, and once in four weeks. Riley S. H., in the evening.

GEO. M. BUTTON

South Hume District, Whiteside county, Ill., Sunday, May 27th, at 11 a. m. and at 7:30 p. m., and every two weeks.

Tampico, Whiteside county, Ill, same day, at 2:30 o'clock p. m. in the Swede chapel. SILAS B. MABEY, JR.

The German Advent church hold regular meetings at their Tabernacle on the northwest corner of Chicago avenue and Chase street as follows: Every Lord's day from 9 a. m. to 10:30 a. m. Sunday-school; morning services 10:30 a. m. to 12 m Evening Service 7:30 p. m Prayer Meeting on Wednesday evening, and Bible Class on Thursday evening. All letters and communications must be directed to Eld. Chas. Koier, 229 Noble street, Chicago, Ill.
CHAS KOIER, Pastor.

The Christian Mission hold their meetings in Green Street Tabernacle, over the office of this paper each Sabbath. Morning service, 10:30 a. m. Evening service, 7.30 p. m. Prayer meetings Tuesday and Friday evenings. S. LAYTON, Supt.

NEBRASKA.

I will be in Clarion, Nebraska, August 19, to hold forth the word of life. Let all be present. A. A. FLETCHER

MICHIGAN.

Port Sanilac, Mich., Friday evening, Sept. 7, and onward, as Eld. G. W. Wright may arrange. FRANK BURR.

Lake View Advent Christian church, Moffith Schoolhouse, Mont Calm county, Mich., Sabbath School, at 9 o'clock a. m. Preaching every Sunday at 10:30 o'clock a. m. Prayer Meeting, Thursday evening, at 7 o'clock p. m. Preaching brethren having a gospel sermon to preach will please give the church a call, and preach the word. Write to or enquire for Daniel Van Antwerp, at Lake View or Moffith Schoolhouse. P. VOS.

INDIANA.

Volga Church, Ind., preaching first and third Sundays in each month by L. Record; T. V. Porter, second Sunday; C. Bradley, fourth Sunday.

Preaching at Muddy Fork, (Bridgeport) chapel, Ind., the second and fourth Sunday in every month, at 10:30 a. m., until further notice. G. W. GREEN, Pastor.

Union Mills, Aug. 5 and every two weeks until further notice.
FRANK BURR.

Preaching in the Christian Tabernacle at Jeffersonville, Ind., every Lord's day at 10.30 a. m., and 7.30 p. m. Also, Sunday school in the morning at 10 o'clock, and prayer-meeting Wednesday evening.
N. FIELD, M.D., Pastor.

WISCONSIN.

Fairfield, Sauk county, Wis, July 8, at 11 o'clock a. m. and 2 30 p. m.
Watkin's Schoolhouse in the evening of same day.
Once in four weeks at the above appointments until further notice.
B. N. MEIGS.

Preaching at Burns, Wis., March 25, 1877, at 11 a. m.
Same day at Salem at 3 p. m. Services in music Hall. Once in two weeks.
April 1, 1877, at 11 a. m., at Mindoro Advent Chapel.
Same day at 3 p. m. Burnham Valley. Once in two weeks. Come one, come all.
PHILO HITCHCOCK.

Cross Plains, April 8, and once in two weeks, morning and evening until further notice.
Mill's Church, April 15, 1877, and once in two weeks.
A. N. HITCHCOCK, Pastor.

Meeting at the Advent church, Arena, every Sunday morning at 11 o'clock. Prayer meetings on Thursday and Sunday evenings. B. N. MEIGS.

Preaching at Vernon, Wis., Advent Chapel, May 6, 1877, at 10 a. m. and 6 p. m., and every other Lord's day.
Webster Schoolhouse same day at 2.30 p. m.
Pine River, May 13, 1877, and once in four weeks. L. H. COOK.

IOWA.

May 6, 1877, at Solon, Johnson county, Iowa, and once in four weeks.
At Manchester, March 13, 1877, at 11 a. m., and once in four weeks
At Raymond, Blackhawk county, May 27, 1877, at 11 o'clock a. m. and 7.30 p. m., and once in four weeks. P. W. HOUGH.

Penn Center, Madison county, once in four weeks.
Troublesome, Cass county, once in four weeks.
Dover, Iowa county, once in four weeks.
The other fourth week in new places.
C. W. PITSOR.

Services at the Advent Christian chapel, Clear Lake, Iowa, every Sunday at 11 o'clock a. m. Special prayer meeting at 2 p. m., invoking God's Holy Spirit. Sunday-school at 3 p. m. Young Folks' prayer meeting at 4 p. m. General prayer meeting meeting at 7 p. m.; also on Tuesday evening.
MARTHA J. JANES, Pastor.

There will be religious services at the Hickory Grove Schoolhouse, Ringgold county, Iowa, the first and third Sundays in each month, at 11 o'clock a. m.
Sunday-school every Sunday at 9 o'clock. Bro Herron acts as superintendent.
JOHN SCARCE.

MINNESOTA.

Elliotta, Fillmore county, Minn, Grange Hall, Feb. 4, 1877, at 2.30 p. m., and once in two weeks. PETER MITSON.

MISSOURI.

Preaching at Doyleston, St. Clair county, Mo., the first Sunday in March, 1877, and every alternate month after.
At Fairview Scholhouse, Little Dry Wood, Vernon county, the first Sunday in April, and every alternate month after.
At Montevallo, Vernon county, the second Sunday in each month.
Oak Grove Schoolhouse, two miles north of Hudson, Bates county, on the fourth Sunday in each month.
At Washington Schoolhouse, four miles north of Nevada City, on the third Sunday in each month. W. W. CATE.

KANSAS.

Ottumwa, Coffey county, Kan., the first Sunday in each month.
Centropolis, Franklin county, the fourth Sunday in month until further notice.
D. WEBSTER.

Slate Valley School-house, Sunday evening, August 12, at early lamp-lighting. Subject: "God's Love for Man."
Friday evening, August 17, general meeting commences to hold over Sunday, as we have some expectation of our Mission Tent with J. C. and S. E. Smith.
V. F. HUNT.

NEW YORK.

Second Advent Church, Brooklyn, N. Y. Preaching every Lord's day at 3 and 7 30 p. m. Conference at 10.30 a. m. Wednesday, prayer and conference meeting at 7.30 p. m. Friday, Bible Class, 7.45. p. m 246 Bridge street.

Second Advent Church, New York City, 138 West Twenty-fourth street, between Sixth and Seventh avenues. Preaching on Lord's day at 10.30 a.m. and 7.30 p.m. Prayer meeting Wednesday at 7.30 p. m.

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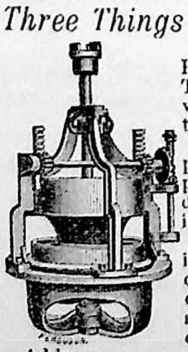

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FRANK BURR, - - - - - EDITOR.

WM. SHELDON, Brodhead, Wis. } Contributing Editors.
H. F. CARPENTER, Vallejo, Cal }

All matter intended for publication in the ADVENT CHRISTIAN TIMES, such as communications, correspondence, obituaries, or appointments, should be addressed to

EDITOR ADVENT CHRISTIAN TIMES,
91 *S. Green St., Chicago, Ill.*

WE learn that at the recent meeting of the Eastern Second Advent Association, Eld. John Couch was re-elected as editor of the *World's Crisis*. The *Crisis* is one of the ablest exponents of Christianity, of all papers which come to our office. It is true to the Bible record, and the divine Spirit. We wish it continued success.

WE write this item on the campground at Earl, Ill. We arrived on Wednesday and found the meeting in good progress, and it bids fair to be the best one held for several years. The Spirit of Jesus and consecration is in the midst of the people. We rejoice in the unity and love manifested. The people are getting ready to cross Jordan.

WE are informed that the very generous proposition of deducting fifty per cent. from the dues of this office to the Eastern Association, if paid within six months, was voted by the Association at their recent meeting in Chelsea, Mass. Brn. D. Matthewson and E. McCulloch advocated the cause of this Society before the Association. Such a generous proposition should be promptly accepted. Brethren, pour in the new subscribers and your donations and enable us to wipe out all debts by Jan. 1, 1878.

ELD. A. N. SEYMOUR, of Reading, Michigan, called at the office last week, en route to camp-meeting at Manchester, Iowa. Bro. Seymour is preaching to churches in Branch County, Michigan, and reports the brethren there as pressing on amid many difficulties.

PERHAPS some will think that Rev. J. W. Sullivan, Jr., of New Jersey is over positive in his language as reported in the article on *The State of the Dead*, in another column of this paper. But a man can afford to be positive when he is sure he is right, and when the evidence is so clear. The truth on the question of the nature of man and his future condition is very plainly revealed in the Scriptures, and is now being acknowledged in the minds of many who are fearful of openly declaring it. We are glad that some few are overcoming that fear; we hope the number will increase.

BRO. S. P. HAYWARD of Stevenson, Alabama, writes as follows:—

BRO BURR:—Campaign numbers of the TIMES came to hand all right. Am pleased with them and am trying to get you some subscribers. I have just started on a long trip to Cherokee and Etowah counties to scatter the good seed, and find the door open and a great desire to hear on every hand. Could dispose of many tracts and papers if I had them, and am doing what I can to introduce the TIMES, *Crisis*, and other papers that advocate the doctrines we hold so dear, and which I believe to be "present truth."

He sends on two new names as a beginning. Let others do the same. Now is the time to work.

THE Business Agent, in order to facilitate matters connected with accounts on subscriptions, and enable him to attend to his books more readily, has adopted the method of putting numbers opposite subscriber's names on the yellow slip, instead of dates. These figures or numbers correspond with the whole number at the right hand top of this page. For instance, the whole number of this page is 692. When a person sends $2.20 he pays for 52 numbers, or a whole year. If his time was out this week, such a payment would give him credit for 52 numbers more, or to "Whole Number 744." A payment of six months would give him credit to "Whole No. 718," which is 26 numbers ahead. Look out for the numbers on your slip. Another thing: Every subscriber will be duly notified two weeks before his subscription is out, and this will give all a chance of prompt renewal. See standing notice in the Business Department.

GOSPEL LAW.

It is frequently supposed that law and grace are contrary to each other, and that where law is there is no grace, and where grace is there is no law. In former days God's people are known to have been under law; it is supposed that they had no grace at that time. But the attributes of God as declared from Mount Sinai were, "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin" (Ex. 34: 6). Surely, there must have been grace mingled with the law that came from such a God as this.

The Psalmist says, "Grant me thy law graciously" (Ps. 119: 29). We read that "the law was given by Moses, but grace and truth came by Jesus Christ" (John 1: 17). Was there no Christ in the law? Was it a house without a tenant? a frame unfinished and unoccupied? No, indeed! There was a token of Christ there, but it was so faint as to resolve itself into nought but a shadow. The work of the law was to lead to the person of Christ; to produce a Christ, which was accomplished when the babe was born, "made of a woman, made under the law" (Gal. 4: 4), and thus the object of the law was fully accomplished. It developed the grace that was therein, and when this was done, the covering of its forms was no longer needed; the outer coating of its ritualism and commands were to be laid aside. But all law is not laid aside. While that law which enclosed the grace of God may no longer be in force, because grace has ripened and emerged from the shell which enclosed it, yet grace itself carries with it a law more powerful in its workings than all the commandments and code of Sinai, or than any other code that pertains merely to the outward life. This is the "law of Christ" (Gal. 6: 2). Paul was "without law," among the Gentiles, yet "under the law to Christ" (1 Cor. 9: 21) whom he acknowledged to be his Lord and Master.

The law of Christ is the gospel law, not of outward force, but of inward promptings; it is the law of faith.

All law has its source and its medium of communication, as well as its precepts. The Sinaitic code of commandments came from God; its medium to the people was Moses; its enactments and requirements were wholly outward, or to regulate men's outward lives. The gospel law comes from God also; its medium is the Lord Jesus, and its enactments and requirements are wholly inward, to regulate men's hearts, and emotions; and when men's hearts and emotions are made righteous and remain thus by being begotten by the Spirit of God, then it is that

men do "not commit sin" (1 John 3: 9). Consequently, the outward life will be righteous before God, and will need no outward law to regulate it.

The idea that there is no law for men who are in grace, is a mistake. But it is not a law of works to produce righteousness; it is a law of righteousness to *produce works*. The works produced by the gospel law are different from the works produced by the Sinaitic, or any other outward code. The code of gospel commandments embraces more than the ten of Sinai ever embraced. The gospel code is written on the heart, and covers all time and all circumstances. Its adoration of God is from within; its parental submission refers to God; its Sabbath is the rest given by a risen Christ; and the cleanness of the last five commandments of the Sinaitic code become the condition of the heart under the gospel code, or the law of Christ.

The gospel law is all-sufficient to produce outward righteousness. The Sinaitic code failed to do this because of the power of sin. The gospel is the "power of God unto salvation" because it is infused by the Spirit of God. The gospel law is "the law of the spirit of life in Christ Jesus." How excellent are its principles! How righteous are its workings! How perfect are its results! As its heavenly Spirit comes with the words of divine instruction, the heart becomes a wellspring of "righteousness, and peace, and joy in the Holy Ghost." So let its power be felt in all our hearts, and its work be seen on every hand.

CAN THE SOUL DIE?

We do not know how a person with the plain Bible statement before them, that "the soul that sinneth, it shall die" (Ezek. 18: 4), can honestly dispute the statement that the soul of man is susceptible of death.

It is said that all the death possible to the soul is that which is defined as a condition of trespasses and sin. Sin is not declared in the Scriptures to be identically the same as death, but it is written, "Sin, when it is finished, bringeth forth death," and, "The wages of sin is death." Sin and death are attendant works, but death is not sin. It is a result of, or penalty for, sin, and sometimes follows afar off.

To be "dead in trespasses and sins" is to be in a similar condition with one who is condemned to die, and who is reckoned as already dead by his friends because they see no hope. It is the same as to say of a person for whom there is no hope, "He is a dead man," meaning thereby to express the condition beforehand of that which is expected to be inevitable. So, to be "dead in trespasses and sins" is to be in a condition in which death is inevitable; but if the man leaves his sins by the power of Jesus through the Holy Spirit, he "is passed from death unto life;" and this expresses beforehand his condition as mentioned in the words of the prophet, "He shall save his soul alive" (Ezek. 18: 27).

Again, it is said that the soul dies a spiritual death instead of a literal one. But what other life has the soul but a spiritual life? If it is a spirit, then all the life it can have is a spirit life, and if it loses this it loses all its life, and is as literally dead as the body is when it loses *its* life. Physical life inheres in the body alone, and spiritual life in the soul. Per consequence, a dead soul has no more life than a dead body.

Again, it is not predicted in Ezekiel 18: 4, that the soul that sins *is* dead, but that "it *shall* die." Hence, this death is not trespasses and sin, but is a *result* of them, or a *penalty* to be inflicted because of them. The sinful soul "*shall* die." This is a penalty for sin, and the time for its infliction is the time of the judgment day. Then the sinful soul must die. If it dies, then it is no longer alive. If no longer alive, then all the faculties are dormant, dead. Then it is that God will "destroy both soul and body in hell" (Matt. 10: 28).

It is true that man cannot kill the soul, but it is also true that when the body is dead the soul is powerless to manifest love, or hatred, or any other passion. When the body is blind the human soul cannot see. When the body is deaf, the human soul cannot hear. With all the senses benumbed the human soul is powerless. With the brain diseased the human soul is lunatic. With the brain and body asleep, the human soul is at rest, and takes no cognizance of passing events. With the body dead, the soul is asleep. Even the soul of the righteous who lived in Jesus is then "asleep in Jesus." How much more shall the soul of the wicked be without sense or power, when, in the judgment day, with the body it is destroyed? The Scriptures declare that the soul can die, and that the sinful soul shall die. We believe it.

OUR PRESENT NECESSITY.

The great object of this Publishing Society is to send out the truths of the Bible that have a special bearing upon Christian life as verging upon the second advent of Jesus, our Lord. We are looking forward to the time of the establishment of the glorious Kingdom of God. But while we look forward, we must not, and cannot, *overlook* the present. Our work is in the present time, and for future time. The present time presents to us a great work to do, and it also presents to us but very little material aid to accomplish that work. Not but what there is enough money among those who are rejoiced to see our work go on, but there is a great neglect in sending on help to this office. This has been the case for several years, and consequently the Society has been unable to accomplish but a small part of what it might have done.

It is only by exceeding close and careful calculation that we have been able to pursue the business, and keep the paper going. It is all right that close and careful calculation should be pursued at all times, but it is not at all necessary that our present work should be crippled and hindered for lack of means. The poverty of the office, and the inability on the part of its workers to do a great work in the publishing line, is owing to lack of help from brethren abroad. Conferences, churches, ministers, and believers in Jesus lack energy, or zeal, or faith, or something else, whatever it is, and do not help us as they might and ought.

Is it not time to change our condition from being a crippled Society to that of a strong and energetic working people? Will you, brethren, assist this Society to throw off forever the shackles that have bound us, the shackles of debt and financial stringency, and give us the means to send forth the good word of life more extensively? If brethren will but arouse and give us one lift all together, by donations and new subscribers, for the next six months, this Society will be relieved of all embarassment, and enabled to do a great and glorious work. Give us two thousand more subscribers on our list, and we will show you a prosperous Society. Give us one thousand dollars in donations, and the indebtedness will be so greatly reduced as to be soon entirely gone. Why not do this? This is *present work*, present *necessity*. Our paper is first class, it cannot be easily improved. Our friends are, some of them, already at work and sending in new subscribers. Why not all try to do the same? This is *our present necessity*. We make this appeal, trusting that many hearts will readily respond to our call. We have hope that it will not be in vain.

There is no good reason why this paper should not be widely circulated among the people, and tracts and books sent out from this office in large quantities, to be read by thousands who now are not informed upon present truth. This work is in *your hands*, brethren, to furnish the means for its accomplishment. The Lord gives it to you; what will he find in the day of his coming?

NEPHITE CHRONOLOGY.

1. Nephi leaves Jerusalem in the first year of Zedekiah's reign, said to be B. C. 600 (2 Nephi 11: 3).

2. After journeying "eight years" in the wilderness, he reaches the ocean, and begins to build a ship, B. C. 592 (1 Nephi 5:17).

3. Three years later, in the eleventh year of Zedekiah, Mulek leaves Jerusalem for America, with another caravan, B. C. 589 (Omni 1:7; Helaman, 2: 27; 3: 4).

4. After Nephi finishes his ship he comes to America, and finishes a temple, B. C. 570, only 30 years after leaving Jerusalem (2 Nephi 4: 3).

5. He then ordains two "priests," B. C. 570, saying that he kept the commandments in all things according to the law of Moses" (2 Nephi 4: 2, 5), even though he himself and his priests were descendants of Manasseh, instead of Levi (Alma 8: 1).

6. In B. C. 121, or 479 years after coming from Jerusalem, baptism begins to be practiced in America (Mosiah 9: 8). And it was instituted after this novel pattern: "Alma took Helam, he being one of the first, and went and stood forth in the water, and cried, saying, O Lord, pour out thy Spirit upon thy servant, that he may do this work with holiness of heart. And when he had said these words, the Spirit of the Lord was upon him, and he said, Helam, I baptize thee, having authority from Almighty God. And after Alma had said these words, both Alma and Helam were buried in the water; and they arose and came forth out of the water rejoicing, being filled with the Spirit. And again, Alma took another, and went forth a second time into the water, and baptized him according to the first, only he did not *bury himself again* in the water." So Alma baptized *himself*. If that is God's plan why did not Joseph do the same, instead of baptizing Oliver, and then being baptized by Oliver? Wonder if John the Baptist baptized himself? If Alma's plan was correct, Joseph's was wrong, even though the ghost of John the Baptist told him to do so, for Alma had "authority from Almighty God" for his practice, and no ghost should deal out contrary instructions; so Joseph, from these considerations, has never received valid baptism, but should have plunged himself under the water like Alma, if the record is given by inspiration; therefore Mormon baptism is not valid, unless *all* immersion is.

And why were the Nephites left 479 years

without baptism, seeing it had been practiced on the other continent thousands of years previously, even in Adam's day, according to Joseph's inspired translation of the Bible? Why did all this line of Nephite prophets down to Alma omit baptism? Is this bungling management chargeable upon the Lord, or upon Joseph? Were the Lord's prophets at liberty to disregard baptism so long after its introbuction?

W. S.

COMPROMISE.

There is an insatiable proclivity upon the part of man, to compromise the gospel, both in its experimental and theoretical elements, so as not to be too singular or too unpopular. But this is wrong, for righteousness should never compromise with sin, nor truth with error, either for peace or popularity. "Be not conformed to this world" either in practice or spirit. We must be radical for righteousness and truth, but not rash. Truth is God's property, and we have no right to dilute it, to make it more palatable to tradition lovers, nor should we present it in the spirit of censoriousness. The spirit of compromise is to be deplored on one side, while the spirit of blind rashness is to be lamented on the other hand. While we cannot lead people to the truth by lowering the standard, neither can we drive men to embrace it. The true policy is to proclaim the truth in the Spirit of God, and not in the spirit of combativeness and sour censure. When truth is proclaimed in the spirit of its Author, it attracts, but when proclaimed in another spirit it often repels. When truth is compromised, its power is diminished, and its Author is dishonored. Let us never smother the truth, nor present it in a repulsive manner, nor yet as a dry system of theology, without the element of righteousness.

W. S.

PREACHING ABROAD.

It is now probable that I shall be at liberty to hold meetings abroad more extensively than hitherto, if health will permit, as we are making earnest efforts to get Bro. Thurber to supply Brodhead half the time. Although not rugged in health, I hope to comply with calls hitherto refused, if desired. Our address will still be Brodhead, Wis.

W. S.

THE A. C. TIMES THREE MONTHS TO MORMONS.

As I am about to present a series of brief items on *Mormonism*, never before given to the public, not even in my book called "*Mormonism Examined*," and feeling anxious to have them read by candid Mormons, I request friends to obtain subscribers of this class for *three months*, or send free for three months to such. Try it.

W. S.

Church News.

THE meetings in Springfield, Ill., August 26, held by the Editor, were well attended, and created some interest among the hearers. The brethren there wish for a protracted effort this fall or winter. We think a persevering work would raise up a company in Springfield, to look for Jesus and the kingdom.

THE attention of brethren in Iowa and N. W. Missouri is called to the campmeeting at Red Oak, Iowa. The meeting will be in progress when this reaches our subscribers, but we hope attendance will be large nevertheless.

SEE notice of another campmeeting in Wisconsin, September 7. This is number four, of campmeetings in Wisconsin. We hope it will be a *number one* meeting.

THE church in Burr Oak, Iowa, are building a chapel, and are seeking Eld. Ridley to locate among them.

Waiting.

H. G. M'CULLOCH.

Tune in "Gospel Hymns and Sacred Songs."

We wait for thee
To set us free,
And give us life eternal;
The morning light
Breaks on our sight
In beauty bright and vernal.
Chorus:—We wait for thee,
We wait for thee,
We wait for thine appearing.

Our King will come
To take us home;
We wait for his appearing—
The glorious light
Dispels the night—
The prospect, O how cheering.
Chorus:—We wait for thee, etc.

Ye weary saints
Cease your complaints,
And tell the wondrous story;
Behold, he comes,
Ye waiting ones,
The Lord of life and glory.
Chorus:—We wait for thee, etc.

We wait for him,
Our glorious King,
Our Lord and Judah's Lion;
O take thy throne,
Reign thou alone
In glory on Mount Zion!
Chorus:—We wait for thee, etc.

He comes at last,
The harvest past,
The angel reapers gather,
Not withered leaves,
But golden sheaves—
God's own peculiar treasure.
Chorus:—We wait for thee, etc.

DeKalb, Ill.

Necessity of Union.

J. S. WIMBISH.

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (1 Cor. 1: 10).

I think there are some Adventists who ought to read this whole chapter (1 Cor. 1 chap.) over about three times a day for two years. After the experiment perhaps they would be less inclined to teach for doctrine the commandments of men. How prone the sons of Adam are to follow man's wisdom instead of the wisdom of God. But God's wisdom is much easier understood, and less scared by metaphysical theses, than the wisdom of man. It is much plainer to an untutored mind than the wisdom of man.

God speaks in plain, simple terms, and uses no language beyond the comprehension of the most obtuse mind. Why is it man will not accept the truth as God speaks, and take him always at his word? Is it not because man would rather seek out some invention of his own? Isaiah says: "But the word of the Lord was unto them, precept upon precept, precept upon precept; line upon line, line upon line; here a little and there a little; (that they might be saved? No); that they might go and fall backward, and be broken, and snared, and taken." This is indeed true. But did not God intend that the entrance of his word should give light? He did; but such is not the case always with a people who have such blessed opportunities.

Now to be brief and come to the point, let me state that the thoughts here expressed are suggested to my mind by reading first in the *Crisis*, if I mistake not, and then in the TIMES, an article entitled, "Who will be saved?" Some time ago I read an article, or rather a tract, written by Rev. W. P. McCay, entitled, "Ye must be born again," in which he takes the ground that Christ in his conversation with Nicodemus had referred to the "word" when he said water. And he carries the idea out in his argument, against the necessity of water baptism; that it was the word and the Spirit which were to do the work of regeneration. The article alluded to follows the lead of this learned teacher, and in treating of the same subject substitutes word for water. Did our Savior understand the difference between water and word? It would appear to me quite unreasonable to suppose if he had intended to say, "Except a man be born of word and of Spirit, he cannot enter into the kingdom of God," that he should have failed to say it and have said something else. Should we at this late day, attempt to correct the language of him who spake as never man spake? Could not Christ have said "word" if he had intended to say it? I think so. We may reasonably expect those who have substituted an ordinance of their own invention for the ordinance of baptism, to be ever trying to excuse themselves for refusing to obey God. It is natural that they should speak lightly of baptism, and try every way to belittle it in the eyes of the world, because they have rejected the counsel of the Lord.

The argument is advanced that it does no good toward changing and renewing the man, and in support of their argument they point us to men who have been baptized, who are a disgrace to to the Christian name and profession. It has never been claimed to my knowledge, by the most Scriptural advocates of Christian baptism, that the mere act of going down into the water, unaccompanied by faith and repentance on the part of the subject ever did, or ever will, benefit the individual. But I might ask, Are there not hundreds and thousands of members in all churches who are far from the standard of true Christian character? Were they not taught from their very childhood to regard lightly the ordinance of baptism? And are there not hundreds and thousands in churches who have submitted blindly to the ordinance of baptism, who do not, who never did, nor never will, fully understand the purpose of divine wisdom in instituting this solemn service? I say, do they not also very lightly esteem this ordinance; and may they not in hundreds of cases have submitted to it only to please some friend—a father, or mother, or pastor? Have they not, in the great majority of cases, submitted to it, more from a desire to conform to the customs and usages of the church, than from a sincere desire to obey the form of doctrine from the heart? Have they taken into the account the fact that God has commanded them to obey him? I fear they have not, and I must believe that the cause of this formality and coldness in regard to the administration of the ordinance of baptism is entirely attributable to the fact that it has been so lightly regarded and spoken of by the teachers of the day. And now men come to the front and tell us Christ never intended to use water at all, in the matter of regeneration. They were to be regenerated and born again of the word and the Spirit only, leaving water out of the question entirely. Now I want to look into this matter, and if they are right in regard to this conversation, or its import, I, for one, want to know it. I sincerely desire the truth on every subject, more especially about matters of eternal interest. Let us examine this text and see what our Savior meant when he said, "Except a man be born of water and of the Spirit he cannot see the kingdom of God."

1. In the first place, I will suppose he had

reference to the word which he spake. Now then if this word did the regenerating, every one who hears the word should be regenerated. But it is not the *hearers* of the word, but the *doers* of the word who are to be justified. Let us take an illustration: Elisha told Naaman to go down and dip in Jordan seven times and be healed, but he at first refused to go; yet, if he had not gone at all according to the "word" theory he should have been healed. Why? Because the word of the man of God had gone out of his mouth, and God stood ready to honor the words of his servant. But we see there is a wide difference between the word of command, and the act of obeying that command. Naaman even, though of uncircumcised lips, understood that there was a difference, and he did not expect the mere command alone to accomplish his cure. He did not like the idea of going under the water (here is where the shoe pinches), and that too, as he believed, to no purpose except to humor the caprice of an old man. But when he obeyed the word, and was healed, he saw God was with his servant and that he required obedience to his word.

Again, a general may order his command to go forward and engage the enemy and obtain the victory over them. He may be confident of success if the soldiers will only do their duty and charge bravely upon the redoubts of the enemy; but he would accomplish nothing at all if they stood still in their places, and expected the fort to fall because the general commanded it to fall. If God had desired the walls of Jericho to fall down by his word, unassisted by the hosts of Israel, he would have said, "Down ye walls of Jericho, and let my people in." But he told Joshua what to do, and then added, "When ye have done as I command you, the wall of the city shall fall down flat and the people shall ascend straight before him." But suppose the people had disgregarded the word of Joshua, and failed to couple obedience with command, the walls of Jericho no doubt would have stood for a long time.

I could give many illustrations from the Scriptures, and from every day observations, to show the distinction between the "word," or command to do a thing, and the actual performance of the deed named. Our Savior, in speaking to Nicodemus, mentioned Spirit, as an element essential in the new birth, and why not substitute "word" for Spirit? If we may substitute "word" for "water" there would be no impropriety in doing so for "Spirit," from the fact that Christ spake of Spirit as well as water. And if we may substitute the word spoken, for the thing itself in the first part of the sentence, why not in the latter? We might have this sentence reading thus: Except a man be born of water and of "word," etc. Or, if we carry the rule a little further, we might have the passage transposed thus: "Except a man be born of water (word) and of the Spirit (word) he cannot enter into the kingdom of God." If this rule were followed closely the "word" would soon be swallowed up in mystery. The English language, and all other languages would become useless and fail entirely to convey ideas. If this rule of mystifying is admissible and applicable to "water," is it not equally so to Spirit? And if we apply it to Spirit in the same sense it is applied to water, and if it has rendered water baptism null and void, of course, by parity of reasoning, it will render Spirit baptism null and void also. If the one can be changed so as to be merely a word of command, why not the other also? That is, according to this theory of changing words around to mean something not intended, we might say that when God speaks in Ezekiel of putting his Spirit into the dead house of Israel, and making them live again, he merely said he would do it to comfort the people, for the "word" declaring he will do it will suffice.

Men in their over-anxiety to establish the paramount claims of Spirit baptism in the minds of people, and forgetting that a man shall live by every word that proceedeth out of the mouth of God, completely destroy or nullify both water and Spirit baptism, and leave us nothing but a baptism of "the word." But perhaps they will say the word is all-sufficient. So it is, if man will only obey it, and walk by it. I am an uncompromising advocate of that policy in religion that will direct every one to take the word, the whole word, and nothing but the word, as the man of their counsel. If we were to do so, we would all of necessity speak the same thing, and be of the same mind, and of the same judgment. We would no longer be divided into scores of sects, and petty denominations, carried about by every wind of doctrine, holding to the skirt of some great man (so called), hoping to be saved because he has taught us to believe error to be truth. Were we all to come to a Bible platform there could be no possible chance for men to escape the unavoidable conclusion that the church of Christ is the only true church.

Were we all, to-day, to take God at his word, and not try to correct his language, and supply by our own wisdom the lack of knowledge in those who wrote under divine direction and guidance, we would doubtless in a few years be able to pull down nearly every stronghold of Satan in the Christian world, and make great headway in the countries of the heathen. Who can deny or gainsay this assertion? The church is weak and powerless to-day, because it is divided. It is divided because men have rejected God's word to a considerable extent, and changed the meaning of God's language to suit the various creeds and opinions of men. The argument is advanced in defense of divisions in Christ's body, that all men cannot see alike. One man will join the church and *be saved*, if you do not make certain articles of Christian faith a test of fellowship. One does not like to go down into the water, and if you require all men to do so, you may drive them away from Christ. The man does not see the necessity of water baptism any way, although God might have considered it necessary and therefore enjoined it, and to avoid the trouble of going into the water and getting soaked, and having to change clothing, etc., he prefers to think the use of two drops is sufficient.

Let me digress a little, to relate what I once saw. Two years ago, a young man and young lady professed religion during a protracted meeting, and they chose baptism (as they said) by immersion. On the day appointed the minister took the candidates down into the water and attempted to baptize them. He being quite diminutive in stature, failed to get the head and breast of either party under the water. I asked the minister if he was satisfied with that kind of immersion, or burying people by baptism in the likeness of Christ's death. He said he was not and felt very bad about it, for he had never failed before, and would not at that time had the lady not obstinately refused to suffer her head to go under the water. You see this young lady did not wish to get her crimps wet. In the case of the young man, the failure was owing to his stiffness, created by a fear on his part of becoming strangled. I think he was more excusable as he had a natural dread of the water.

This incident is given as an illustration of the fact that many who desire baptism wish it merely to satisfy the demands of the church disciple. They have not the remotest idea that it typifies their death, burial, and resurrection. This idea can never be entertained by those who have substituted *sprinkling* for baptism, for there is nothing in it to symbolize burial and resurrection.

Now, then, comes another man to the conclusion that he wants to join the church, but he don't want a large class of men viewing the schisms in the professing body of Christ; and, regarding them as the results of man's dissension and strife, and quite contrary to their views of what the body of Christ should be, have come to the conclusion that religion is a farce, and have rejected the Bible, the church in all its branches, and Christ also, and gone into infidelity. Another large class, looking at all these things in a different light from the moralist or the infidel, have come to the conclusion that all men will be saved regardless of character. All these results, with many others, I consider as having sprung from the great error of correcting Bible language. Of this no man should be guilty who professes to abide exclusively by Bible truth. Therefore, let us understand the word *water* to mean water, nothing more, nothing less. It may agree with the blood and the Spirit, and also with "the word," but it is evidently distinct from either. The water is commanded by God, the word is spoken by him, and the Spirit is an all-pervading fluid emanating from him. They may agree in other respects, but this will suffice. They all combine to accomplish one result—the salvation of man.

Macon Ga.

Death and the Judgment Seat.

C. H. RAMER.

The following I take from the *Chicago Post*, which is taken from the *Christian Union*. Written by H. W. Beecher.

Says Beecher, "The whole drift of Scripture appears to us clearly to teach that the soul passes directly from its earthly to its spiritual life; that there is no 'intermediate state;' that death is not death, but only transition; and that the day of judgment is an occasion, not for the formation but for the announcement of the Divine judgments on mankind. It is the theory of Swedenborg that at death the terrestrial body drops off and the spiritual body emerges; that this is the resurrection; that the day of judgment has already begun; that every soul goes forth from its death-bed to the judgment bar of God. If one must have a theory, this is perhaps as good as any. That death summons the Christian to judgment, and judgment ushers him into immortality is the clear revelation of God's word. There is no objection to imagining anything if you do not frame your imagination into a creed."

If Mr. Beecher has not framed his imagination into a creed he has done worse by putting his imaginations for the clear revealed word of God. An assertion from Beecher, proves just as little as from any other man. If death is not death, then by the same rule life is not life. By this kind of reasoning we would turn the world upside down, and reason God out of the universe. "Let us beware lest any man spoil us through vain deceit and after the traditions of men."

"For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his work" (Matt. 16: 27). "The word that I have spoken, the same shall judge him in the *last day*" (John 12: 48). "Because he hath appointed a day in the which he will judge the world" (Acts 17: 31). "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom" (2 Tim. 4: 1).

There is no evidence in the Scriptures that death is the resurrection. It is the dead that are to be resurrected, judged and rewarded. Beecher's imaginary immortal soul is left out of the question. Isaiah says, "Thy dead men shall live." Daniel says, "Them that sleep in the dust of the earth shall awake." Ezekiel says, That the Lord will open their graves and cause them to come up

out of their graves. Hosea says, "I will ransom them from the power of the grave; I will redeem them from death."

The Scriptures plainly teach that the dead must be raised prior to judgment, and that God has appointed a set time when he will judge the whole human family, instead of the day of judgment being a sort of a happening occasion at each one's death.

Beecher admits that the soul has a death bed, which I do not understand if the soul does not die. I suppose he means a transition bed.

We will for a moment look at this transition doctrine. Where the word death occurs in the Scriptures we will use "transition," which will make sense if Beecher is correct. "In those days was Hezekiah sick unto transition; and Isaiah told him to set his house in order; for thou shalt die and not live" (Isa. 38: 1). Isaiah says that transition in this case is to not live, which is quite as bad as to die. "And that ye will save alive my father, and my mother, and my brethren and my sisters, and all that they have, and deliver our lives from transition" (Josh. 2: 13). "In famine he shall redeem thee from transition.' (Job 5: 20). "To deliver their soul from transition" (Ps. 33: 19). "Hast delivered my soul from transition"(Ps. 56: 13). "Treasures of wickedness profit nothing; but righteousness delivereth from transition" (Prov. 10: 2). "What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is transition. For the wages of sin is transition" (Rom. 6: 21, 23). "By one man sin entered into the world, and transition by sin" (Rom. 5: 12). "Then when lust hath conceived it bringeth forth sin: and sin when it is finished bringeth forth transition" (Jas. 1: 15). "Let him know that he which converteth the sinner from the error of his way shall save a soul from transition, and hide a multitude of sins" (Jas. 5: 20). "This is the second transition" (Rev. 20: 14).

What a profound interpretation of the word death!

Lewiston, Minn.

"Lo, Here."

L. C. KERR.

In his word, Jesus has left many timely warnings and remonstrances for the benefit and safety of his church during the last days, when she is approaching the end of *time* to enter upon *eternity;* and among them we find this one, "Then [when there are signs of his coming] if any man shall say unto you, Lo, here is Christ, or there; believe it not." We have evidently come to the time for the fulfilment of this, as we are upon the eve of the judgment, and may expect what is due here. Is there any man, or class of men saying to you Christian, "*Lo, here is Christ, or there?*" Or, "Behold he is in the secret chamber? (the atmospheric heavens), if so the word comes to you, "*Believe it not*"—"go not forth" (Matt. 24: 23, 26). If you do go you will be the subject of his or their deception and will perish in the darkness of the delusion.

But who are to preach this doctrine of an invisible advent, or coming of Christ? Let Jesus answer the question himself. After warning them against this deceptive teaching, he says, "For there shall arise false Christ's and false prophets, and shall show great signs and wonders; insomuch that if it were possible they (false teachers) should deceive the very elect." Those who practically teach false doctrines *must* be false teachers. Was Jesus right about this "secret coming?" If so, then the man who is now teaching that "he is in the secret chambers" is a false teacher, and will lead astray all who follow him. "Go not forth" is the Lord's command. For he has given an unmistakeable sign of the occurrence of that event. He says, in contrast with "the invisible theory" of it, "For as the lightning cometh out of the east and shineth even unto the west; *so shall also the coming of the Son of man be.*" (ver. 27). Who will dare to say that it will be *different?*

In connection with this we have, from the same source, that doctrine taught in the days of Paul, by Hymeneus and Philetus, false teachers, of a resurrection being in the *past.* Upon the theory of a *secret* advent can be established a *secret* resurrection. For when the Lord comes the first thing that occurs is the resurrection of the dead in Christ. And when "the secret chamber" preacher, has made it known that Christ has come, it is due to him to preach the consequent event, which is the resurrection. This follows, inevitably; so that when you find the man that is to preach Christ "in the secret chambers," you will find one teaching the resurrection in the past, or in *progression.* And Paul said this was an overthrow of the faith (2 Tim. 2: 18). And this is just what a belief in this deception will do; it will overthrow the faith of the individual who is led astray by it, so that we can see the need of Christ's warning; and we do well to heed it and not be deceived by the cunning devices of Satan and his servants who lie in wait to deceive.

Highland Creek, Ont.

Out-pouring of the Holy Spirit.—No. 4.

N. FIELD, M. D.

I will repeat what I said in my first article, that the Holy Spirit is promised to all Christians; but not to unbelieving and impenitent sinners. It dwells in the church, which is called the body of Christ, the temple of the Holy Spirit. There is, says Paul, "One body and one Spirit." That Spirit has always had, and has now, an appropriate and Scriptural work to perform. And I propose to show what it is. In doing so no one need fear that I will commit the sin of blasphemy. I have studied the subject for nearly a half a century, and am fully able to defend every position I may assume in its discussion.

The Holy Spirit has been made to sanction all manner of errors and contradictions. Christian baptism has been abrogated by men who have made themselves and others believe that they are baptized by the Holy Spirit, which they have called the "essential baptism," meaning that water baptism is not essential. A work of the Holy Spirit, performed on the apostles, on the Samaritans, and on the house of Cornelius for the specific purpose of qualifying them to speak in unknown tongues and confirm the proclamation of the gospel by signs, wonders, and mighty deeds, is supposed to be still going on with certain false teachers confirming them in their contradictory views and practices. They are told they have all been baptized by or in the Holy Spirit, and that is enough for them without water baptism, which many of them ridicule and treat with contempt.

If the Holy Spirit is ever poured out on sinners to convict and convert them, why is it that the whole heathen world know nothing of such an operation? What is the reason that six hundred millions of Pagans are still in profound ignorance of the Christian religion? They certainly need some influence to bring them to Christ. The fact that they never can be enlightened and saved without the gospel is proof positive that that alone is the power of God unto salvation. "Faith comes by hearing, and hearing by the word of God." They cannot believe on him of whom they have not heard, and they cannot hear "without a preacher," are oracles of Scripture, as true now as they were in apostolic times. Universal experience attests their truth, and it is folly to talk about converting the heathen by any other instrumentality than the gospel. All missionary efforts and the money expended in the translation of the Bible into the languages of the heathen nations, grow out of the recognized fact that the Holy Spirit influences no sinner and no barbarian except by his written revelations through prophets and apostles. One fact is worth a dozen theories. And whatever may be said about the out-pouring of the Holy Spirit on sinners to convict and convert them, it is very certain that it never operates beyond the sphere of the gospel. If it does, then it is not necessary to send the gospel to the heathen. The Holy Spirit will do its work and either convert them or leave them without excuse.

Jeffersonville, Ind.

Prophecy.

J. E. CLARK.

If we exclude prophecy from the field of our observation the Bible becomes a *meaningless* book. And how can any one exclude prophecy more perfectly than to set up a claim that we cannot understand it. Prophecy is history written out beforehand. Men were divinely inspired to write out events beforehand. The historical books of the Old Testament are radiant with the light of prophecy. A very large portion of the book of Psalms is entirely occupied with prophecy. The whole of the Scriptures from Isaiah to Malachi consists of prophecy. The ministry of John the Baptist, and the discourses of our Lord are filled with prophecy, and all the leading epistles of the New Testament contain prophecy; in fact, the Bible is filled with prophecy. Why then are persons so thoughtless and inconsiderate as to the study of prophecy?

It is treating the Bible with contempt, and God's revelation with neglect, to set aside prophecy and say that it cannot be understood. The apostle Peter says, "No prophecy of the Scriptures is of any private interpretation," consequently is to be understood by the church. We say, prophecy reveals events (to come) good or bad, to the world and the church. Was the prophecy of the coming deluge of no practical importance to those who lived before the flood? Was the prophecy of the coming storm of fire and brimstone that destroyed Sodom and Gomorrah of no practical use to Lot and his family? Was the prophecy of the first coming of the Messiah of no importance to those who waited and watched for his appearing? And can the doctrine of his second coming be of no practical importance to the inhabitants now living on the earth or those who shall witness that grand and mighty event?

This mighty event is spoken of, and held up to our gaze on almost every page of the New Testament; nevertheless, very many professors of religion are willing to pass the matter by in a careless and unguarded manner as unworthy of their notice. But saith the apostle, "We do well to take heed to the sure word of prophecy, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise." If those do well who take heed to the sure word of prophecy, can those who give no heed to it, be said to be wise? We read in the Book of Revelation, "Blessed is he that readeth, and they that hear the words of this prophecy." There is a blessing pronounced upon those who give heed to, and read the prophecy, and it is a sure guide to all those who understand it, and a light that shineth in a dark place.

No man can slight prophecy, and say it cannot be understood, and be said to be a believer in the word of God. Let all be careful how they speak lightly of prophecy, and thus reject a portion of the revelation of God to man. If you do not understand prophecy yourself, do not say it cannot be understood by any one, or that it is not to be understood by the church at the proper time during her pilgrimage through this world of trial. I thank God for prophecy, and I earnestly pray that he will give us all light that we may understand and have a correct view of prophecy, that our pathway may grow brighter and brighter unto the perfect day.

Fair Haven, Conn.

The Protestant Rule of Faith.

C. P. DOW.

Among the articles of faith of the church of England, we find the following. Article 6th: "Holy Scripture containeth all things necessary to salvation, so that whatsoever is not *read therein*, nor may be *proved thereby*, *is not to be required of any man*, that it should be *believed a an article of faith*, or be thought necessary to salvation." This article is adopted by the daughter of the parent church, the Methodist, and might well be adopted and acted upon by all Christians.

Query—Can the immortality of the soul, infant sprinkling, eternal torment, going to heaven at death, a spiritual kingdom, kingdom set up in the heart, and sundry other popular sentiments, be found plainly and unequivocally stated in the Bible—"read therein," or "be proved thereby?" I think not. If not, they "are not to be required of any man," as his creed. Indeed, I think that each church member should be required to take the Bible and read and believe it for himself, and that a Christian character alone, not subscriptions to a formulated creed, should be the only test of fellowship.

Another rule of faith—the papists rule, would better suit the demands of popular Christianity, as follows: "All Scripture, etc. Every part of divine Scripture is certainly *profitable* for all these ends. But if we would have the *whole* rule of Christian faith and practice, we must not be content with those Scriptures which Timothy *knew from his infancy*, that is, with the Old Testament alone, nor yet with the New Testament, without taking with it the traditions of the apostles, and the interpretations of the church, to which the apostles delivered both the book and the true meaning of it." (Note in Douay Bible, 2 Tim. 3: 16, 17). What a mass of conflicting and absurd sentiment, or theory has been taken along with that church, or manufactured to order, and imbibed and appropriated by seceders.

Magog, P. Q.

Where Are We?

M. MCCULLOCH.

Do we as a people understand that the periods of Daniel and Revelation have accomplished their heaven-destined work? Was it not these that served in a great measure to bring us out as a distinct people to look for the Lord Jesus Christ from heaven? Is it not evident then that in this sense we have got past them?

I refer especially to 2300, 1290 and 1260 days. Certainly to us as a people, they have, in a great degree lost their power, so much so, that even some of our own people can sleep quite comfortably under the preaching of them, provided the seats are not too hard.

Again, the signs of the times, or those given by our Savior, have also accomplished their work for us, provided we have lived up to the light that has been shining upon our pathway, for quite a number of years in the past. No use now of preaching about the darkening of the sun and moon, and falling of the stars. No need to tell them of these perilous times, and scoffers walking after their lusts, and saying, Where is the promise of his coming? True, our minds may need refreshing by things new and old, but the fact still remains, that these blessed and important truths have to us, in a great measure, accomplished their work; we have got past them. Then where are we?

Our position is clear, thank God! We know where we are; all the way marks have been seen, all the light houses have been passed. We have already entered the circle of the judgment scenes. Fearfully grand and sublime yet full as true.

Shall we ask again, Where are we? Simply waiting for the Apocalyptic river to be dried sufficiently for the Easternkings to pass over. Waiting for Gog, Magog, and Gomer, and all his bands as guards, to pass through Turkey, plant their tabernacle in Palestine, and the Lord will rain upon them great hailstones, fire and brimstone. Is not the same power, and its ultimate destruction brought to view in Dan. 11: 40, and also in Rev. 20: 8.

Learned and Christian men in nearly all the churches are now beholding and warning the world of the fast approaching judgment. Yet it would seem that the day of grace is almost past; or rather, on account of so much excitement of various kinds, some for honor, and many for pleasure, politics, and the world, scarcely any can be induced to stop and consider long enough to get the least interested in the things that pertain to their everlasting welfare.

God pity the poor sinner and backslider; pity the poor cold hearted professor. God pity us all, and save us for Jesus sake.

Ionia, Ill.

Job's Remarkable Choice.

M. M'OMBER.

"Then thou scarest me with dreams, and terrifiest me through visions, so that *my soul chooseth strangling and death rather than my life*" (Job. 7: 14, 15).

It is the unvarying orthodox propensity to claim that death whenever applied to the soul, means, not literal, but "spiritual death;" i. e., "death in trespasses and sins." Consequently, when God says, "The soul that sinneth it shall die," he means, "die spiritually." This is a death which is also interpreted to mean, "separation from God and from his people;" "a cutting off from all that is good;" "a state of sin and rebellion against God."

But in the text above quoted we have the remarkable example of an eminently righteous man, saying, "my soul chooseth death!" Can Job mean "spiritual death?" It is claimed that the soul can die in no other way. We know that Job once refused to "curse God and die;" is it possible that he finally became so changed that he could say, "My soul chooseth" now, what I formerly refused, viz., "death," "sin," "rebellion against God," and "separation from all that is holy and good?"

Job says, "My soul chooses death." He either meant "spiritual death," or "sin," according to the popular theory of soul-death, or he simply meant natural death; and so establishes the Bible doctrine of the soul's mortality. The latter seems by far the more reasonable conclusion.

Algonquin, Ill.

Sound Philosophy.

J. S. BURKHARDT.

If we take the inductions of sound philosophy along with the dictates of conscience and the light of revealed truth, we shall find them to constitute one uniform and harmonious whole, the various parts of which tend in a remarkable manner, to establish and illustrate each other. If, indeed, in any investigation in moral science, we disregard the light that is furnished by the sacred writings, we resemble an astronomer who should rely entirely on his unaided sight, and reject those optical inventions which extend so remarkably the field of his vision, as to be to him the revelation of things not seen.

Could we suppose a person thus entertaining doubts respecting the knowledge supplied by the telescope, yet proceeding in a candid manner to investigate its truth, he would perceive in the telescopic observations themselves principles developed which are calculated to remove his suspicions. For, in the limited knowledge which is furnished by vision alone, he finds difficulties which he cannot explain; apparent inconsistencies which he cannot reconcile; and insulated facts which he cannot refer to any known principle. But in a more extended knowledge which the telescope yields, these difficulties disappear; facts are brought together which seemed unconnected or discordant; and the universe appears one beautiful system of order and consistency.

It is the same in the experience of the humble inquirer, when he extends his views beyond the inductions of reason, and corrects his conclusions by the testimony of God Discordant principles are brought together; doubts and difficulties disappear; and beauty, order, and harmony are seen to pervade the government of the Deity. In this manner there also arises a species of evidence for the doctrines of revelation, which is entirely independent of the external proofs of its divine origin; and which, to the candid mind, invests it with all the elements of authenticity and truth.

From these combined sources of knowledge, thus illustrating and confirming each other, we are enabled to attain, in moral inquiries, a degree of certainty adapted to their high importance. We do so when, with sincere desire to discover the truth, we resign ourselves to the guidance of the light which is within, aided, as it is, by that light from heaven which shines upon the path of the humble inquirer. Cultivated on these principles, the science is fitted to engage the most powerful mind, while it will impart strength to the most common understanding. It terminates in no barren speculation, but tends directly to promote peace on earth and good-will among men. It is calculated both to enlarge the understanding, and to elevate and purify the feelings, and thus to cultivate the moral being for the life which is to come. It spreads forth to the view as a course which becomes smoother and brighter the farther it is pursued; and the rays which illuminate the path converge in the kingdom which is eternal.

Lahai, Mo.

The Law of Life.

S. A. COOLIDGE.

BRO. BURR:—Noticing a query in an article by P. Holler in our paper of July 18, and feeling interested in the subject, after searching the Scriptures relative to the question, I thought I would give the result according to my conviction.

"*What law did Christ come to redeem us from?*" Man was made good (Gen. 1:31). A command was given him, specifying a penalty to follow if disobeyed (Gen. 2: 16, 17). By disobedience, man's nature was changed from good to lust; lust, when conceived, bringeth forth sin; sin, when finished, bringeth forth death (James 1: 15). Hence, death followed, and the command (by disobedience) culminated into a law in and over him. Man was placed over the command, by right of choice invested in him. The command, ordained unto life, through sin, became a law unto death (Rom. 9: 10), and man fell a slave beneath it. Therefore, the law hath power to kill and consign all to the grave. By this its mission is accomplished. Death hath passed upon all men, for all have sinned (Rom. 5: 12).

The sum of the above is man's condition before and after the Adamic transgression. First, he was lord and master over his own destiny by a divine gift in creation; second, he became a slave, sold under sin by disobedience. First, he was good—against such there is no law; second, he became evil—over such the law of sin reigns unto death.

Closing at this point, the grave would be victor over its tenants eternally. But Jesus, the conquerer, comes, clothed with the seed of Abraham, and not with the nature of angels, made under the law. Not the law of God after the

inner man, neither the law of ten commandments, which is not sin (Rom. 7:7, 12), but after the law of sin in the members (Rom. 7:23); made sin that he might taste death for every man, and redeem from the power of the law of sin that reigns in the members unto death, and give eternal life to all that will, through faith, accept him as the resurrection and the life (John 11:25).

By what did the law of sin enter the members? By Adam's transgression. When? In the day he ate the forbidden fruit. All Adam's posterity have inherited that law of sin. "O wretched man that I am; who shall deliver me from the body of this death" (Rom. 7:24)? "With the mind, I myself serve the law of God, but with the flesh the law of sin." The law of ten commandments, received at Sinia, makes known to man the fact that he is in bondage to the law of sin and death. "I had not known lust except the law had said, Thou shalt not covet" (Rom. 7:7), and for this purpose it was given [as a schoolmaster], for it hath no power to redeem from the law of sin and death.

Not at the time the commandment was given, but at the time of its violation, was the seed [Christ] promised (Gen. 3:15, 24). All subsequent promises as to the same are ratifications. This is an evidence to my mind that the law which Christ came to redeem from had its origin as a law at the time of Adam's expulsion, and by his disobedience to the command. As further demonstration: When Lincoln issued the command for the South to lay down her arms and and acknowledge loyalty to the goverment within sixty days, and her people should retain their possessions. If not, they should be confiscated, and they themselves disinherited. During that time it was not a law, only a command requiring obedience. But at the expiration of the time given, and the requisition being trampled under foot, then the commandment that was ordained or given for their preservation, culminated in, or became, a law in full force over them unto condemnation. Previous to the sixty days they had power over it by right of choice granted; subsequently they were in bondage to the law by their choice. Hence, it follows that the Supreme Magistrate stands vindicated in justice and mercy.

San Bernardino, Cal.

Are Saints Sinners?

Were it not held and upheld, by learned and unlearned, by preachers and people, that all men are sinners, that is, that every man commits sin so long as he is on the earth, we would not require to ask the same question, Are saints sinners? But seeing it is believed and taught, that all men are sinners all the days of their life on earth, we are shut up (if we receive this doctrine), to one or the other of these conclusions, namely, either there are no saints on earth, or these saints are sinners, and consequently that sinners are saints. Are we to believe, then, that there are no saints on earth; or, if there are such, that these saints are sinners; or, that the doctrine which teaches that all men commit sin all the days of their life, is false?

Are there any saints on earth at all, then? There were saints in the days of the apostles, for they addressed letters to saints in various places. And all who have read the New Testament know that the use of the term "saint" is quite common, and that it was applied to believers generally; not to some pre-eminently learned, or pre-eminently holy persons, but to all who, having renounced the world, were dedicated, sanctified, or set apart to the service of God; and every true Christian is thus sanctified, even those who have not yet reached the state of perfect men in Christ. Thus we read in Eph. 4:12, about "the perfecting of the saints. It is well known, however, that the term is used to distinguish the people of God from the world; and that its meaning is, that they are separate as holy persons. But it is also known that many professed Christians are not holy—are not separated from, but conformed to the world; and that the same "sinner," which they assume, being more descriptive of their character, suits them better. Now, a sinner is one who commits sin habitually—that is, is in the habit of committing sin. That a saint may (especially during the infancy of his religious experience) be overcome in an unguarded moment and commit sin, is undeniable; and our Father, in his infitite love, has made provision for this; for it is written, "If any man sin, we have an advocate—Jesus Christ the righteous." But he who is in the habit of committing sin, hourly, daily, weekly, or monthly, is a sinner and not a saint; for, Jesus says, "Whosoever committeth sin is the servant of sin;" and God says, "He that committeth sin is of the devil."

Every unregenerated person is a sinner, until he yields his heart in obedience to the will of God; but then, at that moment, he ceases to sin—he ceases to oppose God, and being made free from sin, becomes a servant of God (Rom. 6:22). All who continue to indulge in doubtful habits, practices, pleasures, or pursuits are sinners. For "he that doubteth," says Paul, "is damned"—that is, he who continues to do that, the lawfulness of which he doubts, is condemned; for "whatsoever is not of faith is sin" (Rom. 14:23). All who refuse to do known duty are sinners; for "to him who knoweth to do good and doeth it not, to him it is sin" (Jas. 4:17). To call such persons saints is a contradiction; it is "calling evil good and good evil;" and the Lord says, "Woe to them that call evil good and good evil; that put darkness for light and light for darkness" (Isa. 5:20). We see then that sinners are not saints.

But who are the saints? Those whom Jesus has saved from their sins, who, though once the servants of sin, are now the servants of God. And surely, though few, there are some such persons on earth who can say, "We know that we are of God, and the whole world lieth in wickedness." The term saint stands opposed to that of sinner, as good to evil and light to darkness.

If, then, sinners are not saints as we have seen, and if there are saints on earth as we believe there are, let us inquire, Are saints sinners?

We answer, if INFIRMITIES are sins, and if all who have infirmities are sinners, then are saints sinners, for saints have infirmities. But infirmities are not sins (understanding by infirmities weakness of body or mind, shortness of memory, and such like). Sin may have been the cause of these infirmities. But the law says to the feeble saint, "Love with all thy heart, soul, strength, and mind"—not with all you might have had if you had not sinned, but with all you now have; and he who obeys this law of love does not sin, because he does not transgress the law, for sin is the transgression of the law.

Again, if IGNORANCE be sin, and if all who are ignorant are sinners, then saints are sinners, for saints are ignorant of many things. But ignorance is not sin, except it be wilful ignorance. He who refuses to come to the light, sins; but he who does all he knows of God's will, and seeks to know all he can, his ignorance is not sin.

Again, if MISTAKES are sins, and if all who make mistakes are sinners, then saints are sinners, for saints may make mistakes. But mistakes are not sins, because involuntary and unintentional, and arising out of the imperfection of knowledge, the failure of memory and such like. All these are covered by the blood of atonement.

Again, if TEMPTATIONS are sins, and if all who are tempted are sinners, then saints are sinners, for saints are tempted. But temptations are not sins, for Jesus was tempted in all points like as we are, and yet without sin; therefore, saints may be tempted and not sin.

It will save much confusion to distinguish between things that differ, and call each by its praper name. Call infirmities, *infirmities;* ignorance, *ignorance;* mistakes, *mistakes;* temptations, *temptations;* and call sins, *sins.* Call sinners *sinners*, and saints call *saints.* For a person may have infirmities, be ignorant, make mistakes, and be subject to temptation, and yet be—not a sinner, but—a saint. But he who does what he knows to be wrong, or refuses to do what he knows to be right, or continues in a doubtful course of conduct, commits sin, and therefore is not a saint but a sinner.

Scripture is clear on this subject. Paul, writing to the Romans, says, "Thanks be unto God, that though ye were the servants of sin, ye have now obeyed from the heart." And again, "Being made free from sin, ye became the servants of righteousness." And John, in his first epistle, says, "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God. In this the children of God are manifested, and the children of the devil." The one commits sin, the other does not, for "we know that whosoever is born of God sinneth not" (1 John 3:9; 5:18).

Have you, dear reader, learned from what you have just read, whether you are a saint or a sinner? You cannot be both. You must be the one or the other. If you are a saint you can say, "Thanks be to God, though I was a servant of sin, I am now a servant of God." But if you are indulging in a doubtful course of action, or neglecting known duty, you are committing sin, and your name is SINNER. And, O sinner, you must repent of your sins, or die in them, and be damned! Choose now whether you will continue a sinner or yield your heart to God. There is a glorious possibility of you being changed from a sinner to a saint. Yes, there is such a change to be experienced on earth as being made "a new creature in Christ Jesus;" there is such a thing as being "born from above;" and the new birth is that which changes a sinner into a saint. And verily we say unto you: O reader, except you be changed from a sinner into a saint, you cannot enter into the kingdom of God. For whatever change you may have undergone in your head and feelings and life, if your "HEART is not right in the sight of God," you are a sinner—you are not holy; and it is written in the book by which you and I shall be judged, "Without holiness no man shall see the Lord."—*Glasgow, Scotland, Tract.*

Reports.

The Minnesota Advent Mission Society.

The Minnesota Advent Mission Society held their first Annual Session at Utica, Minn., June 23, 1877. The meeting was called to order by the President, Eld. L. F. Cole. The roll of members was called by the Secretary. The Secretary made the following report: The work of the Secretary for the past year, since the organization of this Society, has not been very burdensome, and therefore my report must necessarily be brief. Soon after the close of the last session, I received quite a large number of copies of the "Address of the President of the Annual Conference," with instructions to circulate them. I sent a copy to every preaching brother and sister that I could get the name of in the States of Ohio, Indiana, Illinois, Michigan, Wisconsin, Minnesota, Iowa, Missouri, Arkansas, Nebraska, Kansas, Nevada, California, and Oregon, sending out, I think, near three hundred copies.

A form of certificates, for both annual and life membership, was arranged and printed, and I

we do not regret the voyage. On the whole, we believe it has been profitable. It has nurtured in us a tendency to think less of narrow-mindedness and exclusiveness, and more of charity for all honest endeavor. We have been enabled to feel less sympathy with the glitter of shallow pretense, and more respect for modest, yet solid merit. Experience and observation have more fully convinced us that all solid moral and intellectual tissue must be of slow growth.

Well, here we are following the unpopular example of a father and a brother. The matter of preaching has from boyhood occupied a large place in our thoughts, and it has occasioned many soul-conflicts; but since engaging in the work we have never been able to break off. Perhaps we never shall be able to do so until the Master comes. Certainly there seems to be just now less prospect of quitting the field than ever before. It may be that we have undertaken a life-long journey. If so, we are not without excellent company.

A word from the field. Some have a passing interest to know how the battle goes at this end of the lines. We hope to be able to give an occasional report. We have some noble brethren and sisters in this region who have the cause at heart. We hope to see them when the Lord's family are all brought home. Our churches at Montfort and Cross Plains, of which we have special charge, are not large, but they are generally workers. As a rule they seem to believe that "the laborer is worthy of his hire." Our congregations are usually large, and there seems to be an increasing desire to hear. We purpose, if the Lord will, to have a series of protracted efforts during the winter, with some efficient help from abroad. There are indications that a good work might be done.

The members of other churches are quite liberal. The Methodist brethren have at different time invited us to fill appointments for them, and on a few occasions we have done so. We are convinced that a peaceful policy, unless maintained at a sacrifice of principle, is most likely to result in good. It is nearly impossible to enlighten men by exciting their ill-will, or creating in them a stinging sense of defeat.

One of our earliest impressions on entering upon our work here was the breadth of the harvest, and the scarcity of faithful laborers. Although for the present we have assumed the responsibility of teaching, yet we have regular appointments every Sunday. But many calls come to us which we have unheeded. Over a circuit of forty miles requests for preaching have been sent us, but we cannot go. At this writing the mail brings us an appeal signed, "Many inquiring friends," and coming from a quarter where "the truth" has not been presented. It saddens us that there are not men of faith and power to take the field in all its compass and gather in the grain. Where are the young men that ought to be about this business? We see a few. Alas, how few! There are not many inducements of a temporal sort for preaching an unpopular gospel. The church is in a measure to blame for keeping out growing talent. But probably the chief reason why there are so few to proclaim the truth is, that those who have the ability for preaching often see a "better opening" elsewhere. I fear the devil gets the cream of our young men. I am convinced, however, that if proper encouragement of a financial and educational character were offered, more young men of ability might be enlisted in the work. After all, our great need as ministers and churches is unction of God. Nothing can compensate for a lack of spiritual power. Lord, send it among us.

Montfort, Wis.

God is good; God is great.

We needed a school. —O.R.J.

Quarterly Conference.

Held at Sparta, Wis., August 17, and over Sunday.

PHILO HITCHCOCK.

We arrived in Sparta, Friday evening, 17th inst. Found Brn. Thurber and Keach on the ground, with many of the brethren and sisters waiting to enjoy the meeting with us. Bro. Slocum arrived in time to hear most of the sermon Sunday evening! We felt that he was much too "*Slo*"-w- in his "*cum*"-ing, until we learned of his engagements through the meeting elsewhere.

The Conference voted to hold our second District Campmeeting at, or near, West Salem, to begin September 15. Bro. Burr is expected to be present from the first. The entire meeting voted in favor of the missionary enterprise now in progress in Wisconsin. The cause in various localities was represented at the meeting, and all seemed to feel strengthened; while two united with the band of Advent believers here. Our social meetings were seasons of power; while the communion service was a foretaste of the meeting of the saints at the marriage of the Lamb. Those who neglected duty and stayed at home, lost a much needed blessing.

Conference Report.

The third intermediate session of the Solomon Valley A. C. Quarterly Conference, Kansas, met with the Athens A. C. Church, of Mitchell Co. July 20th, at early candle light. Singing, then reading the Scriptures, and a beautiful address by Eld. Wm. E. Moss, and an exhortation meeting afterwards.

Saturday, 9 o'clock, a. m., business session called to order by Pres. Wm. E. Moss. Singing, then reading a portion of Scripture from Acts, 17th chapter, and prayers. Our Secretary refusing to serve, Bro. P. Dillingham was appointed Secretary, pro. tem.

Ministers present:—Bros. Moss, Knox, McCarty, and Thorp.

Churches represented:—Smith's Grove, Lincoln Co., Athens, Mitchell Co., Oak Creek, Jewell Co.

Delegates report:—Bro. V. P. Dillingham, reports Smith's Grove church in good condition, and united, and all looking for the glorious appearing of our Lord and Master.

Bro. Mower:—Athens church in a poor condition, but a few still holding to the faith.

Bro. Mansill:—Oak Creek church in good working order and prospering.

Minister's reports were very good. They had preached the present truth just as much as their limited means would allow them.

Miscellaneous business:—Eld. Knox was selected as an evangelist, and a committee appointed, consisting of Brn. Mansill, Dillingham, Pilcher, and Eld. Feathers, to solicit for the same.

Eld. McCarty offered the following:

WHEREAS, The present system of Quarterly Conferences is not as it should be, as two or more churches may form a Conference and thereby weaken the cause, therefore be it

Resolved, That we, the members of the Solomon Valley Quarterly Conference, ask the State Conference to call an extra session of the State Conference and divide the State into evangelical districts. Carried.

Eld. McCarty offered the following:

WHEREAS, At the last session of the Solomon Valley Quarterly Conference there were certain resolutions offered by the Conference, charging Brn. E. N. Bliss, T. R. Comstock, and others, with malicious falsehood, but since then we have found that Bro. E. N. Bliss is not guilty of the charge; therefore be it

Resolved, That this Conference (Bro. Thorp excepted) do hereby relieve Bro. E. N. Bliss from all such charges, and do recommend him, E. N. Bliss, to the fellowship of the brethren everywhere.

Carried.

Eld. Thorp offered his resignation as Secretary. It was accepted by a vote of thanks for past services. He then withdrew from the Conference on account of his Sabbath views.

Eld. McCarty moved that a committee be appointed to investigate and settle, if possible, the trouble now existing between this Conference and the N. W. Conference. He also moved that one of the committee be appointed from this Conference and one from the N. W. Conference, and that a committee of two have the power of appointing the third committee. Eld. McCarty was appointed from our Conference, and Eld. Mansill from the N. W. Conference.

Bro. V. P. Dillingham was elected to fill the unexpired term of Secretary. Moved, That the proceedings of this Conference be forwarded to the A. C. TIMES and *World's Crisis* for publication. Bro. Pilcher moved that we adjourn to meet with the Smith's Grove church, Lincoln County, on Friday, before the third Sunday in October next. Carried. Our meetings were a grand success from the commencement to the close. Other denominations joined in our worship. But there will be a grander meeting ere long, when our Lord shall return. Come, Lord Jesus, and come quickly.

V. P. DILLINGHAM, Sec.

Correspondence.

From Eld. M. Wellcome, Monticello, Minn.

BRO. BURR:——The A. C. TIMES is still a welcome messenger to us. It is as ever laden with many precious truths from the many hands that write; opening so many new ideas to the many that have not the privilege of hearing them preached from the pulpit, and to learn what the Lord is doing in the different fields of labor. Truly, God is good to Israel—such as have a clean heart.

We have been having a very pleasant time since I have been with this people. Truly, the Lord has been with us in all our meetings; and I would say that we have as good a band of brothren and sisters as I have ever labored with. All are united in the glorious work, and no hobbies to ride; but all looking for the soon-coming King, and getting ready for the event.

From Eld. E. B. Scott, Ashland, Mich.

BRO. BURR:—I have been much interested and pleased while looking over and reading the last number of the A. C. TIMES. The paper is a dear old friend. And, like a true, good friend, it bears acquaintance. The better we get acquainted, the more we love our friends; and so with the TIMES. Such nice. clean, clear type; and such good reading; and so well arranged. I would that more might read it. None of our brethren need to feel ashamed to introduce the TIMES to any one. May Father's blessing be upon it, and upon those that conduct it, that it may be the means of much good, and ever be a faithful witness of the times in which we live, and herald forth the good news of the "good times" to come, when Jesus comes.

From Eld. P. W. Hough, Oelwein, Iowa.

BRO. BURR:—What Bro. D. A. Dickinson, of Cascade, Iowa, says about our new hymn book is timely, for it is manifest that our congregations are using different books, and the result is that when any general gathering takes place there is great lack of harmony for this very cause. It is true, in the book called the Gospel Songs there is some excellent words and music, but it is also true that many of them contain gross errors that an enlightened Christian cannot sing without hid-

ing his light under a bushel. Where I preach, in five congregations, there is but one that uses our own book. I do hope that our people will provide themselves with a book that contains pure Christian sentiments and Bible language. Let the old "mother of harlot's" bones bleach in her own grave yard. Let us have pure gospel songs. Amen.

Christian Life.

The City of Peace.

When I am weary, and 'tis often now,
Since I am growing old,
I read a letter, written long ago,
And worn at every fold.

It came from a far country, and it tells
Of one more distant still,
In whose brave mansions He who sent it dwells
As all who love him will.

I read of thee with many a loving note,
Oh, country fair to see!
And pondering here, thy palaces remote
No longer seem to me.

I know the way so well; and there is One
Who, in his place afar,
Shines in thy light that comes not from the sun,
Dearer than others are.

Oh, rest and peace: Oh, city, far away,
Thy gates wide open stand!
Thou hast no night; in thee the endless day
Of God is now at hand!

Pilgrim I am, slow toiling through the dust,
Where He I seek hath trod,
To find, some morn, when sight shall conquer trust,
The city of my God!

The home of Him who sent my letter old,
Whose promises divine
Are more to me than all this earth can hold,
For all He has is mine!

—*O. I. Wedgewood.*

The Christian's Privilege.

"I then turned to the inquiry, 'What do the Scriptures directly and positively teach in respect to the privileges of the sons of God in this life?' On this subject, as I found, the teachings of the Bible are of the plainest and most absolute character possible. In regard to what is revealed respecting Christ's power to save from sin, let this one passage suffice: 'Wherefore he is able to save them to the uttermost that come unto God by him.' The original word rendered *uttermost*, is, as I have said, and as every Greek scholar knows, one of the strongest words that can be found in the Greek or any other language, being compounded of two other words, *pantos*, which means *all*, and *telos*, uniformly translated in our New Testament, *perfection*. That Christ, in the most absolute sense, is *able* to save us from all sin, is undeniable. * * * Christ loved the church and 'gave himself for it, that he might sanctify and cleanse it with the washing of water by the Word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish; who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.' Hence we are told that 'we are complete in him,' and 'can do all things through Christ which strengtheneth us,' and that 'all things are possible to him that believeth.' If such revelations do not authorize us to look to Christ to be saved from all sin, expecting to receive nothing less from him, they do not authorize us to trust him for anything at all.

"But what of the promises which are given unto us for the revealed purpose that 'by these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust?' Take one of these as an example of the rest: 'Faithful (trustworthy) is he that calleth you, who also will do it.' No promise can be more explicit and positive than this? In regard to the nature of the blessing promised, no candid inquirer after the true meaning of the Word will err in judgment. 'And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.' The original term rendered *wholly* like that rendered *uttermost*, in the passage above recited, is composed of two words, one *alos*, meaning *all*, and the other *telos*, meaning *perfection*. The promise before us presents to our faith sanctification in this utter fulness, or it authorizes us to expect nothing at all. In the remaining portion of the verse, preservation in this entirely sanctified state is also designated. Nothing less can be implied by the words, 'Your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.' To limit such promises is to limit the power of the Holy One of Israel, in a form which does peril to our immortal interests. * * * *

"But is it not well, since people are so much prejudiced against the word 'perfection' and kindred terms, to avoid their use? To such questions my reply is ready. 'I give place by subjection' to such prejudice 'no, not for an hour.' Since these terms are most frequent in the teachings of our Savior and his inspired apostles, and represent their most important and impressive truths, I shall convince myself of being 'ashamed of the gospel of Christ' if I should avoid presenting the gospel in 'the word which the Holy Ghost teacheth.' We should more than suspect our doctrines when they induce in us prejudice against words employed under the inspiration of the Holy Ghost, as Christ and all inspired writers employ those under consideration. A prejudice which, as this undeniably does, renders wholly inoperative upon the heart and conscience large portions of the most important teachings of Christ and his inspired apostles, is a prejudice to be repented of, not gratified. * * It was by no inadvertence that the Spirit of God put such words into the New Testament, and it is no indication of veneration in us for the wisdom of that Spirit when we become prejudiced against words and forms of language which he so frequently employs, and that to represent the most important truths of God."—*Mahan*, "*Out of Darkness into Light.*" pp. 358-61.

How to Run.

When Paul was giving directions to Christian racers, he says: "Let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus" (Heb. 12: 1, 2). All consistent racers would "lay aside every weight," before commencing to run, and then keep their eye on the object to be reached. Should they look behind, they would be liable to stumble and be outstripped by their competitors. I heard an English runner state that in one of his races he was in advance of all his companions, when he looked around to see how far they were behind, stumbled, and they passed him, winning the prize. Paul says: "This one thing I do, forgetting those things which are behind, and reaching forth to those things which are before" (Phil. 3: 13). Jesus has instructed us to remember "Lot's wife;" that is, do not look back as she did.

One prominent reason why so many backslide is because they keep looking back, instead of "looking unto Jesus." After our sins are forgiven, we should keep all of them out of the mind. Satan would have us think of them till we can do so without worry, and then persuade us to step backward towards the pit from which we were rescued. If we would run the Christian race successfully, we must keep our minds stayed on Jesus as carefully as the foot racer keeps his eye on his object to be reached.

If we would run with success for the heavenly prize, we should no more allow our minds to look back on past misdeeds, trials, abuse, losses, and crosses, than we would lay a plan to commit some wicked deed in the future. When the devil suggests any such things, look to Jesus, and say, "Keep my thoughts," repeatedly, till Satan is obliged to leave. Lay all on the altar and then trust the Lord to keep you in "perfect peace."—*Eld. Miles Grant, in Words of Faith.*

Young Folks.

A Little Brown Jug.

Glug! Glug! Glug!
By my corn-cob plug,
Said the Jug.
Times are dull, old friend.
Take a pull, my old friend.
Do you good— **Ah!**
Warms the blood— **Ah!**
Gives one strength— **Ah!**
Unto life adds length— **Ah!**
Isn't that the pure stuff? **Hic!**
Ha! you like it sure enough! **Hic!**
Never mind about the weather,
Into the ditch we'll roll together—
Two hard cases out upon a spree,
Whisky mellow, drunk as drunk can be,
What care we for a bed to-night?
In this friendly snow-drift tucked so tight,
Let the blizzard rush, and let it roar,
In unconscious bliss we'll lie and snore.
Merc'ry down to 40, what care you or I?
Alcohol within us muss be 40 high.
Wife and children shiv'ring at home.
But we'll warm 'em when we come.
Flour barr'l empty, clothing gone,
Where is our next whisky pawn,
But no matter! We're all right,
Here's a plenty for to-night,
Hey, sir, my treat once more!
Thaw that frozen snore!
FROZEN! FROZEN! GLUG!
Like an icicle, said the jug.

—*Temp. Record.*

Wycliffe's Bible.

In 1380 Wycliffe completed and published what is believed to be the first full English version of the Bible. A modern reader would often stumble over the words which then were in vogue. "Sich" in those days was not limited to rural districts. "Axe" for ask was not a laughable Hibernicism. "Wrastle" was approved. The sisters were called "susteren," and the brethren "bretheren"—a pronunciation sometimes heard even in our day. A talkative man was called "tungy," and "snybbe," which is very much like our word "snub," was used instead of "reprove." From these few specimens it will be seen that some of our modern ignorance and modern slang had a respectable, and even devout, parentage. The following list of words which have become obsolete will be found to be instructive as well as amusing:

Al-bide, to dwell constantly.
Al-brent, wholly burnt.
Al-delicen, to perfectly delight.
Al-out-dried, extremely dried.
Al-for-slept, fast asleep.
Al-to-powne, to break to pieces.
Al-ple side, perfectly pleased.
Al-to- wrastled, struggled greatly.
For-brent, entirely burnt.
For-coveride, entirely covered.
Thurg-trete, to consider thoroughly.
Thurg-shed, entirely wet, wet through.
To-clippe, to embrace closely.
To-braste, to burst in pieces.
To-drunke, greatly inebriated, literally, too drunk
To-minnyschen, to break in small pieces.
To-moved, greatly moved.
To-rotide, become utterly rotten.
To-sprengd, wholly sprinkled.
Out schynynge, resplendent.
Out sturbe, utterly disturbed.
Out-waggeth, greatly agitates.
Out-shameden, thoroughly ashamed.

National S. S. Teacher.

The Giant Planet Jupiter.

Jupiter was at its brightest on the night of June 19, when he was exactly opposite the sun, and came to the south at midnight.

Jupiter is the fifth of the great planets in order of distance from the sun; our earth being the third. Mercury is the first, traveling nearest to the sun. Venus is the second, and travel's inside the earth's path. Next outside the earth's path is that of Mars. Outside his track there come the paths of a number of very small planets traveling in a ring around the sun. More than 170 of these have already been discovered; but all these together (besides hundreds more of the family not yet discovered) do not weigh so much as the tenth of our earth. Outside this family of many congregated planets, all together scarcely enough to make a single respectable planet, comes Jupiter, outweighing not only all these—not only these with our earth, Mars, Venus, and Mercury thrown in—but all the other planets taken together, no less than two and a half times.

Jupiter exceeds our earth 300 times in mass or quantity of matter. But, enormous though this excess of mass may seem, it is small compared with his excess of size; for he exceeds the earth 1233 times in volume. It is only because he travels so much farther away than either Venus or Mars, that he appears less bright than Venus, and not many times brighter than Mars. For these two planets are utterly insignificant compared with him, both in size and mass. But he travels more than five times farther from the sun than the earth goes, so that even at his nearest and brightest, his distance from us exceeds four times our distance from the sun; whereas, when Mars is at his nearest, his distance from us is not much more than one-third of our distance from the sun.—*Sel.*

The Result of Kind Words.

I have known, says an unknown writer, three words only, spoken in a kind tone, become the means of raising a soul from death. In a small country town in the south of England, there was a woman whose violent temper and tongue, in addition to her ill-conduct, had outraged and disgusted all her neighborhood, and at length nobody would speak to her. Without comfort or resources within, and thus cut off from all society, she determined to put an end to her own life by throwing herself into a deep part of the river that skirted the town. As she was going along the bank to do her purpose, a Christian minister who was returning from his morning walk, and who knew her only by sight, said to her in a kind tone, "Good morning, Mary." These three words, kindly spoken changes her purpose. She said within herself, as she afterwards told him, "There is then, one who will speak kindly to me; I will go home and mend my ways."—*Selected by John Scarce.*

To Whom Should You Pray?

A little boy one evening was going to bed as usual, but his mother was obliged to leave him, being suddenly called away. She required the nurse to put on his night clothes and carry him up-stairs, and then she kissed him, saying:

"Good-night, dear Edward, you must say your prayers to Sarah."

Looking up in his mother's face, he said:

"No, mamma; I'll say my prayers to God."

Was not that a touching remark for a little boy to make? Oh, children, remember that when you pray you are not speaking into the air, for your mother or somebody else to hear, but that you are speaking to God who hears all you say and sees all you do. He never forgets you, though you often forget him. He remembers all your prayers; and if you pray to him, feeling in your heart the need of what you ask for, in his own way he will answer your prayers, and do for you what your parents can never do. Now let every child that reads or hears this read, always pray to God and make this petition the most earnest: "Lord Jesus, give me a new heart."—*Christian at Work.*

What to Teach Boys.

Not to tease girls or boys smaller than themselves.

When their play is over for the da, to wash their faces and hands, brush their hair, and spend their evening in the house.

Not to take the easiest chair in the room and put it directly in front of the fire, and forget to offer it to mother when she comes to sit down.

To treat their mother as politely as if she were a strange lady who did not spend her life in their service.

To be as kind and helpful to their own sisters as to other boys' sisters.

Not to grumble nor refuse, when asked to do some errand which must be done.

To take pride in having mothers and sisters their best friends.

To try to find some amusement for the evening that all the family can join in, large and small.

To take pride in being gentlemen at home.

To cultivate a cheerful temper.

To learn to sew on their buttons.

If they do anything wrong, to take their mothers into their confidence, and above all, never to lie about anything they have done.

To make up their minds not to learn to smoke, chew tobacco, or drink strong drink, remembering that these things cannot easily be unlearned.

To observe all these rules, and they are sure to be gentlemen.—*N. Y. Witness.*

Farm and Home.

Making Soap.

Most people in the country prefer home-made soap. They have the fat necessary in the shape of refuse lard, tallow, bacon, skins, etc., and the potash of soda can now be easily obtained for use with much less labor than was formerly required when the potash had to be extracted from the pile of wood-ashes at home. Where wood is used for fuel this is yet done.

If one has no home-made lye, buy caustic soda —you can get it at any apothecary's if nowhere else—and use it in this way: For hard soap take take one pound of caustic soda, three pounds of fat, or five or six pounds of ordinary soap fat, and three gallons of water; put all together in a kettle over the fire and boil, adding three or four handfuls of salt before the boiling is quite finished; and from two to three hours' boiling will be necessary. The experienced soap-boiler will know by its appearance when it has boiled enough. The novice will soon learn.

Where caustic soda cannot be obtained get common washing or sal-soda, and by the addition of lime make it caustic, after the following plan which is the one generally in use at the present and which makes an excellent soap: Take six pounds of washing soda and three pounds of fresh, unslacked lime; place together in any water-tight vessel—an iron kettle is best—and pour on two gallons of boiling water; stir occasionally until the lime is slacked and the soda dissolved, then allow it to settle. Take the clean lye from the top and pour it on the fat—of which three pounds common scrapings are to be taken—and commence boiling; then add another gallon of water to the settlings of the soda and lime, stirring as before. This lye is then to be added to the other while boiling; also throw in about six single handfuls of salt about half an hour before it is done boiling. Boil two hours.

Without the salt either of these methods will make a semi-soft soap; but for a real soft soap potash must be used. This you can buy for the purpose; or, if you prefer, extract from wood-ashes by simply mixing a little fresh lime with them and pouring on water. An old barrel or tub will do to hold them, if there is a hole in the bottom for the liquid to drain out. The ash-hoppers formerly used for this purpose are yet standing alongside of some outhouses on many farms, but seldom used now.

For toilet purposes a soap made with vegetable oil is to be preferred—castile, palm, or coco—rather than those highly perfumed, but which are sometimes made from the most impure materials. If perfumed soap is wanted the common soap above can be melted, and perfume of any desired kind can be added; but it will be rather strong for delicate skins, and castile is much to be preferred.

Soap-making need no longer be dreaded by the women to whose lot it falls, as, by the methods we have given, as well as other similar ones, all the soap needed in a family for six months can be easily made in a single day.

It is sometimes said that the home-made soap costs more than it could be bought for. Perhaps it does, but then you have the satisfaction of knowing from what it is made.—*Sel.*

Keeping Eggs.

A writer in the *English Mechanic* says:—In 1871-2, I preserved eggs so perfectly that, after a lapse of six months, they were mistaken, when brought to the table, for fresh laid eggs, and I believe they would have kept equally good for twelve months. My mode of preservation was to varnish the eggs as soon after they were laid as possible with a thin copal varnish, taking care that the whole of the shell was covered with the varnish. I subsequently found that by painting the eggs with fresh albumen, beaten up with a little salt, they were preserved equally well and for a long period. After varnishing or painting with albumen, I lay the eggs upon rough blotting paper, as I found that when allowed to rest till dry upon a plate, or on the table, the albumen stuck so fast to the table or plate as to take away a chip out of the shell. This is entirely obviated by the use of the blotting paper. I pack the eggs in boxes of dry bran.

Carbolic Acid in the Poultry-Yard.

Carbolic acid is a drug of comparatively recent introduction, but it has rapidly obtained a wide application. It was discovered in 1834, but its properties and uses were not known until about 1860. The drug was then investigated simultaneously in England, Germany, France and the United States, and was found to possess remarkable properties as a deodorizer, an antiseptic, and an insecticide, besides other important properties useful in surgery. Its properties as a deodorizer, disinfectant and insecticide, or vermin destroyer, render it a highly useful article in the poultry-yard. It is generally used in solution in water and is sprinkled about the poultry quarters generally, as a lice destroyer and disinfectant. It is almost instant death to vermin when it comes in contact with them, even in a weak solution. The odor seems to be sufficient to repel all sorts of small vermin. The way to use it is to add about an ounce of the acid to a two gallon pail of water;

stir until thoroughly mixed. With a small whisk broom, or a wisp of straw or hay properly prepared, sprinkle the solution in every crack and corner of the houses, nests, roosts, coops, and floors—sling it freely, it can do no harm to the fowls, and will disinfect the place and kill lice thoroughly.

Some poultry keepers put a little of the acid into vials and hang them, uncorked, in the poultry-house. This is a good plan, but a better one is to saturate an old horse blanket, or a piece of old carpet, with a stronger solution than the above, and then tack it to the inside wall of the poultry-house. In hot weather the application should be made at least once a month. In cases where houses are densely occupied at night, oftener will be better—say once a fortnight.—*Sel.*

To Remove Mildew.

We have several times been asked for a reliable recipe for the removal of mildew. We doubt whether there is any method that is infallible in all cases; but the following, which we find in an English journal, will often prove effectual: Make a weak solution of chloride of lime in water (about a heaped-up teaspoonful to a quart of water), strain it carefully, and dip the spot on the garment into it; and if the mildew does not disappear immediately, lay it in the sun for a few mintes, or dip it again into the lime water. The work is effectually and speedily done, and the chloride of lime neither rots the cloth nor removes delicate colors, when sufficiently diluted, and the articles rinsed afterwards in clear water.—*Journal of Chemistry.*

To Clean Black Cloth Coats.

To clean black cloth coats, black silk or alpaca dresses, we have this recipe from a lady who has used it for years to satisfaction: Grate two potatoes into a quart of water, let stand to settle, and then drain it off clear. Lay a breadth of the silk from which you have wiped off all the dust with a piece of black cloth, on the ironing board, and wash it off, taking care to keep the side wetted upward; then iron with a hot iron, having a thin piece of linen or an old handkerchief spread over the silk to prevent it from shining. Wipe the spots off gentlemen's coats with black cloth and the potato water.—*Selected.*

Cooking Apples for Breakfast.

A lady having asked in the *Tribune* how to cook apples for breakfast, another one answers her thus:

Bake them. To a tin bake-pan that holds about fifteen common-sized apples, add three-fourths of a cup of white sugar and one cup of hot water turned over the sugar. When about half done, it is well to turn them over, so that the whole of the fruit will bake evenly and thoroughly. When very soft, put them into a deep dish, turn the syrup over them, and, when used for the table, take them from the bottom of the dish

If brown sugar is used, quarter and core them, put them into a brown earthen dish, with sufficient water and sugar, cover them with a plate, and bake in a moderately hot oven five or six hours, if you like the sauce dark red. They are much better not peeled. For variety, add a little boiled cider.

As a general rule in cooking fruit, do not add the sugar till removed from the fire, as it retains more of its natural flavor by so doing.

Those whose business it is to deal with men in the aggregate are apt to lack individual sympathy.

Every human being is intended to have a character of his own, to be what no other is, to do what no other can do.

Health.

Sprains.

Hall's Journal of Health gives a chapter on sprains, which may contain useful hints to sufferers from them: Sprains or strains of the joints are very painful, and more tedious of recovery than a broken bone. What we call flesh is muscle; every muscle tapers down to a kind of string, which we call cord or sinew. The muscle is above the joint, and the sinewy part is below it, or vice versa, and the action is much like that of a string over a pulley. When the ankle, for example, is "sprained," the cord, tendon, or ligament (all mean the same thing) if torn in parts or whole, either in its body, or from its attachment to the bone, and inflammation—that is a rush of blood to the spot—takes place as instantly as in case of a cut on the finger. Why? For two reasons. Some blood vessels are ruptured, and very naturally pour out their contents; and second, by an infallible physiological law, an additional supply of blood is sent to the part, to repair the damages, to glue, to make grow together, the torn parts. From this double supply of blood, the parts are overflown, as it were, and push out, causing what we call "swelling"—an accumulation of dead blood, so to speak. But dead blood cannot repair an injury. Two things then, are to be done, to get rid of it, and to allow the parts to grow together. But if the finger be cut, it will never heal as long as the wound is pressed apart every half hour, nor will a torn tendon grow together if it is stretched upon by the ceaseless movement of a joint, therefore, the first and indispensable step, in every case of sprain, is perfect quietude of the part; a single bend of the joint will retard what nature has been hours in mending. It is in this way that persons with sprained ankles are many months in getting well. In cases of sprain, then, children who cannot be kept still should be kept in bed, and so with many grown persons.

The "swelling" can be got rid of in several ways; by bandage, which in all cases of sprain should be applied by a skillful physician—otherwise mortification and loss of limb may result. A bandage thus applied keeps the joint still, keeps an excess of blood from coming to the part, and by its pressure causes an absorption of extra blood or other extraneous matter.

Another mode of getting rid of the swelling is, to let cold water run on the part injured, for hours.

To Counteract the Dampness of Walls.—The *Gewerbe-Blatt* (as translated by the *Polytechnic Review*), gives a recipe for a solution said to prevent the action of moist atmosphere upon walls. A wall exposed to cold and moisture should be, it says, coated with a compound of three-quarters of a pound of soap dissolved in ten pounds of boiling water, care being taken in applying it to avoid the formation of bubbles. A little alcohol assists in dissolving the froth, and causes the solution to penetrate deeper into the wall. A second coating is added after twenty-four hours, composed of a solution of sulphate of alumina, about half a pound in 30 pounds of water. The coating obtained is, it is added, impermeable. If the first coat is not dry and hard in twenty-four hours it must be left a longer time. The action relied upon here is the formation of an insoluble alumina soap.

What to Eat in Summer.

Dr. W. H. Vail publishes an article on Summer diet, and makes the following argument:

"God, in his providence, has stocked the polar regions with the seal, the whale, and the bear; all the personification of fat and oil—while vegetation is comparatively unknown. On the other hand, as you approach the tropics, oranges, bananas, lemons, and all our luscious fruits greet you on every hand, and vegetation runs wild. This disposition of Providence teaches us—what our appetites confirm—that in cold weather our diet should consist mainly of oily substances, or such food as is converted into fat by the process of digestion; while in the summer we should select such articles of diet as are not convertible into fat." Dr. Vail adds that vegetation, the edible parts of which ripen underground, such as potatoes, carrots and parsnips, are heat producing, while those that ripen above ground are cooling. The latter, including asparagus, lettuce, peas, beans, tomatoes, corn and all fruits, should be freely eaten. Meat should not be eaten oftener than twice a day, and lean is preferable. He particularly recommends tomatoes.

Preservation of Ice at the Bedside.

Mr. Gamgee employs the following simple plan for the preservation of ice in the sick-room: A piece of flannel about nine inches square is secured by a cord about the mouth of an ordinary tumbler, so as to leave a cup shaped depression of flannel within the tumbler to about half its depth. Small pieces of ice placed in this flannel cup, and loosely covered with another piece of flannel, may be preserved for hours. Cheap flannel, with comparatively open meshes is best, as it allows the water to drain through, and the ice is thus kept quite dry. If flannel of close texture is used, a small hole should be made in it to allow of drainage. Mr. Gamgee found by experiment that in a room of 60 degrees F., two ounces of ice broken in pieces suitable for sucking and placed loosely in a tumbler, were entirely melted in two hours and a half. The same quantity of ice in a cup made as above described of good flannel, took six hours and a half to melt; while the same quantity placed in a cup made of cheap open flannel lasted ten hours and ten minutes.—*Lancet.*

Sunlight.

Sickly or feeble animals are instinctly inclined to bask in the sun. Infants, old enough to play, seek the exposure to the same gracious influence. Let them bask in the sunlight. Have the nursery the sunniest room in the house. It is not mere warmth they need, it is the life-giving influences of the sun. Sunlight gives life. A room on the north side of a dwelling may be made warm, and yet plants do not grow strong, blossom freely, and produce seed, unless they also have the sunlight and the sunheat. A temperature of sixty on the shady side, does not invigorate plants or infants so much as that of fifty in sunny places. In sunshine and pure air, animals and vegetables expand their germs, develop healthily, and reach perfection. Discretion, based on one's own experience, or on that of others, must be our guide in raising infants as in raising plants.—*Sunshine and Health.*

The religion of Jesus makes the true convert cheerful, hopeful and charitable; disposed to visit the widow and orphan, and to keep unspotted from the world. It does not make one proud, scornful, but on the contrary, makes one desirous of doing good to the weak and humble, and to be kind to all as opportunity may offer. O, that we had less pretension in our churches, and more genuine Christianity!

There are lying looks as well as lying words, dissembling smiles, deceiving signs, and even a lying silence.

That may be right which is not pleasant, and that pleasant which is not right, but Christ's religion is both.—*Matthew Henry.*

Briefs.

Giving.—The system of redemption from first to last is one grand system of giving. God loved the world, and gave his only begotten Son to save it from eternal ruin. The Son loved us, and gave himself to die for us. This giving does not rest on the point of bounty, but passes on to that of inconceivable sacrifice. Every man, on whose spirit the true light of redemption breaks, finds himself an heir to an inheritance of givings, which began on the eve of time, and will keep pace with the course of eternity. To giving he owes his all; in giving he sees the substantial evidence he can offer that he is a grateful debtor; and the self-sacrifice of him to whom he trusts says, far more pathetically than words can say, "It is more blessed to give than to receive." Christianity ordains that giving shall be bountiful and cheerful. It does no satisfy the demands of our religion that we give; we must give much. "He that soweth sparingly shall reap also sparingly." This refers to the amount of gifts. But Christianity is not content here; that unsparing amount must be given with a cheerful heart, "not grudgingly, or of necessity, for God loveth the cheerful giver." —*Wm. Arthur.*

The Stomach.—The stomach sat quietly in the throne of its glory. The hands fed it, the feet carried it, the teeth chewed food for it, and it rode about at its ease. So they struck and refused to feed it. Then the supply of blood ceased, the eyes sunk, the feet grew weak, the hands dropped down, and the head said, "Why, boys, we have been cutting off our own supplies; the stomach supplied us all." Thus the strike ended, and they revived.—*Herald of Gospel Liberty.*

General News.

Brigham Young, the Head of the Mormon Church, died at Salt Lake City, Utah, Aug. 29, of cholera morbus, aged 76 years.

News from Callao to Aug. 1, report serious earthquakes at Coquimbo and Serena, in Chili. The extent of the disturbances and the amount of damage are not stated.

A Kentucky jury compromised in the following manner a suit for a yoke of oxen: The plaintiff and the defendant each to have one ox, or its value, $50, the costs to be equally divided, and the yoke to go to the lawyers.

A few weeks ago a quantity of dust amounting to 1,732 pounds was removed from the roof of the Philadelphia Mint. This was submitted to an assay, and has yielded forty-two ounces of standard gold and ninety-six and a half ounces of standard silver—a total of about $850.

A big telescope is being made at Cambridge for Yale College. It will cost $50,000, $6,000 having already been paid for the flint with which to take the object glass. A nine-inch telescope, costing $4,000, is also being made at the same works for Princeton College, and a $6,000 eleven inch instrument, fifteen feet long, for the government observatory at Lisbon, Portugal.

Mr. Benjamin Lossing, the historian, has chosen for his residence a quiet and retired spot in Dutchess county, N. Y., sixteen miles east of Fishkill and the Hudson River. He was visited there recently by a reporter of the New York *Evening Post*, who has written an interesting story of the visit. Mr. Lossing's house was built in 1811, and has been remodeled to suit his taste and convenience. His library contains nearly 6,000 volumes, and is placed in a fire-proof building. It is rich in historical matter, selected principally with reference to use. Lossing began life as a journalist.

A writer in the *Scientific American* has been figuring about the scheme for converting the desert of Sahara into a sea. He finds that it would take a canal 525 times as large as the River Rhine to supply the water lost by evaporation, and as the salt in sea-water amounts to four per cent., or one-twenty-fifth, and as nearly one-fourth of the water in this sea would annually evaporato, it would only take one hundred years to convert the desert of sand into a desert of salt.

The Porte has ordered the concentration of twenty thousand troops on the Timok frontier, Servia, and resolved to depose Prince Milan if Servia b gins war, and appoint a Turkish Governor of the Principality....In several churches of Hungary the Te Deum has been celebrated and prayers offered for further Turkish victories. The Vatican has instructed the Bishops to prevent this in future....Present indications are that the Roumanians will act under Russian orders. They have been crossing during the past few days over the bridge at Korabia, to operate in the rear of Plevna. A brigade of infantry, with a batter of artillery and three regiments of cavalry, have crossed at Turnu-Magurelli....A special dispatch to a St. Petersburg paper, reproduced by the official Russian agency, admits that the Russian losses in the two battles before Plevna were from 8,000 to 10,000, half of whom were killed or seriously wounded. About 5,000 are in the hospitals at Sistova, Simnitza, and Turnu Magurelli. Of 200 persons attached to the Red Cross, forty were killed while collecting the wounded. ....A Constantinople special says the Porte has ordered the immediate concen tration of 50,000 militia of the second-class at Adrianople, Sofia, and other points near the scene of operations....For many days the army of the Grand Duke Nicholas has been closing together against Plevna, with a view to an attack....The Russian force before Plevna has a strength of 65,000 to 70,000 men, and still is inferior in number to the Pasha's army....Telegrams received announce that the Russians have been defeated and driven back with great loss in an important battle near Eski-Djuma.... The Russians, it is said, have contracted with an engineering firm for the construction of bridges across the Danube that will withstand ice....Fighting has been going on continuously in Schipka Pass since Aug. 21. The loss of both armies is about 30,000 men....The Chief of the Russian staff has visited Schipka Pass. He reports that the troops are well supplied with provisions and very determined. The Turks are getting wearied.

Marriages.

MILLER—DYER.—At Savoy, Mass., August 15, 1877, by Leonard McCullock, Esq., Horace E. Miller, of Savoy, to Sarah J. Dyer, of Windsor, Mass.

CATER—SNOW.—At the residence of the bride's father, June 16, 1877, by Eld. M. Wellcome, Mr. Levi W. Cater, of Clear Lake, to Miss Kate Snow, of Big Lake, both of Sherburn county, Minn.

ARCHIBALD—HUNT.—At the residence of the bri egroom's father, in Monticello, Minn., August 19, 1877, by Eld. M. Wellcome, Mr. Wentworth Archibald to Miss Hattie D. Hunt, both of Wright county, Minn.

Deaths.

THOMAS.—In Nelson, Cloud county, Kansas, Sister A. J. Thomas, died July 21, 1877, aged 47 years.

Sister Thomas spent most of her time in the service of the world; but when once converted to Christ, two years ago, was willing to testify and give a reason for the hope she held to the last. She was considered an excellent nurse by her neighbors, and will be missed as such in their sickness. Sermon from Isa. 55: 11.

G. P. BOUTWELL.

SILER.—In Lawrence, Kansas, Aug. 13, 1877, strangled to death from swallowing a glass bead, Cora Siler, daughter of Bro. A. C. and Sr. Lizzie Siler, aged six years, three months, and sixteen days.

Little Cora was mild and lovely, the pride and joy of her parents, and beloved by all who knew her. So suddenly and unexpectedly did the grim monster death invade this family circle, that the grief seems almost unbearable; and were it not for the consoling promise that her sleep is not eternal, but she shall come again from the land of the enemy, the bitter pangs of sorrow could never be removed from these heart-broken parents. The funeral services were held in the M. E. church in North Lawrence. Words of comfort were spoken by the writer and Bro. Moulden.

M. MCGUIRE.

WILEY.—Hattie, youngest daughter of Frank and Martha Wiley, aged 1 year and 6 months.

"For what is your life? It is even a vapor that appeareth for a little time and then vanisheth away." But they laid her away, hoping to meet her again on the resurrection morn. S. SHRINER.

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AGENT.

TO OUR FRIENDS.

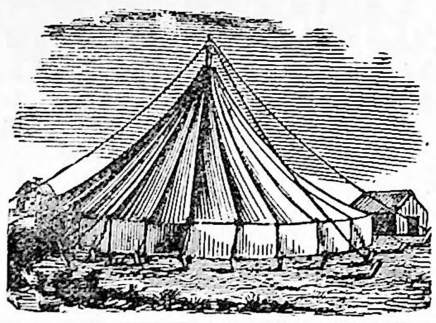
We hope our friends will look at our premium list, and see if they cannot find it o their advantage, as well as our own, to endeavor to get us some new subscribers. We have changed the form and enlarged the paper, and by doing so have made it much more attractive. This has cost us money, and we have done this in the belief that it would be returned to us in the form of an increased subscription list to enable us to carry on the work of spreading gospel truth, and preparing a people for the coming of our Lord Jesus Christ. Who among us will be the ones to help carry on this glorious work. Let us not only have your well-wishes for the prosperity of this Society, but let us have your co operation also. Labor with us to scatter the seed of eternal truth that shall ripen into a glorious harvest to be gathered into the Paradise of God.

As soon as arrangements can be perfected, we shall add to our premium list.

AGENT.

THOSE of our contributors who send us articles for publication and desire extra copies of the paper containing the same, must so inform us at the time the communication is sent. If this is not done we cannot supply them, as we do not print any extra papers to lay on our shelves. Our writers will confer a favor by bearing this in mind. AGENT.

Camp-meeting.



Persons sending Notices to this office, to be inserted in this paper, are requested to send them so that they will arrive at this office the Saturday previous to the issue of the paper in which they wish them to appear.

Campmeeting and Conference.—The annual Campmeeting and Conference of Southwest Iowa and Northwest Missouri will be held at Red Oak, Montgomery county, Iowa, commencing Sept. 8, 1877, and hold over two Sundays. We hope and trust our brethren will feel the importance of making a general rally to this meeting, and let all pray earnestly for success to attend the effort. The tabernacle will be used to hold this meeting in. Come with family tents Come prepared to take care of yourselves as far as possible. Supplies found on the ground. Come filled with the Spirit and heart to work.

WM. MCCULLOCH,
Pres. of Conf. and Ch'man of Com.

Iowa State Camp-meeting.—The Annual State Campmeeting of Iowa will be held in a grove one and a half miles south of Ladora, Iowa county, commencing Aug 24, 1877, and continuing over two Sundays. Ladora is situated on the Chicago, Rock Island and Pacific railroad, fifteen miles east of Brooklyn, and seven miles west of Marengo. There will be a free buss run from the depot to the ground connecting with the trains. Boarding will be furnished at very low rates, cheaper doubtless, than the friends can board themselves. (More anon). Hay and straw will be on the ground free, and grain at cash price. Lumber for frames and tents, etc., can be had by renting or buying. Bring your tent, blankets, bed-ticks, rubbers, overcoats, wash-bowls, towels, soap, etc., but forget your hobbies. Come with your hearts filled with love for Christ and his cause, praying God to help this great feast of tabernacles, and crown it with the salvation of many souls, and incouraging the hearts of the children of God. Come! The Judge is at the door. Signs are thickening. Redemption is near. Services will be conducted by the ablest ministers in the state, and other help is expected. We are trying to secure the services of Bro. H. L. Hastings, of Bosten. The Annual Meeting of the Union State A. C. Conference of Iowa, will be held in connection with the Campmeeting, commencing Aug. 29.

M. CHANDLER, Pres.

Campmeeting.—The Advent Christian Conference of Michigan will hold their Annual Campmeeting at Charlotte, Eaton County, commencing on Saturday, August 25th, and holding over two Sundays. Charlotte is situated at the crossing of the Chicago, Lake Huron, and Grand River Valley railroads. A cordial invitation is extended to all lovers of the Lord and especially those looking for his speedy return. Come, dear brethren, in the Spirit of the Master to work for his cause.

JOHN BOWER, President.
C. D. BERRY, Secretary.

Tent Meetings.—Brethren and sisters desiring tent meetings in Kansas and Southwestern Missouri, let them make known their desires at once, when and where they desire such meetings, by letter to Eld J. C. Smith, Arvonia, Osage county, Kan. The tent is ready for the field. Are our brethren and sisters ready for it, to help in Jesus' name every way possible by the direction of the Lord, to further on the glad tidings of salvation. Write at once to me. J. C. SMITH.

Campmeeting. The Annual Campmeeting of the Northeastern Iowa Advent Christian Conference will be held at or near the old camp grounds in Manchester, Iowa, commencing Saturday, September 1st., and hold over Sunday the 9th. Straw for bedding, and hay for teams, will be furnished free. Grain can be bought at the market price. There will be a boarding tent on the ground for those who desire to hire their board at reasonable rates. We extend a cordial invitation to all who love our Master to come and labor for the salvation of sinners and the spread of the gospel. In behalf of Committee,

WM. H. CONNELL.

Illinois Campmeeting. — The annual Campmeeting of the Northern Illinois A. C. Conference will be held on the Fair Ground at Earl, LaSalle county, beginning Aug. 25, and holding over two Sabbaths. There will be a boarding tent, as usual, and board will be furnished at reasonable rates for those who may come unprepared to care for themselves, and ample accommodation will be provided for all and a cordial welcome and invitation is extended to all both of this and other states to attend this meeting. Let families bring tents, blankets, bedding, and everything necessary to make themselves comfortable, and come at the first of the meeting. Good stable room for teams provided free. Grain and hay furnished as usual. Ministerial help is expected from abroad. Come and enjoy this season of refreshing from the Lord. Earl is on the C B. & Q. R. R, eleven miles east of Mendota.

N. W. Spencer, Pres.
C. W. Smith, V. Pres.
S. B. Mabey, Sec.
L. H. Davis, Treas.
H. G. McCulloch.
A. Armour.
E. H. Burington.
} Conference Board.

Southern Wisconsin Campmeeting.—A Campmeeting will commence at Albany, Green county, Wis., Sept. 7, and continue over two Sundays Bro. Thurber and our Southern Wisconsin ministers will be with us. Let brethren in the southern district rally. Come with tents, and come at the beginning of the meeting. Let preparations be made at once.

GEO. HOWARD,
WM. SHELDON.

Notices.

Quarterly Meeting.—Our next Quarterly Meeting for the Southern Wisconsin District will be held in connection with our Southern Campmeeting at Albany, Wis., which begins Sept. 7, and holds over two Sundays. Come from every quarter and make the meeting a success. Come and get a blessing yourself, and help bless others. WM. SHELDON.

Conference.—The churches of God of Minnesota, known as the Church of God, will hold their Quarterly Conference at Ottawa, Le Sueur county, Minn., commencing Sept. 14th at 7 o'clock p. m. Come one and all with praying hearts and unshaken faith, and God will bless. Those who cannot come accompany those who do with prayers.

J. L. CHADWICK, Sec.

Conference.—The Annual Meeting of the Solomon Valley Advent Christian Quarterly Conference will meet with the Advent Christian Church, of Smith's Grove, Rattlesnake Creek, Lincoln county, Kansas, on Friday evening October 19th, and continuing over the following Sunday. A special invitation is extended to Brn. Hayworth and Spencer to be present with us, as well as all other lovers of the truth.

V. P. DILLINGHAM, Sec.

Quarterly Meeting—The first Quarterly Meeting of the Northern District of the A. C. Conference of Michigan will be held with the church in Millbrook, to commence on Friday evening, Sept. 21, and hold over Sunday. We hope to see a general gathering of brethren and sisters at this meeting. All are invited to come. Meeting will be held at the Decker Schoolhouse. JOHN BOWER.

The Second Advent Christian Conference of Indiana—Will be held at Volga, Jefferson County, commencing on Friday, the 14th of September. All persons desiring to attend, must meet the conveyances at Deputy on Friday, which will take them to the place of meeting, six miles from Deputy. Deputy is a small town on the railroad from Cincinnati to Jeffersonville, which can be reached by any of the railroads from Indianapolis to the Ohio River, intersecting the Jeffersonville and Cincinnati road. If visitors from the North will take the road from Indianapolis to Madison, as far as North Vernon, they can then reach Deputy in a few minutes. If however, they come to Jeffersonville, they can take the train to Cincinnati, and reach Deputy in good time for the conveyances. Let them try, then, to arrive at Deputy the same day, as it will save time and trouble to our brethren at Volga. We want a grand rally of all who feel an interest in the prosperity of our cause in Indiana They will no doubt be pleased with their visit. The church at Volga is in its infancy, but strong in faith and number. The brethren there have large hearts and liberal hands, and I can speak for them, that they will spare no pains to make the meeting a success.

N. FIELD, President.

Notice.—Brethren wishing my help and the Iowa Mission Tent in Iowa or adjoining States, will please correspond with me without delay. I am only a citizen in the midst of the contending parties and armies marshaled in battle array, in Iowa, and trust my banner is peace, being disgusted with so much human machinery, preferring to save men and be in the Lord's army to do good, even on foot, without a hobby-horse. If there are any whose hearts beats in unison and can say Amen to this, and desire some good done, let me hear from them, as I am not under any Synods or creeds of men. Am free to preach a full salvation, with willing heart and hands to work anywhere, or move and settle elsewhere, if the door would open. Address me at Charles City, Iowa.

P S. W. DEYO,

Kansas Conference.—There will be a special meeting of the Advent Christian Conference of Kansas in connection with a general Campmeeting held at Arvonia, Osage county, commencing Friday, Sept. 14, 1877, and continuing over two Sundays. We expect a general attendance from all parts of State and southwest Missouri. Important business will come before the meeting. All are invited to attend. Come with small tents and covered wagons, and every equipage for camping out. Come full of the Spirit of God, praying that a great work may be done for the salvation of the perishing. M. MCGUIRE, Sec.

Notice.—The Collectors of the Iowa Union State Conference are earnestly requested to collect all they can for the benefit of the Conference and either send or bring it to the place of meeting. The following brethren are appointed for that purpose: C. W. Pitsor, P. F. Willoughby, H. A. Olmstead, O. C. Ramsay, E. A. Marsh, and Charles Manda.

E. A. MARSH, Sec.

Quarterly Meeting.—Requests for the Quarterly Meetings in the Wisconsin Conference should be made to the following evangelists, in their respective districts: Southern District, Wm. Sheldon, Brodhead, Wis.; Southwestern District, Phil. Hitchcock, Mindoro, Wis.; Northwestern District, S J. Adams, Delton, Wis.; Eastern District, B. Meigs, Arena, Wis. Call in time. WM SHELDON, Sec.

Annual Conference.—The next annual session of the Advent Christian Conference of Northern Pennsylvania and Southern New York, will be held in the Advent chapel at Fremont, Steuben Co., N. Y., commencing Thursday evening, September 20th, 1877, and continue over Sunday. Let every church be sure to send delegates. A cordial invitation is extended to all. Let this session be the largest we have ever had. The annual address will be delivered Friday, at two o'clock p. m. We trust it will be of interest to all to hear it. The churches are requested to remember the Conference fund.

A. H. BRIGGS, Pres.

Appointments.

Parties having appointments in this column are requested to write to this office concerning their correctness as often as once in six months; otherwise they are liable to discontinuance.

ILLINOIS.

The Advent Christian Church worships each Sabbath at 221 West Madison street, Chicago, Ill. Services at 10 a. m. and 7 p. m. Preaching by Eld. H. G. McCulloch.

Minonk, Woodford county, the fourth Sabbath in each month, in Main's Hall.

C. KOIER.

Adeline, June 3, at 10.30 a. m, and every two weeks.

Forreston every Sunday evening.

J. AUGUST SMITH

Religious services are held in the Advent Chapel, Rutland, Ill., every Sabbath. Sabbath-school at 12.15 p. m. Prayer meeting on Wednesday evening. All are invited to attend. Preaching brethren invited to call and assist.

C. W. SMITH, Pastor.

W. T. BAKER, } Elds.
S. BURRELL, }

Union, McHenry Co., Ill., Aug. 19th, at 10:30 o'clock, and once in four weeks. Riley S. H., in the evening.

GEO. M. BUTTON

South Hume District, Whiteside county, Ill., Sunday, May 27th, at 11 a m. and at 7:30 p. m, and every two weeks.

Tampico, Whiteside county, Ill., same day, at 2:30 o'clock p. m. in the Swede chapel. SILAS B. MABEY, JR.

The German Advent church hold regular meetings at their Tabernacle on the northwest corner of Chicago avenue and Chase street as follows: Every Lord's day from 9 a. m. to 10:30 a. m. Sunday-school; morning services 10:30 a. m. to 12 m. Evening Service 7:30 p. m. Prayer Meeting on Wednesday evening, and Bible Class on Thursday evening. All letters and communications must be directed to Eld. Chas. Koier, 229 Noble street, Chicago, Ill.

CHAS KOIER, Pastor.

The Christian Mission hold their meetings in Green Street Tabernacle, over the office of this paper each Sabbath. Morning service, 10:30 a. m. Evening service, 7.30 p. m. Prayer meetings Tuesday and Friday evenings. S. LAYTON, Supt.

NEBRASKA.

I will be in Clarion, Nebraska, August 19, to hold forth the word of life. Let all be present. A. A. FLETCHER.

MICHIGAN.

Port Sanilac, Mich., Friday evening, Sept. 7, and onward, as Eld. G. W. Wright may arrange. FRANK BURR.

Lake View Advent Christian church, Moffith Schoolhouse, Mont Calm county, Mich., Sabbath School, at 9 o'clock a. m. Preaching every Sunday at 10:30 o'clock a. m. Prayer Meeting, Thursday evening at 7 o'clock p. m. Preaching brethren having a gospel sermon to preach will please give the church a call, and preach the word. Write to or enquire for Daniel Van Antwerp, at Lake View or Moffith Schoolhouse. P. VOS.

INDIANA.

Volga Church, Ind., preaching first and third Sundays in each month by L. Record, T. V. Porter, second Sunday; C. Bradley, fourth Sunday.

Preaching at Muddy Fork, (Bridgeport) chapel, Ind, the second and fourth Sunday in every month, at 10:30 a. m., until further notice. G. W. GREEN, Pastor.

Union Mills, Aug. 5 and every two weeks until further notice.
FRANK BURR.

Preaching in the Christian Tabernacle at Jeffersonville, Ind., every Lord's day at 10.30 a. m., and 7.30 p. m. Also, Sunday school in the morning at 10 o'clock, and prayer-meeting Wednesday evening.
N. FIELD, M.D., Pastor.

WISCONSIN.

Fairfield, Sauk county, Wis, July 8, at 11 o'clock a. m. and 2 30 p. m.
Watkin's Schoolhouse in the evening of same day.
Once in four weeks at the above appointments until further notice.
B. N. MEIGS.

Preaching at Burns, Wis., March 25, 1877, at 11 a. m.
Same day at Salem at 3 p. m. Services in music Hall. Once in two weeks.
April 1, 1877, at 11 a. m., at Mindoro Advent Chapel.
Same day at 3 p. m. Burnham Valley. Once in two weeks. Come one, come all.
PHILO HITCHCOCK.

Cross Plains, April 8, and once in two weeks, morning and evening until further notice.
Mill's Church, April 15, 1877, and once in two weeks.
A. N. HITCHCOCK, Pastor.

Meeting at the Advent church, Arena, every Sunday morning at 11 o'clock. Prayer meetings on Thursday and Sunday evenings. B. N. MEIGS.

Preaching at Vernon, Wis., Advent Chapel, May 6, 1877, at 10 a. m. and 6 p. m., and every other Lord's day.
Webster Schoolhouse same day at 2.30 p. m.
Pine River, May 13, 1877, and once in four weeks. L. H. COOK.

IOWA.

May 6, 1877, at Solon, Johnson county, Iowa, and once in four weeks.
At Manchester, March 13, 1877, at 11 a. m., and once in four weeks.
At Raymond, Blackhawk county, May 27, 1877, at 11 o'clock a. m. and 7.30 p. m., and once in four weeks. P. W. HOUGH.

Penn Center, Madison county, once in four weeks.
Troublesome, Cass county, once in four weeks.
Dover, Iowa county, once in four weeks.
The other fourth week in new places.
C. W. PITSOR.

Services at the Advent Christian chapel, Clear Lake, Iowa, every Sunday at 11 o'clock a. m. Special prayer meeting at 2 p. m., invoking God's Holy Spirit. Sunday-school at 3 p. m. Young Folks' prayer meeting at 4 p. m. General prayer meeting meeting at 7 p. m.; also on Tuesday evening.
MARTHA J. JANES, Pastor.

There will be religious services at the Hickory Grove Schoolhouse, Ringgold county, Iowa, the first and third Sundays in each month, at 11 o'clock a. m.
Sunday-school every Sunday at 9 o'clock. Bro Herron acts as superintendent.
JOHN SCARCE.

MINNESOTA.

Elliotta, Fillmore county, Minn, Grange Hall, Feb. 4, 1877, at 2.30 p. m., and once in two weeks. PETER MITSON.

Preaching at Monticello, Minn., every Sabbath at 10: 30 a. m.
At Otsego, Minn., at 2: 30 p. m. every Sabbath. M WELLCOME.

MISSOURI.

Preaching at Doyleston, St. Clair county, Mo., the first Sunday in March, 1877, and every alternate month after.
At Fairview Scholhouse, Little Dry Wood, Vernon county, the first Sunday in April, and every alternate month after.
At Montevallo, Vernon county, the second Sunday in each month.
Oak Grove Schoolhouse, two miles north of Hudson, Bates county, on the fourth Sunday in each month.
At Washington Schoolhouse, four miles north of Nevada City, on the third Sunday in each month. W. W. CATE.

KANSAS.

Ottumwa, Coffey county, Kan., the first Sunday in each month.
Centropolis, Franklin county, the fourth Sunday in month until further notice.
D. WEBSTER.

Slate Valley School-house, Sunday evening, August 12, at early lamp-lighting. Subject: "God's Love for Man."
Friday evening, August 17, general meeting commences to hold over Sunday, as we have some expectation of our Mission Tent with J. C. and S. E. Smith.
V. F. HUNT.

NEW YORK.

Second Advent Church, Brooklyn, N. Y. Preaching every Lord's day at 3 and 7.30 p. m. Conference at 10.30 a. m. Wednesday, prayer and conference meeting at 7.30 p. m. Friday, Bible Class, 7.45. p. m. 246 Bridge street.

Second Advent Church, New York City, 138 West Twenty-fourth street, between Sixth and Seventh avenues. Preaching on Lo d's day at 10 30 a.m. and 7.30 p.m. Prayer meeting Wednesday at 7.30 p. m.

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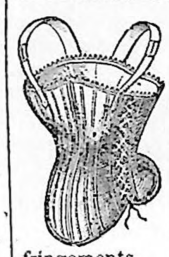

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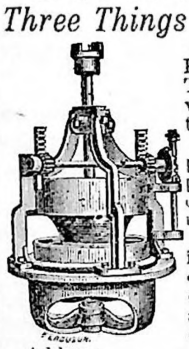

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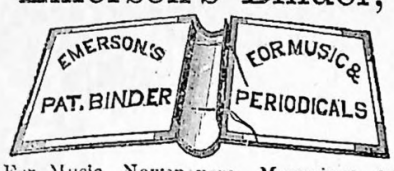

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